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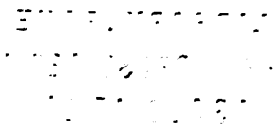

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THE CHURCH

AT HOME AND ABROAD.

PHILADELPHIA, JULY, 1888.

EDITORIAL.

The Centennial General Assembly, to which our whole church and all her sympathetic neighbors have looked forward with such eager expectation, and for which so elaborate and generous preparation was made, has passed into history. Henceforward we shall look back upon it, we believe, with happy and thankful remembrance. Many pages of this number are filled with matters which were considered and determined by that Assembly, and probably this will be true, to some extent, of several successive numbers. The literature produced for and by the centenary observance will be widely diffused through other channels. The volume of addresses issued immediately after the oral delivery of them to the audiences thronging the Academy of Music and Horticultural Hall will have myriads of readers. All our church papers, and many other newspapers both religious and secular, have given their readers large account of the memorable occasion. In all these the multitude of Christian readers have found much to encourage and strengthen their hearts; how little for which to grieve!

Nothing human is perfect. No earthly occasion is of unmingled joy. The shock of sudden death came in a single instance. A saintly woman passed from earthly life into the heavenly from the very platform on which she sat with those who were conducting a service of thankful praise in a large congregation of Christian women. They were not appalled. Their serious faces were not darkened with gloom. They felt that their sister had gone upward from among them. They heard the whir of the sweet chariot that had swung so low above them. They caught up the fallen mantle, and, reverently folding it, waved it over the Jordan over which they were ready to pass into a new century of work for their Master.

The welcome of the sister Assembly coming from Baltimore and the hearty response to it were all that manly hearts on either side could desire. The dews of Hermon and the precious ointment running down the garments of Aaron are fitting emblems of the mutual trust and love that abounded and found easy and natural manifestation. Mutual respect for differing opinions, and strong attachment on either side to existing agencies and modes of activity, prevent the immediate merging into one of two existing organizations. But mutual assurance of brotherly confidence and of desire for brotherly co-operation could not be stronger. Let us not doubt that where so evidently there is a will there will be found a way, and these two churches will be joined together in mutual helpfulness in common work for their common Lord.

The permanent fund for relief of disabled ministers and their families was not rounded up to the full million proposed, but more

than half a million is secured, and this not only without detriment to other departments of benevolence, but with positive advantage to them. Through all these the church's gifts to her Lord of money for his cause exceeded those of the preceding year by more than $300,000. No cry of "debt" was heard from any Board. No sign of being tired of giving came from any part of the church. Children and women and men are eager as never before to experience the joy of giving to him from whom they have received—giving him his own.

Nor are the gifts only of money. More precious than silver and gold are the glad gifts of youthful vigor, of mature strength, of manly and womanly wisdom, which are freely offered. Sons and daughters of parents to whom they are dearer than their own lives are willingly given and sent to whatever distance, to whatever mode of service. As willingly the generous, brave youth give themselves. Bands of girls and of boys are multiplied. Infants from kindergartens and nurseries lisp the phrases of missions and sing, with their sweet voices, hosannas to him who is to be set, as anointed King, upon the holy hill of Zion.

"Who are we, and what are our people, that we should be able to offer so willingly after this sort?" "O Lord, the God of our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee."

Our readers will join us in welcoming to our pages Professor Christlieb, of Prussia, so widely known and honored on both continents. His graphic account of the pious people of Siegland (page 6) will be read with no ordinary interest. His testimony to the passing away of misty and chilly rationalism and the progressive revival of pure, spiritual, living Christianity in the "fatherland" fills us with thankful joy. Prof. Christlieb speaks English fluently, but prefers to write in German. His valued contribution to our pages has been translated by his friend and pupil Rev. W. J. Weber, of Philadelphia.

On pages 85 to 87 is a lucid and lively account of Wisconsin, which, like preceding similar articles on Missouri, Minnesota, Texas and Nebraska, illustrates most vividly the rapid progress and grand prospects of the West. We have had strong indications of lively interest in these articles in the minds of intelligent readers, not in the Presbyterian Church alone.

The order in which the several departments of our church's work are presented in this number is different from that to which our readers are accustomed. No inconvenience will, we believe, result from this. The reasons for this month's arrangement are partly reasons of mechanical convenience in respect to the "make-up" of our forms as they go through the press. But we expect our readers to find a certain pleasure in the variation. We have seen the gentlemen who furnish and prepare most of the matter for our pages conversing together in the parlor of one of them. They did not "continue in one stay" all the evening, ranged in an unvarying order, but now and then changed their places and moved freely and sociably about. The group looked better in such kaleidoscopic variation than it would have done in prim and stiff uniformity. So we think it will be in our magazine, and we have in mind some more essential advantages which we expect to find in such variation, which we will not here take space to mention, but will trust the sharp eyes of our readers to discover them.

OUR NATION'S OPPORTUNITY AND RESPONSIBILITY.

If such a country as ours were the whole world—if our sixty million people were the whole race—the importance of evangelizing them all would be great enough to enlist all our energies and resources until it should be fully accomplished. But when we consider the relations of our country and nation to other lands and to the world's whole population, every argument and every motive for its thorough and speedy evangelization is mightily intensified.

God's providence toward our country, in her history hitherto, has been remarkably indicative of a gracious design respecting her. Consider the reservation of this continent during the weary ages of prevailing despotism in our fatherland; the opening of it to immigration, at the period when the principles of liberty had acquired that vigor and consistency and maturity in the minds of our ancestors which fitted them to found a republic; the continued education of the American people during the period of colonial dependence; the obvious divine conduct of the nation through the revolutionary struggle to a successful issue in acknowledged national independence. Consider the still more wonderful divine guidance of the national mind, through the conflicts of argument, and of prejudices, and of rivalries, and of sectional interests and jealousies, and of local and personal ambitions, to national union, under a constitutional government, and the round century of national progress in order and peace and liberty which has been given to us under that constitutional government. All this is emphasized by the signal divine interpositions that have occurred at every period of great national danger, making each a memorable occasion of national deliverance.

Doubtless we are liable to let this flatter our national vanity, leading us to imagine ourselves specially deserving of the divine favor—worthy favorites of heaven. Here probably is one of our worst dangers. God will not indulge us in such vanity. He will not humor such a foolish and wicked fancy. He will have us know, and confess humbly and gratefully, that he favors us, not for our merit, but for the accomplishment of high and excellent purposes of righteousness and holy benevolence. Our national experience thus far—the features and complexion of our national history—give us reason to hope that our country's prosperity is embraced in God's plan; that he has great purposes of good to be accomplished by means of her power and influence in the world.

And this hope brightens and strengthens when we estimate the present position of our country with reference to the advancement of God's kingdom. We must not exaggerate the importance of our own country. We may well correct or verify our estimates by those of intelligent and candid men in other lands, and especially by much prayerful reflection. Yet, making all due allowance, we cannot doubt that our country's position of moral influence upon the world is one of pre-eminent advantage. With very few exceptions, our relations to all other nations have always been friendly. We have not been disposed to make war upon peoples that would have reason to tremble at our military power. If we have once had war with the nation whose territories are adjacent to our own on the southwest—a war which resulted in a considerable transfer of territory to us—it is to be remembered that that war did not have the united and hearty approval of our people, and that it was conducted with much moderation, our army and its illustrious leaders winning, in an eminent degree, the friendship of the people whose armies they vanquished and into whose capital they made

a triumphant entry. Considering the frequently distracted and revolutionary condition of that country, and its consequent weakness and exposure, in comparison with the vast power and resources of our republic, it may with propriety be asked, "By the side of what other great political and military power could Mexico have lived so safely?" The prevalent spirit of our nation is pacific and friendly toward other nations. The other nations feel this to be so. They look on the rising and advancing power of the American republic not with dread, but with hope.

A young man who inherits wealth, influential position, vast means of influence, owes it to the world to make himself, by wise self-control and faithful self-culture, such a man that his fellow men may rejoice in his having possession of such powers and resources. A young nation coming to maturity in such an age as this, with such antecedents and such opportunity as no other nation ever enjoyed, and when all other nations are so much in need of all the help it can give them—how can we measure the guilt and the baseness of its failing to make itself a beneficent power among them? There is not a nation in South America, nor in Europe, nor in Asia, there is not a tribe in Africa, that has not a real and deep interest in the character of this North American nation; in the continuance and the wise and pure administration of this republican government; in the prevalence here, in the hearts and homes of this people, of those righteous and pure principles which have been clearly revealed only in the holy Scriptures of God.

Not only do our commerce, and our literature, and our diplomacy, and our missions, carry abroad over every sea, to all continents and isles, the knowledge of what we are enjoying, stirring their populations to thought and endeavor after such liberty and such institutions and such civilization as ours, to be realized and enjoyed in their own lands; but they hear also of the vast breadth of our national domain, of our millions of unoccupied acres, and of the generous welcome which here awaits all who will come hither to make homes upon them and to become American citizens. And how numerously they come!—enough in a single year to people a state with a larger population than that of any one of a dozen now in our Union. Think of it. How many millions of people now living beyond the seas, or of their now unborn offspring, will be American citizens, fellow citizens of our children! To what high tone of health and vigor must this nation be upheld, that it may appropriate and assimilate such amazing quantities of heterogeneous population into the substance and tissue of its citizenship! There is a word of our language which has lately come into a customary application, which is of ominous significance. We speak of "the masses"—masses of population. Any big lump, any vast quantity, is a mass; how much more than that is a body! Masses of population may be a populace, a mob; but a people must be a body, organized and living. Immigration that swells the bulk of the body more rapidly than the living force within can vitalize it will give, by and by, not a body, but a corpse; not a mighty people, but a monstrous mass that shall rot and perish like Sodom.

What is the living force within this body politic which alone can save it, and build it up into that "noble and puissant nation" for which our patriotism hopes in the coming age—a nation which all other nations will need only to resemble and the millennium will have come? Dare we rely for this upon the spirit of popular liberty which animates this people? That spirit, unregulated, has shown itself capable of the wildest

and most ruinous excesses, resulting in anarchy. Will popular intelligence suffice, such as can be secured by a free press and free schools? Intelligence, bright and sharp intellect, cultivated mind, may be as selfish and unprincipled as ignorance. It was not the illiteracy of France, but its ungodliness, that ruined its first republic and by which its third is most imperilled. Doubtless illiteracy is incompatible with government of the people *by* the people; but want of principle, want of conscience, want of godliness, is quite as incompatible with government of the people *for* the people. A nation without a conscience is no more capable of safe self-direction than a man without a conscience. We will not affirm that an atheist is necessarily destitute of conscience, but we do affirm that atheism has no power to educate conscience, and an atheistic nation will be a conscienceless nation. The only vitalizing force that can conserve this nation and advance it along a beneficent historic career, and make it a blessing to all the nations through all the coming ages, is pure Christianity, the Christianity of the Bible.

THE CHURCH IN THE STATE.

As clearly stated by Dr. Hays in our April number, our General Assemblies of 1883, 1884 and 1887 "invoked the strong arm of the civil law as well as the power of a Christian conscience and public opinion for the utter extermination of the traffic in intoxicating drinks," but did not "presume to dictate to the state what kind of temperance or prohibitory laws shall be enacted or how they shall be enforced."

In the correspondence of the committees of the two General Assemblies it is set forth that one of these churches in its Form of Government clothes its General Assembly with the power of "recommending and attempting the reformation of manners and the promotion of charity, truth and holiness throughout the churches under its care;" and the other in its Book of Church Order teaches that "church courts can make no law binding on the conscience, but may frame symbols of faith, bear testimony against error in doctrine and immorality in practice, within or without the pale of the church," and "decide questions of conscience;" and further that "every court has the right to resolve questions of doctrine and discipline seriously and reasonably proposed, and in general to maintain truth and righteousness, condemning erroneous opinions and practices which tend to the injury of the peace, purity and progress of the church."

It is matter of devout thankfulness that these sister churches are thus shown to be in essential agreement upon the principles which must underlie all church work for the moral reformation or moral improvement of the communities in which the church exists. The powers and functions of the state and of the church are broadly distinguishable, and by our American people they are intelligently distinguished. But they have application not unfrequently to the same subjects and to the same persons. Neither may usurp the functions of the other, but just as little may either hinder or forbid the other to fulfill its own functions. The church may not dictate the legislation or administration of the state; no more may the state dictate the teaching or discipline of the church.

We find the following thoughtful observations on the relations of the church and the state in the *Christian Observer* of Louisville, Ky., from the pen of Rev. Dr. Bryan:

The separation of church and state, which has been enjoyed in this country for a century, is a popular thought, and it is strongly interwoven into our national and religious life; but there are not wanting signs that this question has reached the danger line. There is such a thing as pushing a good and sound principle too far. Is there not at the present time a dangerous indifference in the church to the state? and is there not also a dangerous indifference in the state toward the church? Do they mutually regard each other as divine institutions, bound to each other by mutual obligations? Is not the opinion widespread in the state that the church is a mere voluntary organization, and has no authority to speak to the state on any question whatever? This thought lay upon the mind of Dr. Thornwell when he urged the southern church, at her first Assembly, to petition the Confederate Congress to embody in the civil constitution the "headship of Jesus Christ over the nations." Questions are rapidly coming to the front which will force both church and state to discuss their mutual relations in a way they have never yet done. There is not a problem of more vital interest to the people of this country than the relations of the Christian religion to the government, in all its parts. The state nowhere in its constitutional law recognizes the Christian religion as the only true religion, founded on a specific revelation from God. It may be said the Christian religion is accepted as the "common law" of the land. This may have been true in the days of our fathers, but the idea is called in question, in many directions, at the present day. The separation of church and state is wise, and productive of good to both; but a right principle, when pressed too far, becomes a source of evil.

PIOUS PEASANTS AND IRON-FOUNDERS IN GERMANY.

English and American travellers, who form an opinion of Germany based merely upon their hasty observations from out of the railroad windows or from the Rhine steamers and hotels, almost universally have too low a conception of the religious and spiritual life of the German nation. Especially our peasants and farmers (generally small landowners, not tenants)—who in many respects are to be considered as the best part of the nation—have far more spiritual life than the superficial spectator anticipates. Whilst foreign travellers sit in their hotels on Sunday afternoon and lament the apparently total absence of Sabbath rest and Sabbath holiness, or deplore the want of a public evening service, they are not aware of the fact that perhaps not far from their hotel Bible- and prayer-meetings are held here and there in private houses by earnest Christians, who quietly and unostentatiously consecrate their Sabbath to the Lord as truly as does any congregation in Scotland or America.

The proprietors of the hotels, the waiters and assistants, are as a rule worldly people, with no religious inclinations; therefore they know nothing of such meetings, and cannot draw the attention of their guests to them. Moreover, these meetings are more general in rural districts than in cities. In the southern and western part of Germany, for instance, there now exist thousands of these gatherings. The number of persons present at such services varies from thirty to several hundred adults, according to the size of the hamlet and the capacity of the hall. These associations for religious fellowship (called *gemeinschaften*) are often the real salt of the community. They have grown in some districts to such an extent that they have begun to penetrate the whole national life of the vicinity and to impress upon it a characteristic type.

I desire to call attention to such a district.

The small river Sieg flows into the Rhine near Bonn. On its banks, in the hilly and richly-wooded border-country of the Rhineland and Westphalia and farther in the interior of Nassau, there dwells a type of Germans who without doubt are among the most religious and spiritually-quickened

people of the whole Protestant world. Nevertheless this people is not yet known in foreign countries. Scattered in small cities, many villages, innumerable hamlets and small groups of farm-houses, almost enclosed by Roman Catholic provinces, these children of God have, since the days of the Reformation, nobly held fast to their evangelical faith, often amidst trials and sufferings. The people are mainly small farmers and tanners, but not seldom also workmen in the iron-foundries of the district. The mountains yield iron-ore in large quantities, and the district has at the same time brought forth many a strong man of iron and ore.

This land, including Nassau, is the home of the Orangemen, who freed Holland from the shackles of Spain. Among other renowned men bred here we may name the painter Rubens, and the pious writer Yung Stilling who lived in the beginning of this century.

Within the past sixty years many precious revivals have taken place here, brought about, almost invariably, by the earnest endeavors of faithful laymen. At a time when rationalism still reigned in the church at large, these men again quietly spread the pure gospel, the living faith in the crucified and risen Christ. On the Lord's day many went about from farm-house to farm-house as volunteer evangelists, and spoke earnestly with the indifferent and worldlings, read portions of Scripture to them, prayed with them, and thus endeavored to lead them to the Saviour of sinners and show them the way to life eternal. Very soon circles of believers and awakened inquirers were formed; in the course of time they spread over the whole district, so that now they can be found in every village, yea, in many small hamlets. They meet twice or thrice a week to search the Scriptures and strengthen themselves in prayer. In the last twelve years awakenings to true faith have been so frequent, mainly among the young people, that I was shown a village some time ago of which it could be truly said that under each roof of that village, without a single exception, there dwelt believing children of God. Happy village! There certainly are very few places in the whole Protestant world which are able to bear, in truth, the same testimony of themselves.

The majority of these people have been brought to Christ through the instrumentality of laymen; consequently these religious gatherings still have the character of meetings independent of the national church, although the pure gospel and not the wisdom of man is now preached almost everywhere from the pulpit. But at the same time the partakers of these meetings (though they number thousands) are usually members of the national church, and see to it that their children are baptized in the church. Their meetings are invariably at a different hour from that selected for the public services of the church. These associations in a measure make amends for the want of the "communion of saints" often so sorely felt in the large congregations of the national church. The members of these fraternities are closely bound together in love, and they exercise, to some extent, church discipline.

The attendance upon the gatherings has been so great that private dwellings proved inadequate for the Bible- and prayer-meetings, and the people were obliged to build "association halls" at different points, with a seating capacity for hundreds. A hall in the city of Siegen will even seat fifteen hundred. In the larger halls not only the monthly but also the quarterly meetings are held. Many attendants come from a distance, therefore coffee-meetings, similar to the English and American tea-meetings, are connected with the quarterly gatherings. The people sing and pray, and hear edifying and quickening addresses on certain portions of Scripture from elder "brethren," as they call each other. Many brethren have an intimate knowledge of the Bible and a rich personal experience, out of which abundance they readily testify. Sometimes evangelists from the Wupperthal (Elberfeld-Barmen) or of their own number are present and speak. The district on the Sieg now has four special evangelists, whom a general society, formed out of different associations, has sent out to visit and strengthen the dis-

persed believers of the surrounding country. Now and then pastors attend such gatherings, but it is a rare exception.

Every second or third year the West-German Branch of the Evangelical Alliance holds its annual meeting, in the week after Whitsunday, for two days, in the centre of this district, in the town of Siegen. At such times the brethren come forth in large parties from their mountain homes to the meetings—often as many as two thousand men and women. Torrents of rain are no impediment to these true, sober-minded men in blue smock-frocks, carrying long staffs. They come to hear lectures, given by the clergy of the national church on biblical topics or on important questions of the time. They do not get tired of listening attentively for two days, so real and great is their longing for the truths of the word of God. In the discussions following the lectures many laymen take part. I have often presided at such gatherings, and there was such a superabundance of speakers that I was obliged to limit each address to a few minutes. And such singing! You can hear it out of the full strength and depth of their voices. How many hundreds sing not only with their mouths but out of believing hearts! Quite frequently I felt as if the angels of God were singing with us, so touchingly did they sing, without accompaniment of an organ. Some years ago I took several American students, then at Bonn, to one of these meetings. They were greatly surprised, and exclaimed, "What! two thousand earnest, true believers gathered, in the heart of Germany, on a weekday, laying aside their work for days merely to be edified through the word of God! We did not think that was possible."

At the annual missionary meetings, celebrated in almost every village and city of this district, there likewise flock together large masses of these sturdy Christians. Not unfrequently the attendance is so great that the local church cannot hold the people, and the mission gathering becomes, of necessity, an open-air meeting. The collections taken on such occasions are surprisingly large. The majority of the people are quite poor, but they are cheerful givers.

Within the last years a new missionary society, more decidedly "Reformed" than the Rhenish Missionary Society of Barmen, has been formed at Neukirchen, on the lower Rhine. This society receives most of its contributions from the Sieg country.

A few weeks ago I personally had the pleasure to notice how eagerly these people desire to hear the pure word of God. I was obliged to visit a pastor residing in the Rhenish province near the border line of the Sieg country, which latter belongs to Westphalia. The pastor asked me to preach for him on Easter Sunday. The place had only a small old chapel, that could seat about two hundred. The day was cold and stormy: it snowed and rained; but instead of two hundred persons, six hundred pressed themselves into the chapel, so that it was almost impossible for me to reach the pulpit. Many stood outside deploring that they could not even find standing-room. At the service in the afternoon the crowd was equally large. You could see the people come in groups from their mountain homes down to the chapel hours before the time appointed for the service, and wait patiently until the doors were opened. And it is to be remembered that regular Sabbath services were started in this little settlement only a few months ago. Now money is being raised for the erection of a larger church at that place. But such work does not progress so rapidly here as in America; for this reason these religious societies help themselves by building the [much cheaper] "association halls." It is a deplorable fact that in many places there are far too few parishes and far too few clergymen. This is true not only of our large cities, where the spiritual need of neglected masses is crying, but often also of rural districts. But even the few churches remain empty wherever the pastor is a rationalist.

THEOD. CHRISTLIEB.

BONN ON THE RHINE, April, 1888.

HEBREW-CHRISTIAN CHURCH.

We recently had a pleasant call from Rev. Jacob Freshman, pastor of the Hebrew-Christian church in the city of New York. On leaving us he handed us a copy of his sixth annual report, from which we make some extracts, which will interest our readers and encourage their union in the prayer of Paul that Israel may be saved:

Our aim is to bring the Jews to Christ. To this one thing we have devoted our life. God has given us this beautiful building, in which we live and also hold all our services. We preach in English every Sunday evening at 7.30. This service, with preaching and testimonies from Hebrew converts, is especially interesting. Christian visitors are welcome at all the services. Some unconverted Jews attend quite regularly, and give good attention to the exercises.

Our weekly prayer-meeting is held every Friday evening. We chose Friday because it is the eve of the Jewish Sabbath; and while the Hebrews are in their synagogues, we are met to worship Israel's God in the name of him who makes "intercession for the transgressors." We sing gospel hymns, pray, read and expound the Scriptures, and then leave the meeting open. It is very touching and beautiful to see the Jewish men and women who once despised Christ now numbered among his followers, and to hear their ardent testimonies.

On Saturday afternoon at three o'clock we preach to Jews in German. I have often the assistance of some of the different German evangelical ministers.

During the winter the place is sometimes crowded with Hebrews. Some keep their hats on, as is the Jewish custom; others remove them. Here we press home upon the hearts of our Jewish hearers Christian truths from the Old Testament. Some be-

No. 17 St. Mark's Place.

come greatly excited, while others who are more frequent attendants are gradually led to acknowledge that possibly Jesus was the Messiah.

On Tuesday and Thursday evenings the reading-room is thrown open to all Jews who come. Here we have the Scriptures in English, German and Hebrew, as well as books, tracts and papers adapted to their religious needs. We have often very interesting times. They ask questions, and we have many animated discussions.

Our Sunday-school is composed almost entirely of Jewish children. When we reopened after the summer, there were about seventy children present on the first Sunday. Mrs. Freshman has a large class of grown-up boys, almost young men. It was a very encouraging sight to see them, one by one, as they entered, cordially shake hands with her. We believe that at least three from our Sunday-school have accepted Christ, and one is now studying for the ministry.

Our faithful teachers are doing a good work, and, in spite of terrible discouragements, it is very perceptible that the seed is taking root in the hearts of some of the children.

For the first half year we had a baptism each month, six in all. Had there not been one baptism during the whole year, our work would not have been in vain. We have sought to lay the foundations deep and strong, and by persistent endeavor we have swept away its financial burdens. The Lord has also enabled us to carry on all the meetings without interruption.

Besides the six mentioned above, we have received into our membership four Hebrews. We have also among us five adults who, having attended our services for a longer or shorter period, are thoroughly convinced of the truth of Christianity. They have testified in our meetings, though not yet baptized because such a step will at once throw them out of employment so far as the Jews are concerned; and if Christians do not extend a helping hand, what is to become of them? The difficulty of finding employment for such keeps me very often from baptizing them.

A young man whom I had baptized had relatives living in Europe, with whom he held continuous communication. After his conversion and baptism he wrote to these friends, relating his new experience. His letter was returned without a reply. He wrote again, and this time the letter came back unopened, and having written upon it, "No acquaintance with the writer," thus completely ignoring the relationship.

Our Christian friends can learn from this at what cost a Hebrew takes the step which practically severs all his family and social ties.

But our work is reaching far beyond the Jews of New York. From other parts of our land Jews write to us, as for instance as follows:

"I must thank you for your kind information, also for the books you sent me. I have read the contents of your letter with great interest. I believe there must be something in Christ. I am desirous to know the truth, and hope that God will help me."

From some of those who have been converted and baptized here, but have been forced to seek employment elsewhere, we receive very encouraging letters. One writes:

"I thank and praise his holy name for the number of precious souls he has given you since I left. I hope the dear Lord will bless them. I am thankful beyond expression. I love all sinners for their souls' sake. I wish them a free salvation. Dear brother, I am very thankful to you for the comfort with which you comforted me. I am all right. I shall see my prayers fulfilled."

Here is one translated from the German:

"I want to assure you that I would be very glad to be present at the next communion, but cannot. I attend church here several times a week, but I do not feel so much at home as I do in our own Hebrew-Christian church; and though I cannot hear you preach now, there never passes a day when I do not think of you and the meetings. I send a right hearty greeting to all my brethren and friends."

FOREIGN MISSIONS.

The communications made by Rev. J. Milton Greene, D.D., in regard to a recent visit to the state of Guerrero are full of interest. Among them is the statement, made, it would seem, on high authority, that a railroad is probably to be built from Mexico city to Acapulco on the coast. Should this be done, it will throw a current of progressive influence through that old state, where the fanaticism and cruel bigotry of Rome would seem to have their chief stronghold.

Dr. Greene's visit brings out multiplied indications of the fact that the appalling massacre at Acapulco in 1875 was the means of scattering the seeds of the truth through that state as perhaps nothing else could have done. It was a bloody work for the Romish priesthood to instigate and carry forward, and it has not only failed in the objects which it sought to accomplish, but it has proved, indeed, the seed of the Protestant Church. Not only there, but in the regions nearer Mexico, Dr. Greene has found the bloody reminiscences of persecution unto death, and he points out the fact that persecution, when seen in its more recent traces, is a far less picturesque thing than when studied in books of ancient church history. To see the very bed upon which a Protestant preacher was slain with the bloody machete, or the door through which his body was dragged, or the book with which he was beaten over the head after he had been stabbed, until life was extinct, and which afterwards was placed in mockery beneath his head as a pillow—to look upon all these sickening tokens of the dreadful work strikes horror, and only horror, to the heart of a humane and sympathizing man.

With whatever differences of opinion as to the character of Romanism as it exists in our own land, it is very evident that that type of it which appears in Mexico can be viewed only with abhorrence. Dr. Greene, referring further to the sickening scenes before him, asks, "Who could blame me if I laughed a bitter, sarcastic laugh when I remembered those who, despite such scenes enacted in all Romish lands, originated and executed by the Romish priesthood, still give flight to their eloquence in hypothetical reasoning to prove that the Romish Church is our ally and not our foe?"

It is very evident that the Mexican government, thoroughly ashamed of the disgrace brought upon the whole country by these fanatical butcheries, which belong to the dark ages, is determined to wipe out the stain. Dr. Greene says:

I have never seen elsewhere such a blight of desolation as rests on the village of Ahuacuatitlan. Scarcely a house exists, apart from those occupied by our brethren, from which the husband or sons, or both, are not absent. Twenty of those who took part in the massacre have been consigned to the army and sent to Yucatan, most of them to die on its burning sands. Fifteen are in the district jail at Teloloapan, one league away, of whom "four at least," says the governor, "will be shot," while fifteen are fugitives from justice, among them the priest Vergara, whose photographs, a hundred in number, with a circular urging his arrest, have been sent all over the republic. On the morning after my arrival, the two judges of the place with ten of the principal residents called upon me in a body, to beg that I would use my influence with the president and governor to secure the return of many who, as they claimed, took no part directly in the assassination. In my reply and in my preaching I endeavored to magnify the second table of the law as one of the distinctive features of our holy religion, and to set in sharp contrast with this the teachings of Vergara, who instigated the murder. The chief of police as well as the governor and the president do not hesitate to say that this priest will be shot if he can ever be found. It is evident that the archbishop and the whole hierarchy in Mexico are helping to shield him from justice.

The work of self-support is making great strides in many of the different mission fields.

The Church of Divino Salvador, connected with our Presbyterian mission in the city of Mexico, began with contributing eight dollars per annum for religious purposes. It now gives over a thousand dollars, and supports entirely a little branch service in another part of the city.

A notable instance of what a native church can do is found in a church connected with the London Missionary Society at Foochow, which in addition to its own work supports four little out-stations. Only let this spirit take hold upon the native churches in the different lands, poor as they are, and the gospel will advance at a pace hitherto unknown.

It is found that the native churches connected with the various missions under the care of the Presbyterian Board contributed last year an aggregate of more than $43,000. It is believed that it would rise considerably above that amount if complete reports had been received.

The Canton medical work has been unusually prosperous during the year. It has branched out in various directions until no less than eight centres of labor have been established, namely, first, the Canton hospital, where over 18,000 patients have been treated and over 2000 surgical operations performed; second, the Thirteenth Street dispensary, with over 14,000 patients treated; third, Pailow dispensary, where nearly 3000 have received help; fourth, Tung-tak dispensary, with 234 patients; fifth, Yeung Kong station, where Dr. Thomson has treated nearly 9000 patients and performed 290 surgical operations; sixth, the Kiung Chow hospital in Hainan, under the care of Dr. McCandliss, with 700 patients and 400 surgical operations; seventh, Nodoa (Hainan) station, under the care of Mr. Jerimiassen, where between 4000 and 5000 patients have been treated, making a total of 40,986 outpatients, 1916 in-patients, 1577 visited in their homes, 3158 surgical operations. Total, 47,637.

"In western Africa," says the *Church Missionary Intelligencer*, "neither the Koran nor the Mohammedan liturgical prayers are understood by the great bulk of those who reverence the former and use the latter. The Koran, written of course in Arabic, is never translated into any other language for the use of Mohammedans. There are in some districts schools where children learn to read Arabic or to repeat Arabic sentences, but in many of these no attempt is made to teach them the meaning of the Arabic words.

On the same general subject Rev. E. Roper, colored missionary at Lagos, testified at the conference of missions in 1875 to the following fact. He had lived for some time as a captive in Ibadan, a Yoruba town under Mohammedan influence. Visiting the school one day, he asked several of the boys to explain the meaning of the Arabic lesson which they read. When they failed, the teacher, annoyed at his questioning, replied, "You do not understand our habits. This is our sacred language. I teach them to read and write certain portions of it. When they are written on paper, they are folded up and stitched in a leather cover to be used as charms; but when they are written on the board and washed off into water, that water is given to sick persons, and it acts as a charm when they drink it. Now you will understand why I teach my boys and what I teach them."

Such then is the vaunted education and enlightenment which Mohammedanism is giving to the heathen tribes of Africa.

Who shall win the aborigines of India?

According to Sir William Hunter, there are still in India 50,000,000 of human beings lying outside or barely inside the pale of orthodox Hinduism and Islam. Here, he holds, is the line of least resistance along which the church is called to regard it as her principal immediate duty to advance. He says, "I believe that within fifty years these fifty millions will be absorbed into one or other of the higher faiths, and that it rests in no small measure with Christian England whether they are chiefly incorporated into the native religions or into Christianity." This shows, as Sir William remarks, that Christianity in India has a vast area of extension opened before it, even if it

should not for an indefinite length of time lessen the numbers, or even stay the advance, of Hinduism and Mohammedanism. One fifth of the people of India is a prize worth trying for, even according to the canons of ordinary probability.

What the *Church Missionary Intelligencer* here lays as a duty upon the hands and hearts of Christian England appeals also to Americans. The particular 50,000,000 who now live have but a short probation, and the work to be done for them demands the timely and joint effort of all who love Christ's kingdom. The work of missions is always critical because somewhere in the earth are races who seem likely to be won over to more inveterate errors if not won to the gospel.

Again and again has the assertion been made that Mohammedans are never converted to Christianity. The fact is mentioned by Mr. Wade in the *Church Missionary Intelligencer* of February, 1888, page 82, that out of twelve native clergymen now connected with the Church Missionary Society in the Punjab eight were originally Mohammedans, and that of the forty-one divinity students who studied in the Lahore Divinity School during his connection with that institution twenty-one were converts from Mohammedanism.

Canon Isaac Taylor has constructed, at the expense of Christianity, a rose-colored picture of Islam, by a process of comparison in which Christianity is arraigned for failures in practice, of which Christendom is deeply and penitently conscious, no account being taken of Christian precept; while Islam is judged by its better precepts only, no account being taken of the frightful shortcomings in Mohammedan practice, even from the standard of the Koran.

So says Bosworth Smith in the *Church Missionary Intelligencer*, February, 1888. Unfortunately for Canon Taylor, Bosworth Smith was the corner-stone of his whole superstructure.

Those who charge the slave trade of the western African coast upon Christian nations are partially correct, but only partially if a comparison be intended with Mohammedanism; for even where Christians have shared in the transport, it is the generally-received opinion that the cargoes had been supplied by Mohammedans to a great extent, although often pagan negroes had been active in the traffic.

The Ladies' Home and Foreign Missionary Society of the Presbytery of Portland has made a vigorous beginning, having raised nearly a thousand dollars for home and foreign missions last year. This is beyond all precedent. This society must not be confounded with the North Pacific Woman's Board.

Rev. W. S. Holt had the pleasure of celebrating the Lord's Supper on May 5 in the little Chinese church of Portland, Oregon, where ten Chinese, two of whom were women, partook of the sacrament. Two pupils in the night school were admitted on profession of their faith. In spite, therefore, of the brutality of the lower types of our population, these waifs from heathendom are gathering about the standard of the cross.

Think of it! A recent letter from Dr. Heron, of Korea, says:

The native Christians at Chang Yung having raised $120 toward the purchase of a building for church purposes, it was decided in the mission meeting to report the fact to the Board, and recommend a grant of $80 to supplement the funds raised by the people.

Is this Korea? How many months have passed since the first Protestant missionary appeared in that land? The same letter says:

What do you think of a Board of Church Erection here? So many places are wanting churches! The little congregation in the capital are compelled to make more ample accommodations for their religious services.

Who would like to make a liberal contribution toward an edifice for the first Christian church in the Hermit Nation? It

is impossible to keep pace with this movement in Korea. Each successive letter is a surprise. Let a million dollars be raised during 1888–89, and God grant that a host of young men shall come forward and say to the Board, "Here are we, send us."

One arm of the missionary service is that of literature. What multitudes of books have we in our English-speaking communities! How our library shelves and centre-tables are piled with everything that can instruct and elevate as well as delight the young! It is not so on our mission fields. Miss Fannie B. Ward, of Monterey, in a recent letter says:

> Do you not think much more might be done for our Spanish-speaking people if we had more pure, elevating and readable literature? It seems as if a few good translators could do as much good as a teacher in a school. We try to teach our pupils to love reading, and then when the question arises as to books, there is so very, very little which they can read.

Once before this same appeal has come from this same school. There are Spanish books and tracts. Who will send an invoice of attractive publications of the American Tract Society or other publication societies, to the Monterey school?

Sir William Hunter, in his late address in London, says that from 1872 to 1881 the general population of India increased by 10.89 per cent., the Mohammedans by 10.96 per cent., the Hindus by less than 13.64 per cent., the Christians generally by 40.71 per cent., the native Christians by 64.07 per cent. He may well say, therefore, that though Christian missions are not to be judged according to mere statistics, they can well afford to be judged even according to them.

Sir William's concluding words are worthy of being written in letters of gold:

> I thank this society and its distinguished council for the opportunity they have given me of telling some plain secular truths concerning the religions of India. It is not permitted to a lecturer here to speak as an advocate of any creed. But on this as on every platform in England, it is allowed a man to speak as an Englishman; and speaking as an Englishman, I declare my conviction that English missionary enterprise is the highest modern expression of the world-wide national life of our race. I regard it as the spiritual complement of England's instinct for colonial expansion and imperial rule. And I believe that any falling off in England's missionary efforts will be a sure sign of swiftly-coming national decay.

This country is so far Christianized that according to statements of the *Independent*, published a year or two since, there are 10,000,000 Protestant communicants and 7,000,000 Roman Catholics, the total membership of Catholic families being included. If all the families of our Protestants were also included, they would probably swell the Protestant element to 42,000,000, which with the 7,000,000 of Catholics would make 49,000,000 Christian adherents out of 55,000,000, the total population then reckoned, or at least 50,000,000 out of the 61,000,000 which we now number. It is legitimate in considering our Christian force to count children, for they have come to be a large factor in the aggressive work of the church. From 42,000,000 to 45,000,000 of Protestants might be said to be the measure of this great army of conquest which God has planted here in this land for the salvation of the world. And what a field of operation before it! Right over against us to the westward is Japan, a nation born in a day. And just beyond that is the teeming empire of China. These are practically just about as near as the extreme portions of our own country. Sailing out of the Golden Gate one can reach Japan as easily as Alaska.

As to the encouragement of foreign missionary work, it may be said in this connection that if such a position has been gained by Protestant Christianity in our own land, and if the gains on heathen soil are four or five times more rapid than here, then the prospect of reclaiming the world would seem to be good. The native membership of the missionary churches of the Presbyterian Board have considerably more than doubled

in the last decade, which is very far in advance of the growth at home. What think you then? Is the missionary problem of the church feasible, or is it the chimera that some would have us believe? Even aside from the direct commands of our Saviour, even aside from the teaching of our own history—for we have all been won from heathenism since Paul's time—even aside from the consideration that these modern missionary gains have all been made in the face of difficulty and persecution abroad, and in spite of apathy and indifference at home, who can doubt that with a fair degree of perseverance the work of reclaiming the world can be accomplished? Let us use a little arithmetic.

Some months since the Board of Foreign Missions, in a published appeal, called for thirty men for the foreign missionary field. This implied that if men properly recommended were to be found, they would be sent. Unfortunately, only about half the number of ordained men needed have been found ready to go. It seems necessary to rely not merely on the graduating classes of the theological seminaries, but to send out the call through the bounds of the church, in the hope that here and there a young pastor, all the better for a little experience in the work at home, may hear the Spirit's voice in the depths of his soul calling him with such emphasis to the great and needy fields, that he will be unable to resist.

The Presbyterian missionary church in Bogota, U. S. C., has received eleven persons on profession of their faith since the beginning of the new year. It is a hard field, especially since the papal party has gained control of the government. Intolerance is in the very atmosphere. The priests are jubilant. Darkness will now be protected by law, and their vices, which extend not merely to unblushing licentiousness, but in some cases even to revolting incest, need scarcely fear rebuke. Intelligent men in high positions see the real degradation of this state of things, but they are politically prudent. Meanwhile these accessions to the Protestant church indicate that the priestly party are overworking their advantages, and that reaction is more than possible.

Amid the cheap and wretched criticism which ignorant and wrong-headed men heap upon the work of foreign missions, it is refreshing to read a magnificent tribute like the following to the noble Serampur missionaries Carey and Marshman:

English missionary work practically began in the last year of the last century. It owed its origin to private effort; but the three devoted men who planted this mighty English growth had to labor under the shelter of a foreign flag, and the governor of a little Danish settlement had to refuse their surrender to a governor-general of British India. The record of the work done by the Serampur missionaries reads like an eastern romance. They created a prose vernacular literature for Bengal; they established the modern method of popular education; they founded the present Protestant Indian Church; they gave the first great impulse to the native press; they set up the first steam engine in India; with its help they introduced the modern manufacture of paper on a large scale; in ten years they translated and printed the Bible, or parts thereof, in thirty-one languages. Although they received help from their Baptist friends in England, yet the main part of their funds they earned by their own heads and hands. They built a college which still ranks among the most splendid educational edifices in India. As one contemplates its magnificent pillared façade overlooking the broad Hugli river, or mounts its costly staircase of cut brass (the gift of the king of Denmark), one is lost in admiration of the faith of three poor men who dared to build on so noble a scale. From their central seminary they planted out their converts into the districts, building churches and supporting pastors chiefly from the profits of their boarding-school, their paper-mill and printing-press. They blessed God that during their thirty-eight years of toil they were able to spend more than two hundred thousand dollars of their own substance on his work. But when two of them had died and the third was old and broken, the enterprise proved too vast for individual effort, and the Serampur mission was transferred to stronger hands. In death they were not divided. An evergreen circle of bamboos and palms, with

delicate feathery masses of the foliage of tamarind trees, surrounds their resting-place. A path lined with flowering shrubs connects their tombs. And if the memory of a great work and of noble souls can hallow any spot, then this earth contains no truer *campo santo* than that Serampur graveyard.

The beauty and the noble appreciation of this memorial passage, delivered from the high places of science and English culture, and sent throughout the world on the wings of its greatest journal, may well console us for the shallow mockeries which rained upon these men and "the silent smiles of slow disparagement" bestowed on their successors by that still shallower thing which in certain supercilious circles passes for American culture.

The day devoted to the consideration of foreign missions by the General Assembly was one long to be remembered. Arrangements for the centennial celebration had required the surrender of the usual day assigned to this cause (Wednesday) and its transfer to Friday. As the interest of the Assembly was supposed to culminate in the rich feast provided for Thursday of that week, it was feared that the day designated for foreign missions would find the Assembly and the visitors, who had been crowding Horticultural Hall and the Academy of Music day and night, exhausted. On the contrary, Friday morning found the members of the Assembly in their accustomed places and the galleries, with all the available space on the floor, well filled. The admirable report of the Standing Committee, to which reference is made on another page of this issue, placed the whole subject before the Assembly with consummate skill. Dr. Mitchell immediately followed with an address in behalf of the Board, dwelling upon those phases of the work which called for special mention, and suggesting lines of effort along which more efficient help might be rendered by the pastors and elders of the churches. On invitation of the Assembly, Professor George E. Post, M.D., of Beirut, Syria, then took the floor, and in a clear, philosophical and statesmanlike way spoke briefly of Islam and Christianity in the Turkish empire.

The popular meeting in the evening, conducted by the Rev. J. D. Wells, D.D., President of the Board, was all that could be desired, both as to the attendance and the exercises. After a few well-chosen words by the president and appropriate devotional services, brief addresses were made by the Rev. J. C. Rhea Ewing, D.D., of India, the Rev. Samuel A. Mutchmore, D.D., of Philadelphia, who had just returned from a tour of our missions, and who bore valuable testimony to the excellence of the work, and the Rev. George William Knox, of Japan. The addresses were of unusual merit; and as the speakers observed the limit agreed upon in advance, the whole service did not exceed an hour and a half, and the interest continued unabated until the close.

Foreign missions had substantial and conspicuous recognition in connection with the Centennial Assembly, apart from the day specially designated for the consideration of the work. The women's meeting, under direction of the Women's Foreign Missionary Society, with headquarters in Philadelphia, was held on Monday, May 21, in Calvary Presbyterian Church. The meeting was largely attended, and a capital programme was successfully carried out. The sudden death of Mrs. H. D. Gregory, who expired on the platform, whither she had been invited to offer the opening prayer, cast a dark shadow over the meeting. It greatly added to the solemnity of the service, however, as it brought the busy workers for Christ face to face with the fact that the cross and the crown are very closely related, and that it may be but a step from the labor to the reward.

Under the direction of the Committee of Arrangements, provision had also been made for the consideration of foreign missions on the centennial day. In Horticultural Hall the Rev. Charles S. Pomeroy, D.D., of Cleveland, O., presented an excellent summary of the work of the Presbyterian Church in foreign fields, while in the Academy of

Music the Rev. M. H. Houston, Secretary of the Board of Foreign Missions of the southern church, delivered an eloquent and stirring address on the same general theme.

One of the delightful episodes of the Assembly was a cable dispatch from Gaboon, West Africa, asking special prayer in behalf of the work of grace now going forward within the bounds of that mission. A recent letter from Kangwe, on the Ogove river, where the Spirit of God has been poured out in large measure during the last eighteen months, states that on the 25th of March twenty-five persons were baptized and received into the full communion of the church, and that twenty-one names were added to the roll of inquirers. A delightful season of refreshing has also been experienced at Benita, on the same coast. The prayers of God's people are asked in behalf of this mission, that the work of grace may increase in power and extend until all the stations shall receive a precious visitation from on high.

The Assembly recommends "that we make not less than a round million of dollars as our joyful offering to God this coming year for laying at the gates of our beloved Zion this golden and matchless opportunity to possess much land for Christ." In view of the receipts of the past year, and the growth of the foreign missionary spirit in the church, this ought not to be regarded as a herculean task. The total receipts last year were upwards of $901,000, being an advance over the preceding year of $117,000. Less than a corresponding advance during the coming year would carry the receipts beyond the million recommended by the Assembly. In girding ourselves for the work, however, it is well to remember that about half of the excess last year was due to *legacies*. Of the remaining half almost $47,000 came from the women's societies, while only $20,000 was the net increase from churches. It is safe to say that in order to reach the million for foreign missions during the fiscal year now begun, we must receive not less than $150,000 from the living members of the church above the amount given last year. The ladies' societies will no doubt be prompt in determining the pro rata of advance required for them and in taking measures to secure it. Should presbyteries and church sessions be equally prompt and efficient, failure need not be feared.

At the suggestion of the General Assembly of 1887, a historical sketch of the Board of Foreign Missions was prepared and presented to the Centennial Assembly in Philadelphia. It contains much valuable information, and is issued in neat pamphlet form. It is our purpose to send a copy to every minister of the church as soon as the Assembly's Minutes, with the revised roll for the year, is issued. It is believed, however, that many outside of the ministry would gladly welcome a copy of this sketch, and it gives us pleasure to say that we shall send a copy, free of charge, to any of our people if requested to do so. Such requests should be sent to the Board of Foreign Missions, 53 Fifth Avenue, New York.

Dr. Ellinwood has sailed for London, under the appointment of the Board, to attend the great Missionary Conference, in whose deliberations an important part has been assigned him. He has also been designated by the General Assembly as one of its representatives to the Presbyterian Alliance which is to sit in the same city in July. Correspondents will please to note that Dr. Ellinwood does not expect to return home until after the middle of August. All letters, however, pertaining to the business of the Board will be attended to by his colleagues during his absence, as far as possible.

MONTHLY CONCERT.

SUBJECTS FOR MONTHLY CONCERTS.

JANUARY.—General summary in connection with week of prayer.
FEBRUARY.—China.
MARCH.—Mexico and Central America.
APRIL.—India.
MAY.—Siam and Laos.
JUNE.—Africa.
JULY.—Indians, Chinese and Japanese in America.
AUGUST.—Papal Europe.
SEPTEMBER.—Japan and Korea.
OCTOBER.—Persia.
NOVEMBER.—South America.
DECEMBER.—Syria.

INDIANS, CHINESE AND JAPANESE IN AMERICA.

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth (Luke 15 : 10).

THE DAKOTAS.

The last year has been one of great spiritual prosperity in our Dakota mission. To the churches in the Yankton district, under the supervision of Rev. John P. Williamson, ninety-five members have been received on confession of their faith, and two new churches organized—one among the Lower Brule Indians, the first ever formed among the Lower Brules, and another at White River, among the Yanktons, called Cedar Church.

Mr. Williamson writes:

Owing to the increased interest, all our places of worship at Yankton agency and also at Lower Brule have become too strait for us. By carrying in seats, Yankton Agency Church will be made to answer for a time. Hill Church, however, is entirely inadequate. The Indians are raising funds to put on an addition to their house. They will need one or two hundred dollars help, which we trust the Lord will open the heart of some servant of his to give as an extra donation. The log cabin, in which the new church at Cedar worship, cannot be called a church, and they too have commenced raising funds to build them a house. Our Lower Brule people have no chapel at all, but worship in one of their own dwellings, while many of them have to listen to the word through the windows. Here we should have both a church and a dwelling for the minister or teacher.

PINE RIDGE.

This field is a large one. Five thousand Indians are here. There are eight camps among the Sioux, and one Cheyenne camp, of five hundred souls, tributary to Pine Ridge agency.

Rev. C. G. Sterling's labors have been interrupted somewhat since last December, owing to the feeble health of Mrs. Sterling. A large amount of work, however, has been done during the year. Two Indian preaching services, one English service and a Sunday-school held each Sunday; Indian services also on every Wednesday and Friday evening. Mr. Sterling has also pursued a course of visitation among six of the Indian camps at distances of five to twenty-five miles from the agency village. At these points services have been held in the school-houses or Indian homes. He has also visited the government boarding-school at the village, and given frequent short addresses, speaking in English, to the one hundred and fifty school-children. He is forbidden to speak to the children, even on religious subjects, *in their own tongue.* Strange prohibition! unknown in any other mission field on the globe. The government has taken away from the children their Dakota Bibles and hymn-books. This is called stamping out the *vernacular*, which is supposed, even when it brings home to their hearts the gospel of Christ, to have a degrading influence on the Indian character.

Mr. Sterling calls attention to the fact that among the nine camps of five thousand people tributary to the Pine Ridge agency there are but two small church buildings. He writes:

Any of the camps would welcome a church building. A number are calling for them, earnestly calling for them, and two are especially urgent that the Presbyterian Church may build chapels among them. The Romanists are evidently about to push matters in their way. They are now building a boarding-school house which will cost $40,000.

Our missionaries at present live at Pine Ridge in log houses roofed with mud, and conduct their schools and services in similar houses.

OTHER INDIAN MISSIONS.

Among the *Omahas* seven new members have been received to the church. The boarding-school for girls reported 44 scholars in March.

The *Senecas* have added 71 to their churches during the year.

On the Allegany Reservation, 41 have been received to the church since November. The Indians have secured a lot and contributed over $100 toward the building of a church, and have already drawn the stone for a foundation. It is a typical instance of the beautiful manner in which the interests of the Indians have been cared for, that they have been given a reservation *forty miles long and one mile wide!* Is it any wonder that they find it hard to hold meetings and work together? How would any pastor among us fancy taking a parish of such a shape, and what would he think of his prayer-meeting prospects on dark nights, or even of the outlook for Sunday mornings during the reign of mud and snow?

Among the *Chippewas*, on Lake Superior, the veteran missionary, Mr. Wright, has travelled from station to station during the winter, "frequently over unbroken roads, with only the most indifferent means of locomotion, and sometimes with the mercury ranging from 20 to 40 degrees below zero." Yet he has been able to fill every appointment, and to present the word of eternal life to the fast-waning and unfortunate representatives of the once renowned Algonquins of the great lake country of our continent. Peculiar obstacles have stood in his way, as is the case in so many other places where the gospel is preached to benighted men, namely, the world, the flesh, the devil, and whisky, and the greatest of these is whisky. The present number of communicants in this little mission is 70; added during the year, 6. A Sabbath-school of 20 pupils has shown a bright example of liberality. Although the children are the poorest of the poor, they gave last year $12.50 to the Christmas offering, and more recently sent $3.50 for the famine-sufferers in Persia.

Among the *Nez Perces* 26 converts have been added to our churches during the year.

ENGLISH MISSIONS AMONG THE INDIANS

Probably few of our readers are aware of the magnitude of the missions carried on by the Church of England among the Indians in the vast region of northwest British America. One gets a hint of the extent of that work from the sums expended on it by the Church Missionary Society. In 1840 the outlay was about $5000. In 1887 it was $82,000. Connected with these missions are now four bishops, forty-six clergymen and seventy helpers. The Red Indian converts number over fourteen thousand. To these must be added the converts in the more northern missions, on the Great Slave Lake, the Peace river, the Mackenzie, the Peel and the Youcon, together with the Esquimaux on the shore of the Arctic Ocean around the mouths of the Mackenzie river—in all probably not far from three thousand more.

This whole region, indeed the entire area of British America beyond Canada proper, from Labrador to the Rocky Mountains, and from the United States frontier to the Polar Sea, was in 1849 embraced in the one diocese of Rupert's Land, established in that year. Its first bishop was Dr. Anderson. "To the same tremendous charge" Dr. Machray succeeded in 1865. Of his vast labors we can form some estimate when we read the following words concerning him from a writer thoroughly familiar with all the mission fields of the English church: "No bishop in any part of the world has ever done a work of organization and development to parallel that effected by Dr. Machray in the past twenty-two years." Since 1872 seven huge dioceses have been organized out of the original one.

The English church has recently been called to mourn the death of one of its veterans among the missionaries in the vast northwest territories—Archdeacon Cowley.

This heroic man first went to his remote and lonely field forty-six years ago. He visited England but twice in that time. He first attempted in 1841 to reach the Indians on the Red river by way of Lake Superior and the forests beyond. He found it impracticable. It was necessary to return to England to take the one annual ship for York, on the western shore of Hudson's Bay. Thence a canoe journey of eight hundred miles, up Nelson river and Lake Winnipeg, brought him to the site of what is now the city of Winnipeg. Thus he reached his field.

The northernmost of the seven dioceses in Rupert's Land is that of Mackenzie, under Bishop Bompas. This indefatigable and courageous man pursues his work often within the Arctic Circle. He has returned to England but once in twenty-two years. His field is one of the most remote and inaccessible on earth. Six months are required to reach some of its stations from the frontiers of civilization, and some are shut out for six months of the year from the rest of the world. His headquarters—at this point we hope our readers will take out their *maps*—are at Fort Simpson, on the great Mackenzie river. Let us follow him from this centre in one or two directions on his immense journeys.

He is to visit his mission stations to the north. He descends the Mackenzie for seven hundred miles—only within a few months has he been able to do it by steam—to the Esquimaux on the shores of the Polar Sea. Returning 150 miles to the junction of the Peel river with the Mackenzie, he takes the first-named river for fifty miles to Fort Macpherson, at the foot of the Rocky Mountains. These he must cross on foot, by a pass 2800 feet high, a journey of 100 miles. This will bring him to La Pierre's House, another mission station, on the Rat river, a tributary of the Porcupine, which in turn is a tributary of the mighty Youcon (or Yukon), whose waters flow into the Pacific. He will follow the Porcupine for 600 miles to its confluence with the Youcon, at Fort Youcon; thence 1200 miles down this Arctic Mississippi to the Pacific. For 1300 miles he has been in Alaska, although separated by a journey of 2000 miles from our American missionaries at Fort Wrangel. He must leave Fort McPherson on the 1st of May, with sled and dogs, if he would return from the Youcon to the Mackenzie by September, and even then he will find "the snow knee-deep and the rivers to be waded half-frozen over."

Starting with him on another journey from his home at Fort Simpson to visit the more southern part of his vast diocese, we shall ascend the Mackenzie 150 miles to the Great Slave Lake—as large as Lake Erie—visit the stations on the northern shore at Fort Rae, and on the southern at Fort Resolution. Here we shall find ourselves met by some of the signs of civilization, for the lake is accessible by steam, and provisions can be procured with comparative ease. But returning northward toward the bishop's home, we shall leave the Mackenzie again at its confluence with the Liard river and follow that stream through the savage wilderness for 150 miles to Fort Liard. At all these points we shall find little missions—chapels, schools, converts, faithful missionaries, and even along the 2000 miles of the Porcupine and Youcon rivers, among the Tukudh Indians, we shall be told by our self-denying brethren that no people exceed these poor Indians "in eagerness to hear the gospel, in simplicity in accepting it, and conscientious endeavor, in God's strength, to live up to its precepts."

Bishop Bompas must travel 3000 miles to visit the missions beneath his superintendence. And this is but *one* of the four dioceses among the Indians of Rupert's Land.

THE CHINESE IN CHINA AND IN AMERICA.

REV. H. V. NOYES, CANTON.

It is within the memory of the present generation that the Chinese government was greatly blamed for barring her gates against outside nations. English cannon at length opened those gates. Once open, they became doors of egress as well as ingress. Through

them the Chinese have gone out to other parts of the earth. More than one hundred thousand are now in the United States. There are as many in Cuba. They are making their way into British Columbia and Mexico. They are on the northern coast of South America, and more than two hundred thousand are in Chili and Peru. There are twenty thousand in the Sandwich Islands, and more than fifty thousand in Australia and New Zealand. In Japan, Siam, the Philippine Islands and the Malay peninsula there are nearly two million. Hence we have now and will continue to have "the Chinese problem." For some of the outside nations have become tired of the bargain which they made, and so, by lawless violence, by exceptional taxation, by pretended quarantine and by restrictive legislation, are endeavoring to turn back what they deem the too-full tide of Chinese immigration. Why these endeavors? Manifestly and mainly because, by their economical habits and patient industry, the Chinese have proved their ability to more than hold their own in the sharp labor competition of the world.

They are also shrewd business men. Why is it that in their own country they are gradually working the trade with foreign nations into their own hands? Why do foreign firms in China need to have a silent Chinese partner in order to be successful? Why are the banks of Japan managed by Chinese? Why are they the leading business men in Siam? Why is it that nine tenths of the trade of Singapore is in the hands of Chinese merchants? Why is all this if not because the Chinese are everywhere able to hold their own in the close competition of trade?

And have not Chinese students, with the disadvantage of gaining their knowledge through a foreign language, carried off prizes and literary honors in American colleges? There is in China more than one Chinese lawyer well able to plead in the English language in English courts. There are Chinese diplomatists able to carry on negotiations in English or German or French. And now that by imperial authority western learning is to be introduced into China, who shall say that the time is not hastening on when the students of that great empire will hold their own in scholarly attainment?

Under English and German instructors the Chinese are reorganizing their naval and military forces, and if not very rapidly, are certainly very surely, increasing their strength.

It is said that Napoleon Bonaparte once gave the following advice to the French: "Never get into a war with the Chinese. You would be victors in the first war, and in the second, and probably in the third, but all the time you would be teaching them the art of war, and with their immense population and their inexhaustible resources they would at length turn the tables on you unmercifully." To despise and abuse the Chinese may seem to be a cheap experiment; but if carried too far, there may some time come a day of reckoning. It requires no prophet's eye to see that China is destined to be one of the leading nations of the world; and this strongly emphasizes the duty of the Christian Church to hasten the work of giving her the gospel.

The vast empire is at last waking from the sleep of ages; waking up to the necessity of developing her material resources, commencing to dig out the gold and silver and iron and coal, preserved until now in her great mountain ranges, putting up her long telegraph lines, and beginning to lay down her iron roads; waking up to the necessity of protecting herself against foreign aggression, fortifying every harbor and river mouth of her long coast line, purchasing the best ironclads the world can furnish, preparing and girding on her armor to be ready for whatever danger may threaten; waking up to the necessity of asking what light western civilization and western learning can give. In this general awakening it is the part of the church to bring the regenerating power of Christian truth into contact with the nation, and, with God's blessing, to thrill her whole being with the quickened pulse of a new spiritual life.

EVANGELIZE CHINA THROUGH AMERICA.

These considerations should not only impel the church in the United States to additional earnestness in sending missionaries to China, but also to use her best endeavors to give Chris-

tian instruction to the one hundred thousand Chinese who are near at hand. Whatever others may do, no "elder brother" should be found in the church ready to spurn these heathen because they have come so near that their misery and sin are only too plainly seen. Rather let us point out to them the doors of the Father's house, wide open, and tell them of the warm welcome that is waiting for every returning prodigal.

This work no doubt has its peculiar difficulties.

(1) Go where you will, and find men who have left their families behind, congregated in some distant place, not for permanent residence, but for the distinct purpose of making money as rapidly as possible, and you find a class difficult to reach. The Chinese are no exception. Partly from this cause, and partly from the difficulty of obtaining justice in American courts, there is found among a portion of those in California a desperate recklessness that is not common in the villages of their native land. That murderous league called "The Highbinders," ready for money to execute almost any cruel deed of vengeance, was born in the United States.

(2) A second difficulty is the unreasonable abuse which the Chinese often receive. To be constantly kicked about, like a dog, from pillar to post, has neither a civilizing nor a Christianizing tendency.

All honor to the missionaries on the Pacific coast, who, in spite of all difficulties and the obloquy that has been poured upon them, sometimes too by those who call themselves Christians, have with unstinted endeavor, unflinching devotion and unwavering faith carried on their noble work! It has not been in vain in the Lord; not in vain if estimated only by the number converted. But that would be a very scant estimate.

THE BEST HELPERS FOR CHINA FROM AMERICA.

Perhaps the most interesting feature of the work is the help that it gives to our mission in southern China. Nearly all the Chinese in this country come from four districts of the Canton province. Eighteen years ago there was not a Christian chapel or school in all that region. Now there are few places in these districts where there is not a mission chapel within fifteen miles, a distance the Chinese easily walk. Of these chapels, the Presbyterian mission has six. *Every one of these six locations was obtained by the help of Christians returned from California.* Of the thirteen native assistants who have labored at these stations, six were converted in California, one in Australia, and one received his first serious impressions and religious instruction from a member of the Chinese church in California, on the steamer crossing the Pacific. The work in these localities has resulted in the establishment of two churches, one of which has been almost entirely self-supporting from the beginning. The members of this latter church have already established places, in private houses, for religious services and instruction, in two outlying villages.

Besides the faithful laborers mentioned above we can point, with great satisfaction, to others converted in California; to Rev. Kuan Loy, the earnest pastor of the Second Church, Canton; to another faithful man, now preaching in the chapel of the First Church; to the two most valuable medical assistants in the Canton hospital; to Dr. Thomson's right-hand man at Yeung Kong, the faithful Bible student and intelligent preacher Lam Tai. These men are among our very best native helpers, commencing their Christian course in the United States and continuing their studies and work in China.

Did the limits of this article allow, we might go on to speak of how the work in China affects the work here; how preachers trained in our school at Canton follow their countrymen to the lands where they go; of the constant correspondence that is carried on across the sea between Chinese Christians; of the combined effort they are making for Christian work of their own in the city of Canton—all going to show how mutually helpful is our work on the two sides of the great water.

We would be glad in closing to fix each of two suggestions as a nail in a sure place:

(1) Those who, in any part of this land, are carefully and patiently giving religious instruction to the Chinese are taking part in shaping

those wonderful events which are surely coming in the future development of the Chinese empire.

(2) The converts who do efficient work for the church, on their return to China, are those who have received careful instruction in the Bible through the medium of their own language. Therefore it would be an immense gain to the cause if, where Chinese are permanently located, one or more Christian workers would be at the trouble of learning at least their spoken language.

CHINESE FIDELITY AND GENEROSITY.

Discouraged from becoming citizens and settling down in permanent homes, the Chinese in California regard themselves as sojourners only. Even while in this country they are great travellers. Now in San Francisco, in a few months they are in Montana or New York, and later still in China. These circumstances occasion some discouragement to our missionaries who are laboring among them, and yet there is, as a result of this perpetual coming and going, a wide sowing of the seed of the gospel. And their steadfastness is remarkable.

SAN FRANCISCO.

The morning congregations in the Chinese church are always large and attentive, though scarcely equal to the congregations of three or four years ago. The Chinese population is slowly diminishing. From forty to seventy pupils are found in the night-school. The contributions are larger than ever before, except the year the first church was bought.

The little company at Oakland are especially generous. All the thirty members are servants in families. Almost every one has a family to support in China, and several have aged parents also dependent upon them. None get over $30 a month wages. Most of them do not get so much, and yet they have contributed $227 for purely benevolent purposes during the eleven months of the year. This does not include what they collected for their own New Year's service and for the delightful Christmas entertainment which they gave, at which they presented their teachers, the superintendent of the Sabbath-school and Rev. Mr. Kerr, our missionary, with valuable shawls, umbrellas and handkerchiefs.

Rev. Dr. Horton's church, the First Presbyterian, has given valuable support and help to the mission work in Oakland.

The work of Miss H. R. Cable among the Chinese women and children of San Francisco is soul-stirring in its recitals of sad and yet hopeful experiences.

Six years ago I began my work among the better class of Chinese children, having only one little girl at that time that I was permitted to teach, while now I have 100 under my care, whom I visit from house to house and teach as time and strength will permit. And instead of begging the privilege of teaching them as I formerly did, I am now met daily with the reproach, "Oh, Shing Shang (teacher), what for you no come so long?" and I could readily find employment for three active workers besides myself. I have been particularly anxious this year over a class of children growing up in the back streets and alleys of Chinatown. This is the most degraded part of the city. It is the centre of corruption and vice. Opium dens, gambling dens and houses of prostitution abound. In one of these houses we have a class of five little girls whom we have been teaching. These children are being raised for immoral purposes. The oldest of them, about eleven years of age, has, I think, been already bought by a procuress, and although we have reported her case several times to the officials, yet the law is evaded, and it now remains for Christian women to so arouse public opinion that these things cannot exist in our country. It is a burning disgrace to our boasted civilization. But you exclaim, "Is not the law powerful enough to remedy this evil? No country so well protects its children as America." Doubtless it is very satisfactory to read the law which declares that any little girl under the age of thirteen, found in a house of ill-repute, can be taken in defiance of parental authority and placed where the discretion of the court may decide, and yet the lives of little children are daily sacrificed in the dark alleys of this city of San Francisco.

The details of Miss Cable's report are heart-sickening, and the fact that such a state of things exists is a disgrace to the

city and the state, and to our whole Christian civilization.

One little waif has been rescued. She had been made to sit up every night until one or two o'clock, sewing on buttons; and when she became so weary that she could no longer work, her ears were nipped with scissors to arouse her. Her hands and face are covered with scars, giving unmistakable evidence of cruelty. She is in the mission home, where her "wrinkled old face," that looked as if there was no joy on earth, has begun to freshen and brighten under the kindly influences of love and Christian training.

THE JAPANESE IN SAN FRANCISCO.

The Japanese church has received nineteen additions—fifteen on profession and four by letter. The whole number received since the organization of the church to the close of last year was 67. Some of these have removed to other towns or have returned to Japan. The present number of communicants is 62. The collections for all purposes during the year amounted to $790. Dr. and Mrs. Sturge have labored faithfully in this new work, and with very encouraging results.

OTHER CITIES.

At *Santa Rosa* the work has never fully recovered from the cruel raid made a few years ago on the Chinamen. An attempt was made some months since to burn the mission house, but it was foiled.

At *San José* mob violence has destroyed the building which had been used as a mission house; and wherever attempts have been made to rent new accommodations, they have been met by hostile pressure which has thwarted all effort. In cases of fire, the fire companies showed no zeal to quench the flames which were consuming Chinatown. Men, women and children are driven from their homes with the loss of their possessions and the ruin of their business.

At Los Angeles the Christian Chinamen have been active in promoting reform among their countrymen, not only seeking their spiritual good, but the removal of those vices which tend to perpetuate hostility on the part of the American community. They have waged war especially upon the Chinese gambling dens, and they have exerted themselves to save from destruction young Chinese girls who had been purchased for immoral purposes. Of course this activity in the interest of good morals has created a bitter hostility on the part of their heathen countrymen, sometimes involving even threats of assassination. The position of Chinese Christians, therefore, in a community like Los Angeles is one which should excite the deepest interest on the part of the church and all the better portions of the community. They are really between two fires. On the one hand they are persecuted by the Irish hoodlums and all the lowest elements of the community, and on the other hand by the heathen Chinamen around them, the former visiting upon them the vices and crimes of the latter. They are striving to improve the morals of their countrymen and make them law-abiding, and yet, instead of finding their efforts welcomed and appreciated by American citizens, they are visited with injustice not only by the mob, but in some instances even by the courts.

Of the work in *Portland*, Mr. Holt reports that there has been less hostility to the Chinese during the last year than for some time previous. The number of these people in that city has been greatly diminished, however, so that now there are only from two to three thousand.

GENERAL ARTICLES.

THE GENERAL ASSEMBLY ON FOREIGN MISSIONS.

It gives us great pleasure to present to our readers a few paragraphs from the clear, comprehensive and stirring report of the Standing Committee on Foreign Missions, presented by its chairman, Rev. Herrick Johnson, D.D. The enthusiasm with which the report was received, and the unanimity and heartiness with which its recommendations were adopted, were the highest commendation of its excellence, and gave unmistakable evidence that the committee had rightly interpreted the spirit of the Assembly on foreign missions. After appropriate thanksgiving for the divine favor with which the year had been crowned, and a word of congratulation on the transfer of the Board's headquarters from the historic 23 Centre Street to its new premises, 53 Fifth Avenue, the report refers to the part borne by the various women's societies in the magnificent results of the year, their total gifts being $46,851 in excess of those of last year:

As usual, the Marthas and Marys and Phœbes and Tryphenas and Tryphosas of our beloved church, to the outward boundary of our expectation, and their beautiful and deepening devotion to this cause, is one of the most significant and delightful surprises of modern missions. It is plainly the duty of the Church of God to make grateful and rejoicing recognition of this enlarging activity and liberality of women in Christ's work of redemption. Where Paul could only salute a single Urbane or Priscilla as a "helper in Christ," and here and there a single mother or sister as a "laborer in the Lord," we may greet a goodly and godly host of womanly hearts, wearing the jewel of discretion while aflame with zeal, and consecrated to "woman's work for woman" the whole wide world around.

A rapid survey of the several mission fields is then taken and their salient points wisely touched, illustrating the church's opportunity and responsibility in the light of God's providence and grace. Referring to the educational work conducted by the Board, especially in its more advanced phases, the report says:

It marks the period of anchorage. Institutions betoken permanency. Academies and colleges and seminaries mean an educated and trained native ministry. We call the roll of six theological seminaries in foreign fields at this Centennial Assembly of our beloved church. Our colleges and boys' and girls' training-schools also are dotting the heathen shores. But what can these few feeble institutions do towards supplying the world's harvest-fields with harvesters? They mark the beginning of a new and better era. They mean at last organized ecclesiastical bodies of native ministers in Christian empires of every continent multiplying victories for God as the drops of the morning. They mean at last every suburb of hell in possession of the church, every field of the world a home field, and "foreign missions" a thing of the past!

But until these pagan continents get out of the shadows and face the eternal morning, it must be *our* toils and tears and sons and substance that shall be given to help save the lost millions. For long years yet we will get from our Lord Christ, if we only listen, this supreme command: "*All power is given unto me in heaven and in earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.*"

Here are the *field*, the *action*, the *work*, the *need*, the *time*, the *power*, the *victory*. Belief in *every item* of this great commission is the tremendous lever we must get under our life. The field is "*the world;*" the action, "*go;*" the work, *making* "*disciples;*" the need, *nations perishing;* the time, "*now;*" the power, "*all* power in *heaven and earth;*" the victory, the victory of the *leaven* leavening the whole lump; the victory of the *sun* which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race; his going forth being from the end of the heaven, and his circuit unto the ends of it, and nothing hidden from the heat thereof; the victory of the *waters of Ezekiel's vision*, that grew and grew as they ran from the temple until they became waters to swim in, a river that could not be passed over,

and deserts and dead seas grew beautiful and full of life at their healing and fruitful touch. There are no miserable contracting lines of pessimism here; there is no preaching the gospel as "a witness" here; discipling all the nations is not shaking off the dust of our feet in testimony against them; it is the church shut up to God, thrilled with his life, baptized by his Spirit, inspired by his promises and led by his conquering Son; it is not a "*coming*" Christ; it is a *present, abiding* Christ, "Lo, I am with you alway;" and upon his vesture and upon his thigh is written "*King of kings and Lord of lords.*"

Your committee submit the following resolutions for adoption:

1. That the minutes of the Board be signed as approved.

2. That we here make record of our heartfelt gratitude to God for the long and faithful service of Mr. William Rankin, who for nearly thirty-eight years has been the Board's capable and efficient treasurer, and who bears with him in his voluntary retirement the affectionate and prayerful interest of the entire church.

3. That we joyfully recognize the work of the women of our church in foreign evangelism as of incalculable importance both in the uplift it is giving the degraded womanhood of heathendom and in the mighty outpush it is giving to the consecrated womanhood of Christendom; we congratulate the Women's Boards upon their splendid advances in benevolent offerings, and we confidently count on rich fruitage to them and to the whole Church of God from this self-sacrificing endeavor.

4. That we regard with peculiar and tender interest the tieing of the hearts of children and youth to this world-wide cause by their gifts and prayers; counting the Sabbath-schools and other young people's organizations of our church as in the line of most fit and beautiful and grateful service for Christ, when seeking thus early to reach the children of heathen homes, and so to help fulfill the prophecy that the streets of the city of God "shall be full of boys and girls, playing in the streets thereof."

5. That we recognize the advantage of co-operation and union already secured on foreign fields, and approve of the continuance of the same, according to the action of preceding Assemblies.

6. That in accordance with the suggestion of the Board, we recommend that a visitation of the missions by the secretaries be made not less frequently than once in ten years, and not more frequently than once in five years.

7. That the first Sabbath of November be observed as a day of prayer, when all our churches and Sabbath-schools and Christian homes may unite in speech and song and prayer and service, to deepen interest in, and consecrate to, the work of giving the gospel to the heathen world.

8. That the week following this mission Sabbath, or some other week soon succeeding, be devoted to "simultaneous meetings" at centres of influence within the bounds of the respective synods, for which synodical or presbyterial committees shall make provision, inviting the co-operation of the secretaries of the Board and the different missionary agencies in the respective local fields. Such an arrangement made and carried out by the Synod of New Jersey last year was greatly fruitful.

9. That we enjoin upon pastors and church officers a wide dissemination of the current literature of missions, that the people may keep pace with the mighty movements of our time, and may realize the possibilities of power and victory before the church, assured that a sustained and large-hearted Christian liberality must be conditioned in intelligence, and that a swift step through God-opened doors is the only loyal answer to the order of the King.

10. That we make not less than A ROUND MILLION OF DOLLARS as our joyful offering to God this coming year, for laying at the gates of our beloved Zion this golden and matchless opportunity to possess much land for Christ.

To these, on motion of Dr. Howard Crosby, the following resolution was added by the Assembly:

Be it resolved, That a committee of seven elders of the church be appointed to attend the annual sessions of the Presbytery of Rio de Janeiro, to be convened in the city of Rio de Janeiro on the last Thursday of August of this year, to serve as the advisory counsel to our brethren at the organization of the Synod of Brazil, the future General Assembly of that great empire—all without expense to the General Assembly.

The explanation of this resolution is this: The Presbyterian missionaries in Brazil have agreed upon a plan of union by which the existing presbyteries at present in connection with the northern and southern Assemblies in the United States are to unite and form one Presbyterian Church in that empire. This is in accordance with the ac-

tion of the last Assembly (1887) on union and co-operation on mission fields, and is regarded as an important step forward in the work of evangelizing Brazil, besides being an additional bond in drawing the mother churches in the United States into closer relations. The appointment of a committee of elders (teaching and ruling) by the Assembly to be present at the consummation of the contemplated union not only sets the seal of approval upon the measure, but does it in such a way as to challenge attention and to impart dignity and strength to the movement. May the Holy Spirit add his seal and the Presbyterian Church of Brazil move forward to grand conquests for Christ!

THE ENEMY OF AFRICA.

At a meeting of clergymen held in New York, March 10, a committee was appointed to call the attention of the various religious bodies to the devastations caused by the liquor traffic on the Congo and in other parts of Africa, in the hope that such concerted action might be taken as should lead to a removal of the evil. The extent and enormity of this traffic, as set forth by many witnesses, call for the serious attention of all branches of the Christian Church. Public sentiment seems to look to the followers of Christ for the inauguration of some measures of relief, and the church is arraigned by the criticisms of the secular press for apathy and helplessness in a great emergency which demands its protest and its united effort.

Scarcely any part of Africa is exempt from this terrible scourge. In Egypt the number of grog-shops has been increased many fold since the British occupation of 1883. Large public meetings have been held by Mohammedans to protest against the evil that is forced upon them by Christian Europe. The khedive has expressed his grief and shame at the demoralization produced by rum, but has declared himself powerless under the treaty stipulations of England, France and Turkey.

A commission appointed by the Cape Parliament on the liquor traffic of South Africa has reported that about seventy native chiefs testified that rum was ruining their subjects, and that many of them asked that the government would annul the enactments which legalized the traffic and rendered them powerless.

Even stronger appeals from the west African coast have come from missionaries, explorers, public officials, and from native princes. Some of the latter are full of pathos, and though made by Mohammedans, are directed to Christian governments through the Christian Church.

But the worst chapter of this sad history is that of the Congo Valley. It seems but yesterday that the Christians and philanthropists of the world were rejoicing that a great Free State had been established in the interior of Africa, in which missionary operations as well as scientific exploration and commercial enterprise should have free course. At a great congress of the nations held in Berlin, nearly all the measures adopted were in sympathy with our highest Christian civilization; it seemed as if the interests of truth and humanity had gained new recognition by the great powers of the earth.

But unfortunately, in the lobby of that congress was a representative of the distilleries. An unscrupulous rapacity, to which no adequate name can be given, prevailed over more humane counsels, and of the fourteen powers, ten voted to admit free whisky to the Congo State. To the honor of four Christian nations, the United States, Great Britain, Belgium and Italy, their representatives opposed the measure. Islamic Turkey, the vaunted champion of temperance and "the best hope of Africa," as certain apologists seem to imply, *voted for free rum*. With all deference to the apologists, therefore, it is plain that relief must come from the protesting Christian powers.

This is rendered none the less imperative by the fact that individual subjects of the powers have with others joined in the common work of destroying the millions of ignorant savages of the Congo Valley. Hundreds of thousands of gallons of the worst quality of spirits have been shipped from Boston during the last year. Great Britain has also had a share, while millions of gallons have been sent from Germany and Holland. Every ship that bears a missionary to the Dark Continent carries a cargo

of rum, and this on reaching its destination is often adulterated with caustic chemicals whose end is gradual death.

What shall be done to stay this sweeping tide of evil? The National Temperance Union has laid the subject before Congress, but one government, even if disposed to act, could do little unless the co-operation of others could be secured. The objectionable treaties can be revised only by the powers which made them.

First of all, it seems necessary to evoke a general public sentiment on this subject throughout all Christian lands. We are persuaded that there slumbers in the breasts of all Christians and philanthropists a deep feeling of pity, which would come to the rescue if some feasible method were pointed out.

This is not merely the temperance question as it exists in many phases in our own land. Virtually it is a question of cruelty to children. It is a conspiracy of great, civilized nations against simple tribes of men who know not what they do. It is declared by sober and candid witnesses to be worse than the slave-trade, since it destroys both soul and body, and entails disease and death upon coming generations.

On such an issue Protestants and Catholics should vie with each other in their protests. Not only Christians, but the Hebrew communities and all who love humanity, should be of one accord. Prohibitionists and the better class of anti-prohibitionists might be expected to raise a common voice against this cruel injustice to the ignorant and helpless. Political economy as well as religion must condemn a traffic which blights all useful branches of commerce, and is therefore fatal to the best interests of all nations. The suicidal influence of this monopoly is not confined to the present; it incapacitates the people for future commerce and thrift, and blots out a promising civilization in its very beginnings.

Never before has Christendom made so gratuitous a concession to the profit of a few unscrupulous business firms, at so great a cost to national honor, to the fair name of the Christian Church, and to the best interests of millions of mankind.

In view of these considerations we are not ready to believe that the cause is hopeless. Mr. W. T. Hornaday has pertinently asked, "Who are the most powerful, the traders who desire to get rich out of palm oil and India rubber purchased with gin, or the Christian nations participating in the conference with their 388,000,000 of Christians? America has sixty-five foreign missionary societies, England seventy-one and the continent of Europe fifty-seven, exclusive of those of the Roman Catholic Church. Are they strong enough to cope with the rum traffic on the Congo?" In themselves they are not, but their vast constituencies may move the world.

A line of hopeful action has been suggested providentially, and very significantly, by a Mohammedan prince in West Africa, viz., that the friends of African missions take up the question and bring it before their Christian supporters, and through them to the Christian governments.

The Mohammedan emir of Nupe, West Africa, has sent the following stirring message to Bishop Crowther, of the Niger mission:

"It is not a long matter; it is about barasa (rum). Barasa, barasa, barasa! It has ruined our country; it has ruined our people very much; it has made our people mad. I beg you, Malam Kip, don't forget this writing, because we all beg that he (Crowther) should beg the great priests (committee of the Church Missionary Society) that they should beg the English queen to prevent bringing barasa into this land.

"For God and the prophet's sake, for God and the prophet his messenger's sake, he must help us in this matter—that of barasa. We all have confidence in him. He must not leave our country to become spoiled by barasa. Tell him, may God bless him in his work. This is the mouthword from Malike, the emir of Nupe."

May we not consider this an appeal not merely to the Church Missionary Society, but to all missionary societies and to the churches which they represent? Like the call of King Mtesa for missionary teachers which was so generally heeded, shall not this, also, be regarded as a voice of God's providence to all Christendom? This Mohammedan prince of

West Africa has unconsciously struck a key-note for the General Missionary Conference to be held in London in June next. There will be a grand opportunity for co-operation, and there is reason to hope that by an international presentation, endorsed by the expressed sentiment of all Christian denominations, the governments can be reached, the treaties be revised, and the tide of evil checked.

Even if less than is hoped for should be realized, one object will have been gained. *At the very least the honor of the Christian Church* will be vindicated.

For the encouragement of the General Missionary Conference, it is felt that the united expression of various religious denominations made in advance of its sessions may be all important. And with this view the undersigned would respectfully present this subject to all religious and philanthropic bodies soon to be convened, in the hope that they may take such action as the judgment of each may approve.

The officers appointed for the conference to be opened in Exeter Hall, London, on the 9th of June, are the Rt. Hon. the Earl of Aberdeen, President; Edward B. Underhill, LL.D., Chairman of Committee; Rev. James Johnston, Secretary.

Communications made to the conference may be directed to the care of Rev. James Johnston, Bible House, 146 Queen Victoria Street, London, E. C., England.

F. F. Ellinwood,
T. L. Cuyler,
Wm. M. Taylor,
Roderick Terry,
S. B. Rossiter,
Committee.

New York, April 3, 1888.

THE WORSHIP OF SPIRITS.

REV. CHALMERS MARTIN, CHIENG-MAI.

The worship of demons is as universal among the Laos as the worship of Buddha, and as formidable an obstacle to the progress of the gospel. This worship is not organized as Buddhism is; it has no temples, no priesthood, almost no literature. It is a household religion; a religion of oral tradition; a superstition, in short; but not on that account any the less potent in its influence upon the lives of the simple Laos. Belief in the presence and activity of evil spirits dominates their whole existence. Disaster of any sort is attributed, when it comes, to their malign influence, and its coming is only to be averted by diligence in propitiating them. Their name is legion. There are spirits of the earth, of the air, of the water; there are local spirits and guardian spirits, guardian devils, not guardian angels. At every turn in life their favor must be sought, their malignity averted. When children are born, disgusting names are given them, so that the spirits may not take a fancy to them and carry them off. You say to a mother, "What is your child's name?" and the reply is, "Ah, this is Piggie; we named him so for fear of spirits." When a couple are married, the only transaction corresponding to a marriage ceremony is the payment of a sum of money for the benefit of the spirits supposed to be interested in the two parties. When people die, it may be decided that the corpse must not be removed from the house by the door, but by a hole cut in the wall and closed up again, so that the ghost, seeking to return, may not be able to find its way into the house. When they are buried, their clothes must be put on wrong side first and slits cut in them, so that the spirits may be able to escape from the body. When rice is sown, a star-shaped charm of bamboo splints dangles from a pole in the midst of the plot to prevent the spirits from blasting the seed; when it is reaped, miniature temples made of matting decorated with tinsel are placed in the fields for the convenience of the spirits of the harvest. When a boat starts down the river, a handful of flowers, a little rice and a few plantains are laid on the stern as an offering to spirits of the river. When the rapids are to be run, the pilot puts up a prayer to the genii of the whirlpool for safe passage. If a journey is to be taken from one province to another, fresh flowers are offered to the spirits of the boundary, whose rude altar marks the dividing line. Over the gate of nearly every yard hangs a charm intended to entangle the evil spirits that would enter. If the water for the rice-fields run short, a pil-

grimage is made to the source of the stream which furnishes the supply, and a feast held to the guardians of the fountain.

WITCHCRAFT.

No account of this superstition would be adequate which did not outline its culmination in the belief in witchcraft. Certain persons are believed to come into specially close connection with these invisible spirits and demons, and to be able to use them to serve private ends. No class among the Laos, except the lepers, are so much to be pitied as the large class who have had this character of witch fastened upon them. Even the prisoners in chains, although many of them reduced to this sad condition for some trifling misdemeanor, or in default of payment of a few rupees, are less deserving of compassion than these who, through no fault of their own, are branded as with the mark of Cain and driven forth as outcasts under the accusation of witchcraft. The process by which this is brought about is a simple one. Some sudden illness—perhaps one of the virulent fevers common in the country—overtakes a man. Of all the natural causes of disease he is utterly ignorant, and immediately begins to suspect that he has been bewitched. Meanwhile, he has perhaps become delirious and mutters incoherently. There is no further room for doubt; the voice is that of the spirit of some other person which has entered into the sick man. Whose spirit is it? Who is the witch? This is now the question to be answered. A functionary called a spirit-doctor is summoned, and with various incantations and much show of mystery attempts to elicit a reply from the spirit. If no success attends these efforts, severe methods are resorted to; the sick man is prodded with sharpened bamboos, or his skin is scored with a tiger's claw, or he is beaten; these cruelties being supposed to take effect, not on the man, but on the possessing spirit. Under such pressure the patient at last blurts out something which may be, or is interpreted to be, the name of an acquaintance. Then some questions are asked concerning the circumstances of the person named. Is he married? How many children has he? How many are boys, how many girls? What is the number of his buffaloes? Of his bullocks? If these and similar questions are answered with any approach to correctness, the case is considered proved. The person named is a witch; it is his spirit that has possessed the sick man and caused the trouble. He and his family must be driven from the village. Their house is burned down, their garden rooted up, and they are bidden to depart. If they attempt to settle in any neighboring village, their evil reputation may have preceded them; at any rate it is sure soon to follow them. So they drift, objects of fear and hatred to all who learn their history, until at last they arrive at one of the many communities made up of those who like themselves have been adjudged witches, and there they are allowed to remain undisturbed.

It will be seen how easily such a system as this may be made to serve private hatred. If the sick man has an enemy, an accusation of witchcraft affords the means of a safe but terrible revenge; if a village belle has a rival, it will serve envy better than a bottle of vitriol; if some princely Ahab covets peasant Naboth's field, Jezebel need only whisper that Naboth is a witch. But the cases that are to be explained on such principles as these are comparatively few. In most instances there is no conscious imposture in any quarter. The sick man and his friends really believe that he has been bewitched; the spirit-doctor does not doubt that he can discover to whom the possessing spirit belongs; the family of the person accused and, if the charge is often repeated (as it is likely to be when once established), the accused himself settle down to the despairing conviction that he is subject to a malignant demon stronger than himself. Truly the things that the heathen sacrifice they sacrifice to devils, and not to God. They eat at the table, they drink the cup of devils, they are in bondage to devils.

THE GOSPEL THE DELIVERER.

From this bondage the gospel is their deliverer. As this superstition is not based on any sufficient reasons or framed according to any fixed principles, their belief in it does not readily yield to argument. When we try to

expose the absurdity of their superstitious notions, the ready reply is, "You don't know anything about it; you can't know. You are foreigners. Our spirits have no control over you." Even if we appeal to the case of those among their own people who have become Christians, evasion is easy. "Ah," they say, "they have come under the protection of the foreigner and his God; they have escaped, but that does not prove that we have nothing to fear." Still, it is true that "the entrance of God's word giveth light; it giveth understanding unto the simple." Often one of the first signs that the gospel is taking effect has been the pulling down of the little shelf which in every house serves as an altar on which to place offerings for the spirits. I have brought home, to place in the museum at the mission house, a hat which was part of the professional costume of an old spirit-doctor. When he had learned something of Christianity, he imitated the sorcerers of Ephesus and burned all his magical paraphernalia except his hat and robe, which he gave to us as curiosities. Many of our converts, however, at first "see men as trees walking." They still imagine that the spirits they once feared exist, but they believe that they themselves have escaped from their power. It is only as their Christian knowledge grows that they gain complete release from this inbred superstition.

SIX WEEKS IN GUERRERO.

REV. J. MILTON GREENE, D.D.

Perhaps no state of the Mexican republic is so little known to the outside world as the state of Guerrero. This is owing to the exclusive policy of the Alvarez family, who for thirty years held the reins of government and opposed systematically and unscrupulously the entrance of foreigners and of foreign capital. But during the administration of President Diaz a new order of things has been inaugurated under Governor Francisco Arce, who has left nothing undone to invite American and English enterprise, and under whose progressive and wise leadership the fertile lands and rich mines of the state are attracting the attention of those who desire to know what Mexico has to offer to foreign capital and skill. As a proof of this I may mention that the president recently wrote to one of the officials of the state government a letter which was read by a friend of mine, in which he stated that the probabilities were as 90 to 10 in favor of the completion of a railroad within three years from this city to the port of Acapulco, passing through the centre of the state and opening up its richest mineral and agricultural districts. The money is offered by English capitalists, and a preliminary survey of the route has already been made.

It is now thirteen years since our mission began work in Guerrero, and although greatly shocked and nearly paralyzed for a time by the appalling massacre at Acapulco in 1875, we have never wholly ceased our labors. Indeed the dispersion which followed that bloody persecution tended directly to scatter the word of life among the interior villages, so that to-day many congregations are found among the mountains and in the rich valleys of the state which probably would not have existed for years to come had not the survivors of that terrible assault been scattered abroad and gone everywhere preaching the word. The chief of these, Matilde Rodriguez, whose wife was the first to fall by the sword on that fatal night, and to whom I have often referred in my letters as my companion in my Guerrero trips, died in November last, rich in faith and in the hope of a glorious immortality.

EAGER CROWDS.

I have just completed a six-weeks tour on horseback among the churches of the state, having held thirty services and preached twenty-nine sermons to the largest congregations I have ever seen in the places visited. The season was far advanced and the heat excessive, so that my poor horses as well as myself found the steep mountain roads, which in reality are only trails, and the deep stifling cañons a severe tax upon our strength and endurance. But the eager upturned faces and the mistful, tearful eyes of the crowds that gathered to hear the glad tidings of God's grace were an ample recompense for all that the trip

cost, so that I felt, as I always do on such occasions, that the angels might well look down with envy upon the humble servant of Christ to whom this great privilege was given to illumine the sins and ignorance and poverty and manifold sufferings of this despised and neglected people with the blessed light of God's love and the promises of his grace.

Sending my horses to Toluca, fifty miles distant, by the National Railroad on the 2d of March, I followed the next day, and, accompanied by my faithful *mozo* Pancho, started for Capulhuac, five leagues away. Here we have a congregation established by our martyred brother, Don Nicanor Gomez, and a league further on is Almoloya del Rio, where he met his cruel death nearly four years ago. In these two places I spent the Sabbath. In the latter we have not only a flourishing congregation, but also a large day-school taught by the daughter of Don Nicanor, Eulalia, who was educated in our girls' school in this city. Two young men of promise from Almoloya are now in our theological seminary. Thus fruitful has been the work which in its inauguration cost us the lives of two faithful brethren.

Early on Monday morning we started southward, passing on Tuesday from the state of Mexico and entering Guerrero.

SCENE OF THE MARTYRDOM.

Early on Wednesday morning we climbed the "Mountain of the Temptation," as it is called, consuming some four hours in the weary ascent, and on Thursday reached Ahuacuatitlan, the scene of the martyrdom of our dear Abraham Gomez and the two elders of the church, in August last. Passing the cemetery where their precious dust reposes, we were met at the entrance to the town by several brethren, who with open arms and tearful eyes welcomed us with a hearty Mexican embrace, and accompanied us to the residence of the widow Zaragoza, where Abraham and Felipe were murdered. Very soon the brethren began to assemble from all sides, bringing, some corn and fodder for my horses, and others choice bits of food for myself, all deeply grateful for the visit of the missionary. Touching as was my reception, it did not absorb my attention, which was rather fixed upon the battered and broken doors and the blood-stained walls, which remained as most impressive reminders of the awful tragedy which had occurred seven months before. There was the bed on which Abraham sat when he received the fatal blow from the *machete*, and there in front was the spot on which Felipe fell when he received the deadly shots. Along the earthen floor the quivering body of the martyred youth was dragged through yonder door into the street beyond. There on the wall hung the bookshelves from which his murderers snatched one of the largest volumes, tore off the covers, seated himself on the helpless form and beat it with the book, which he afterward placed in mockery under the bleeding head as a pillow, then left his poor victim, still in the agony of death, to rush with his comrades to the house of Miguel Cipriano and complete the bloody, sickening task. Oh! as I looked at the mutilated book, which I preserve as a sacred relic, still stained with that consecrated blood, and as I lay down at night on that bed where the summons to a martyr's death reached my poor boy, I realized as never before what martyrdom is in all its hideous reality, not as we paint it to ourselves afar from all shadow of danger, not as we sing of it in our moments of Christian ecstasy, not as we imagine to ourselves the white-robed blessed ones around the throne, but as it came to our dear brethren mocking at the love of life and blasting the hopes of continued existence and usefulness in the world, breaking the hearts of loving wife and children, accompanied by physical agony and blood, nervous torture and bodily dissolution, the shrieks and groans of the dying mingling with the heart-piercing lamentations of wife and children and the pitiless, diabolical butchery of demonized, infuriated religious fanaticism. And who could blame me if I laughed a bitter, sarcastic laugh when I remembered those who despite such scenes, enacted in all Romish lands, originated and executed by the Romish priesthood, still puzzle their brains and give flight to their eloquence in hypothetical reasoning to prove that the Romish Church is our "ally" and not our foe? I do not believe it for a moment.

RETRIBUTIVE JUSTICE.

I have never seen elsewhere such a pall of desolation as rests on the village of Ahuacuatitlan. Scarcely a house exists, apart from those occupied by our brethren, from which the husband or the sons, or both, are not absent. Twenty-two of those who took part in the massacre have been consigned to the army and sent to Yucatan, most of them to die on its burning sands; fifteen are in the district jail at Teloloapan, one league away, of whom "four at least," says Governor Arce, "will be shot," while other fifteen are fugitives from justice, and among them the priest, Vergara, whose photographs, a hundred in number, with a circular urging his arrest, have been sent all over the republic.

On the morning after my arrival the two judges of the place, with ten of the principal residents, called upon me in a body to beg that I would use my influence with the president and governor to secure the return of many who, as they claimed, took no part directly in the triple assassination. In my reply and in my preaching I endeavored to magnify the second table of the law as one of the distinctive features of our holy religion, and to set in sharp contrast with this the teaching of Vergara. I afterward talked with the chief of police and with the governor, stating the case of the so-called innocents; but the authorities were unyielding, and resolved to make an example of this case which may serve as a terror to Romish intolerance throughout the land. The chief of police, as well as the governor and president, do not hesitate to say that Vergara will be shot if he can be found. He would be arrested very soon if the archbishop and bishops would aid in the search.

STEADFAST IN THE FAITH.

In the remaining twelve congregations that I visited I was greatly cheered to note the steadfastness of our brethren, many of whom, owing to the scarcity of ministers, do not hear a sermon oftener than once a month. We have but five ministers in all the state, who, owing to the great distance between many of the congregations and the character of the roads, cannot visit the churches weekly, as they desire to do. Various preaching places exist besides the centres referred to; and had we the men to supply the field, the number might soon be doubled. It is at once a comfort and an annoyance to receive as we do earnest petitions from remote places begging for stated services.

SELF-SUPPORT.

One of the most encouraging facts in connection with our Guerrero work is the development of the principle of self-support. We may say that this is general in our Mexican work. A notable example is the church of Divino Salvador, in this city, which ten years ago contributed a total of eight dollars a year. Last year and the year previous their contributions reached one thousand dollars, and recently they have assumed the entire expenses of a new preaching centre in this city, the seventh pertaining to our mission. The same is true of Tabasco and Hidalgo and Zitacuaro. In Guerrero the congregations of Zapuapa, Tetela, Xochipala and Tuxpam will erect houses of worship almost, if not entirely, without aid from the mission treasury; and no one who has not seen these people will believe how poor they are. It is true that they ought not to be so poor with such a soil and climate, and they will not be in years to come. Hitherto they have not known how to use what God has given to them. The great mass of them work only six months of the year in planting and gathering their crop of corn and beans, which are almost the only products of the soil. Six months of idleness are like the seven ill-favored kine in Pharaoh's dream, and they present a strong temptation to vicious habits and mental indolence. Let the Mexican problem be understood at home, and the favoring breath of our northern civilization reach to these remote centres of the land, and the peasant class, naturally susceptible to foreign ideas and enterprise, industrious, frugal, temperate and chaste, will yet make this desert to rejoice and blossom as the rose. During my seven years of observation and experience in Mexico I have seen a great transformation, especially in the centres touched by our superior civilization and intense practical industry. Let our Christian people who visit us manifest as much interest in the

social condition of the masses as many of them have recently shown in the bloody, debasing bull-fights, and they will save the missionaries many a heartache, and go home with easier consciences and more worthy aspirations.

FROM DARKNESS TO LIGHT.

MRS. JAMES S. HAWKES, HAMADAN.

Many years ago there was in Sheverine (near Hamadan, Persia) a priest of the old faith, among whose children was a boy called Wascon. Being ambitious of learning to read and write, and finding no way to satisfy his desire, he says, "At the age of eighteen I, who had never been farther than two miles from home, went to Tabriz for this purpose. There, by the help of an aunt, I attended school. Five years served to collect money to take me to the sepulchre of John, which was eight hundred miles from Tabriz. While tarrying at the sepulchre an earthquake occurred, which cracked the walls of the building. Then doubt crept into my mind, and the question arose, 'How can the saint help others if he can't keep his own house from earthquakes?' I came away with grief. Returning to Tabriz, I was met by a crowd of Armenians and ushered into the city with honor, and there I lived a life of strictness, keeping the fasts and being constant in prayer. I had a companion, Stephen, the son of a priest; and one day we heard that a man had come from Oroomiah who had been known to say that Mary was not the mother of God. We made a compact that, if this proved to be true, we would kill him, and for this purpose went to his house. When the question was put to Shamasha Ishue, he said, 'This name is not in the Bible.' I said, 'If I find it, I will kill you;' and his reply was, 'My blood shall not be upon you.' I told him I would see him again in regard to this matter, and, going to the priest, asked him to show me where the statement was made that I might give an answer to the Protestants. His reply was, 'Oh, cursed man! do you too blaspheme?' And he drove me from his house. Going home, I took up my Bible with grief; and returning to the Protestant, asked him to teach me. Three months I went to him, and he read and explained the Bible to me. My friends hearing this, some chided me, and some with soft words tried to bring me back to the old church. But, searching more and more, I saw the truth to be on the side of the Protestants, and the word of God had power on my heart and drew me to God like the attraction of the magnet, and from that time I have been going toward God." Returning to Hamadan from Tabriz, his father discovered the change in his views, and reproached him; whereupon Wascon said that he recognized two fathers. In things spiritual he must obey the heavenly Father; in other matters he was ready to perform the part of a true son to his earthly parents. This being acceded to, he proved indeed a faithful son, having cared for his father to the end of his life, and buried him with all due honors.

At some time during his life he lost the use of one eye, and a few years ago, while here on a visit, the sight of the other was destroyed by the accidental discharge of a gun; but his mind is well stored with Scripture truth, and now in the same village where his father was priest he is teaching a purer faith.

NATIVE OFFERINGS.

The native Christians at Benita, West Africa, where our missionaries organized a church some four years ago, are being trained in the grace of systematic beneficence. The missionary in charge writes:

The people here have no cash. Their offerings consisted largely of the fruit of the ground, while some gave articles of their own manufacture, such as baskets, etc.; and others, fortunate possessors of some foreign articles, contributed plates, mugs, basins, cloth, handkerchiefs; and in one case a shirt was given, the largest single gift. The whole amounted to about twenty dollars.

LETTERS FROM THE FIELD.

INDIA.

The visit of the Rev. K. C. Chatterjee, with his wife and little daughter, to this country last year will be remembered by many. They came on invitation extended by the Board of Foreign Missions at the request of our foreign missionaries in India. They made a deep impression upon those with whom they came in contact during their brief stay, and carried with them not only delightful memories of Christian hospitality, but also a deep conviction of the earnestness and liberality with which the Presbyterian Church is prosecuting the work of foreign missions. The following facts concerning the general work in Hoshyarpore, contained in a letter to the pastor of one of our churches, will be read with interest. After referring to the building of the orphanage in the near future, Mr. Chatterjee writes:

In the meantime we are arranging to open the orphanage in a rented house early in May. It is intended to afford a home and Christian education to the numerous girls of the Hindu and Mohammedan community who simply go about the streets unprotected and uncared for, there being no benevolent institution of any kind where they could find shelter and support. They are at present generally taken up by infamous women and brought up for immoral purposes. Our institution properly conducted will be the means for their double salvation. It will save their bodies from starvation and death, and their souls from sin and ruin. Besides this, we hope to bring up in this institution the children of the poorer classes of the native community whose parents cannot educate their children, and are simply struggling to live. All this, however, is at present in contemplation. When the orphanage has been actually started and set to work, I shall be able to give you a better and more detailed account.

GARDEN OF THE PUNJAB.

A few words about the general work of this mission may not be uninteresting. Hoshyarpore is the name of the district and the principal city situated in it. It lies at the foot of the Himalaya Mountains, the lowest range of which passes through the district. It has an excellent climate, and is so fertile that it has been called the "garden of the Punjab." The natives call it "Shirwal," the land flowing with milk. Besides the principal city, named Hoshyarpore, there are 13 towns and 2100 villages in this district. The population of the whole is 900,000. Nearly two thirds of this number are Hindus and one third are Mohammedans. Missionary work was commenced in this district by my wife and myself in 1868, and has been carried on ever since principally by the simple preaching of the gospel and circulation of the word of God and tracts. The Lord's presence has been felt throughout. There have been trials and discouragements, but the blessings have been more marked and numerous. Upwards of 150 persons have been baptized during the last twenty years. Some of these converts have died and gone to their reward, and others have left the station, holding appointments in other districts. Those who still remain with us number ninety. Some of these have been trained to do missionary work, and are employed as my assistants. Two have been licensed to preach, two are still studying in the seminary, and three are working as catechists. Besides the city of Hoshyarpore, which is the headquarters of our work, where my wife and myself work, there are four outposts for village work. These are occupied by four of my assistants. I myself go about the whole district throughout the cold weather, encouraging the converts and holding evangelistic services amongst the Hindus and Mohammedans. I am out just now in a place called Garhdiwalla with a catechist and a colporteur. It has been my privilege to win six souls for the Lord from this town, all Brahmins. Yesterday I baptized three of our inquirers in a town called Dosuah. These men soon after their baptism also brought their children and presented them to the Lord.

SCHOOLS FOR GIRLS.

The only educational work connected with this mission is the girls' schools conducted by my wife. They are at present three in number, two for Hindu girls and one for Mohammedans. The number of children under instruction is 150, between the ages of seven and twelve. We cannot keep them longer on account of the custom of early marriage. This takes place always before the girls are twelve years old, and seldom, if ever, afterwards are they sent to school. We have, therefore, to

make the best of the short time the children are with us. We teach them to read and write in the vernacular. We teach them also a little history of the Punjab, geography, grammar and arithmetic. Religious instruction is imparted orally as well as by means of regular lessons in the Bible and Scripture history. From the nature of the case there have been no baptisms from these schools, but we have reason to believe our efforts are not lost, but that many live as secret believers in the Lord.

A PERSONAL WORD.

I find I have not as yet thanked the dear boys and girls who have so kindly contributed toward the orphanage, but do so now. It was my privilege to address many such dear children last year. I cannot do so now, but will you very kindly tell the children of your school in my behalf that it was by means of such kind efforts as they are putting forth that I was brought to know the Saviour? My parents were idolatrous Brahmins, and taught me to worship idols of stocks and stones, and such living animals as cows, monkeys and snakes, etc. But God has had mercy on me, and brought me to know himself and his son Jesus Christ. So at this day, although born and brought up as a heathen idolater, I have, in the gracious providence of God, become a Christian believer and a missionary used as a humble instrument in his hands to bring others to Christ. My wife is the daughter of a Brahmin convert like myself. He is the first convert of the Lodiana mission, and the oldest native missionary still alive and working for the Lord in the Jullandhar district. He has been the instrument of raising a large and influential native church in the Punjab.

THE MUKTASAR MELA.

FEROZEPORE.

REV. F. J. NEWTON, M.D.:—In January, 1887, I went, together with all the native preachers in our station, to the Muktasar mela. This is a large religious fair, with an annual attendance of pilgrims numbering from forty to fifty thousand. There is a Gurdwara (Sikh temple) and a tank covering an area of about twelve acres. Many of the pilgrims come from distant parts of the province. Preaching and discussion were kept up there all day and every day while the mela lasted. The people never made a disturbance. All the discussions were carried on in a friendly spirit. This is always so with the Sikhs, except one sect, who are atheists and materialists, and whose strong point is the denial of all moral obligation and scorn of all that is right and pure. They are detested by their co-religionists. From Muktasar we went to the horse fair. The vast majority of those who attend this are Mohammedans. Here we met with different treatment from that experienced at Muktasar, and in fact much what we expected. Mohammedans are apt to be rough customers, and in this case many of the worst characters made it their daily amusement to make a tamasha (stir of fun) at the preaching tent. One peculiarly facetious individual told me I had the features of a monkey, which remark every one thought was funny. Another thought I more resembled a devil, and a third called on the faithful to murder us all and put an end to the business at once. "You will be hanged for it," he said, "but never mind. So meritorious an act will insure you a straight and free passage to heaven." The people seemed to take a different view of the matter, however, or else were so sensuously disposed as to prefer the joys of a horse fair to those of paradise. Some police appearing on the scene at this moment, the enthusiastic brother suddenly forgot his exhortations, and recalled the fact that he had business on a distant part of the ground.

ZENANA WORK.

The zenana work has been carried on chiefly by Mrs. Morrison, who, however, has been laid aside by ill health a good part of the year. In May she visited Dharmkot, a large town forty miles from Ferozepore, where she spent a week visiting among the women. She says she was an object of much curiosity, being the first foreign lady who visited the town. In Ferozepore she carried on a Sunday-school for some months, which was attended by the town boys. The services for the Christian congregation have been held every Sunday and Wednesday. Mr. Uppal has usually conducted the morning service and also the Wednesday evening prayer-meeting, and I have alternated with him every other Sunday evening, while Mr. Myadas, an elder in the church, has frequently conducted the services in the absence of one or both of us. The former writes, "In addition to the usual services, we have had a Saturday meeting expressly for the purpose of instructing our brethren in the Scriptures, and several of the Pauline epistles have been critically read and explained. We are now in the course of reading St. Matthew's Gospel. Almost all the members of the congrega-

tion are present in these meetings, and take part in the discussion and explanation of the portions of the Bible read. Several of the boys of the district high school requested me to give them copies of the Bible. Their request was complied with. They are studying the Bible with a view of gaining a clear knowledge of the Scriptures, and I have undertaken to explain the difficult passages for them. In our preaching in the bazaar we often see old and familiar faces, persons who come to listen to the gospel preached almost every day. Some of them are intellectually convinced of the truth. May the Lord pour down showers of blessing upon such men, that they may be enabled to take a bold stand for the truth which is in Christ Jesus! There are several persons who profess to believe on the Lord Jesus Christ, but lack the courage to confess him publicly in baptism. We meet with no opposition whatever in our preaching. The people of this city and those of the surrounding villages are very friendly to us, and we feel very much encouraged in our work. We believe that the time is drawing nigh when preachers will gather a rich harvest here. The seed is sown, and it will bring forth fruit.

A PUBLIC DISCUSSION.

In the early part of this year we went out into the district to preach. I spent the whole month of March in Moga, Tira and Dharmkot. In the last-named place I had a public discussion with a Maulvie, and not less than two thousand people of that place and the surrounding villages were present. Umpires were appointed by the people, and rules for the discussion arranged beforehand. The Maulvie, as is very usual in such cases, did not confine himself to argument, but resorted to a style of language expressly forbidden in the rules we had agreed upon, and the umpires gave their decision against him. I felt very thankful at this result, the umpires of course not being co-religionists of mine, nor in any way that I am aware of partial to Christianity. I felt that the name of our Lord Jesus Christ had been glorified. I met both before and after this event with much cordiality from the Hindus of this region.

CHINA.

OVERFLOWING CANALS.

HANGCHOW, March 26, 1888.

REV. FRANK V. MILLS:—The pastor and I started for Zany-peh last Saturday week. The pastor of the Zony-yu church, Mr. Vi, was in town on business, and on invitation took the opportunity to visit his brother the pastor at Sin-z.

The canals are full of water, and we found ourselves just at night before a small bridge, through which the water was rushing like a mill-race. It seemed impossible to get the boat through, and it was a long distance out of our way to go by another route. Several men were standing on the bank, looking at us with the utmost unconcern, as if the thought of helping us had never entered their minds. We asked them if they could not lend a hand, and perhaps we could manage to get the boat along. We would gladly give them a few cash. "How many?" came the question as quick as a flash. "Oh," says the pastor, "one hundred cash"—equal to half a day's pay for a laborer. "Give us four hundred, and we will see if anything can be done." They finally decided for two hundred cash, about fifteen cents, to make the attempt. This important matter being settled, the rest was easy enough and took less time, for with the aid of a rope and poles ready at hand for this very purpose, the boat was soon forced through the bridge, and we went on our way again.

A RICE DINNER.

Tuesday was cold, rainy and generally disagreeable, but all the church members were out to church, except one old woman, seventy-five years of age. They came in the morning, each with a little basket containing a bowl of rice and some vegetables. These bowls were all put in the large rice kettle and steamed, so that by the time the service was over the dinner was ready, and all sat down, we as guests of Mr. Zao, in whose house the Christians meet for worship. After dinner we spent two hours in conversation with the brethren and neighbors who came in to see. At the afternoon service, which was followed by the communion, half a dozen outsiders were present.

On Monday we called on all the little community, and had a most profitable time. There was an opportunity to speak to some of the neighbors at each place we visited. The Christians were encouraged and ready to speak a word of invitation and exhortation. How these poor people remain Christians at all, in the midst of opposition, and with very little, almost no, means of grace such as we enjoy, is a miracle of divine grace. I was greatly pained to meet two married women, daughters of Christians, who had no interest whatever

in the religion of their parents. The church has a most important and exceedingly difficult work just here. We are often asked to pray that the children may be led to accept the God of their fathers.

HEATHEN TESTIMONY.

Still the gospel has power over the lives of some Chinamen, as I learned from a heathen the other day. I was standing on one of the bridges in the city, trying to interest the bystanders in the tracts I was selling, when a stranger asked if a Christian did not live in a house near by. I replied I thought one did, but I did not know him, as he was not a member of our communion. "Well," said the questioner, "he is a wonderful man. He does not get angry nor quarrel with his neighbors, and when you revile him he does not talk back." I felt I had accomplished a great deal in just being the cause of bringing out this heathen testimony to the value and power of the religion we are trying to promulgate. Another day I was standing in front of a shop with my bag of tracts. Some one came from the shop and bought an illustrated tract. Pretty soon he came again and bought another. Then he brought the first back and wanted to exchange it. Later on he brought out two more books asking to exchange them, but said I, "You did not get these books from me, they are old ones." "But we have read them and want to see some others." They were Christian tracts, the same as some I was selling, so I willingly gave him others in exchange. Still again he came back bringing a New Testament, Genesis and some other books, and wanted to exchange. This time I refused on the ground that the Scriptures should always be at hand, as all the other tracts were only explanations of the doctrine contained in that important book. So you see the books we sell are not all lost. We can but pray that the time will soon come when their silent influence will openly be manifested.

From Zany-peh we went to Sin-z, where we found everything in a bustle. Carpenters and masons were busy at work with a relay of Christians who are giving their hundred days labor toward the doing over of their church and kitchen. Then too the people constantly came in to see what was going on. The Christians were rather glad to have it so, for the church and its work are thus brought more prominently to the notice of the people.

THE TEMPLE TAX.

We called upon the official to ask what had been done about the extortions and ill-treatment I wrote you about. He was very gracious, and, judging from his words, everything had been done that we could desire. At our request he issued a proclamation telling the people that Christians were exempt from contributing to the support of temples and temple worship. The proclamation had hardly been received when several Christians came in saying that during the day the constable had been to their houses and frightened the women into paying the regular fee for a temple show that was coming off at the time. As this was a direct violation of the official's promise, we went to see him again the following day and ask for an explanation. We had to leave Sin-z in the afternoon, so I cannot say what has been done. In justice to this official it should be said that he has always done well by us, and will probably put an end to the present extortions and prevent a similar occurrence in other sections of the town.

AFRICA.

EN ROUTE TO GABOON.

OLD CALABAR, January 24, 1888.

MR. JOSEPH H. READING:—I wish you could be with me this afternoon for a little while at least and take in this view of heathendom. It is a beautiful day, something like July at home. I am for the present the guest of one of the traders whom I have known for many years, Mr. A. Gilles of Glasgow, who came out with me on this steamer. I am sitting in his private office, and as I look out of the open window I can see the native towns, the houses of the English traders and the river bank, and out in the stream is the "Africa," surrounded by boats to get the cargo it has brought to them, a good share of which, I am sorry to say, consists of rum. Upon the hill back of Mr. Gilles' house is the Scotch Presbyterian mission, which exercises a very considerable influence upon the entire population, native and foreign. This is the most important single trading station on the West Coast, and I am glad to see that religion keeps pace with trade. This is not an English colony, but it is under English protection, being in the hands of a consul and an advisory board selected from among the traders.

PERILS IN THE SEA.

The night we were at Sierra Leone was the most trying one I ever spent at sea. The captain went

ashore and at midnight fell over the sea-wall and broke his leg. He was brought on board groaning and swearing. Nearly every one on board connected with the ship was more or less under the influence of liquor. After the leg was set he ordered the ship to sea. The chief mate was drunk, the captain nearly insensible from pain, etc. No lead was thrown, and rocks abounded. Two steamers belonging to this line were lost there. I was thoroughly alarmed, and remained upon deck to be ready in case of accident. Two nights after, the chief mate had delirium tremens; the ship got astray and passed inside a large rock and about a hundred yards distant. It was the Lord's mercy we got through without accident. In the morning after this the captain was carried to the bridge, and has commanded the ship ever since.

Rev. Thomas H. Roberts, a native of the Vei country, and who has been laboring among his people for some time, gives the following account of his wife's introduction to his field of labor:

I left my wife at Robertsport, and visited the mission alone. I found everything in good order, the two front rooms having been plank-floored in my absence. The people and my scholars were more than happy to see me again. As I went up the river that leads to the mission, I met scores of women fishing along the banks; and as I waved my hand to them in greeting, they responded in one chorus of music and song, the missionary being the subject of the song thus spontaneously composed. But a still greater scene was to come. They all wanted to see "Mammie," as they called my wife. On the 29th instant, Mrs. Roberts came up in company with Hon. C. T. O. King, mayor of Monrovia, and also agent of the American Colonization Society. They reached the mission at ten o'clock in the morning. The news soon spread through Glima, not far distant, that "Mamie a na" (Mamie has come). King Musa, his cabinet and his people came in a crowd. I introduced the king first and then his advisers and people in succession. They crowded around Mrs. Roberts, making all signs of admiration and wonder, such as "Musue nyi, a nyi gba" (the woman is fine, she is very fine). And as each shook her hand they would say, "Ise, ise, yakune?" (thank you, thank you, how do you do?). Some brought presents of hammocks, some plantains and some fowls. My mother was also present. I introduced her to her American daughter. Being overjoyed she burst into tears. When she became composed she spoke to Mrs. Roberts and asked the blessing of God with long life upon her. Hon. C. T. O. King was much pleased with the mission and its locality, and wished us all success possible.

A LAND GRANT.

The legislature granted the mission two hundred acres of land at its last session in Monrovia. I had hoped that we would be granted one thousand acres or at least five hundred acres, as I petitioned in the second petition; but it seemed to have been argued that as the mission could not utilize so many acres of land at once, it was unnecessary to grant it, and that when the mission grew and needed more we could get it. This is taking for granted that the lands around the mission will not soon be settled or taken up. However, we are thankful for the two hundred acres granted, and it shall be our endeavor to put it to the best use possible. We hope to have it surveyed and deeded as soon as possible.

The funeral ceremonies of the late King Duamba Combo, of the Vei country, are just ended. No successor has yet been appointed.

BRAZIL.

A MONKS' "MISSION."

NAHIA, December 21, 1887.

REV. A. L. BLACKFORD, D.D.:—Two monks, a sort of itinerant apostles of the pope their master, had spent the first two or three weeks of November in Larangeiras, preaching a "mission" according to their modes. The preaching consisted mainly of a tirade of abuse against Protestants, with a rehash of the usual calumnies against Luther, Calvin, etc. They got the people of the baser sort so wrought up that the brethren felt their lives were in danger, and appealed to the chief judicial authority for protection, after which things quieted down somewhat. The monks left, however, with the understanding that Mr. Kolb should not again be permitted to enter the town. It is known that certain parties had given their pledge to that effect. A crowd was at the wharf when they landed, with the understanding, if not avowed intention, that they would prevent his landing by violence. But the Lord so ordered it that not a word was said, and for two weeks after,

the date of our last news, no harm had occurred. During the whole siege the brethren quietly and firmly stood their ground, without omitting a single one of their ordinary meetings for worship.

During the "mission" of the monks they had an auto da fe, and burned in a public square, before a huge cross, a number of Bibles and other books and tracts. They had the rabble all their own way, but the better portion of the people were thoroughly disgusted, and the affair will no doubt turn out for the furtherance of the cause.

Here all abides in the same torpor of indifference. For a month to come a series of pagan festivals will afford amusement for the people of this great city, to the incalculable detriment of morals, religion and even their temporal interests; and all in the name of the religion of Jesus. Popery is Satan's masterpiece.

THE WRATH OF MAN PRAISING HIM.

REV. DONALD C. M'LAREN.

Some ten years ago a man named Miguel Faria de Souza, living in the city of Rio de Janeiro, became deeply interested in the gospel, and was expecting shortly to unite with the flourishing independent church in that city founded by a Scotch physician, Dr. Kelly, and to-day the oldest and largest native Protestant church in Brazil. The enemies of the gospel subjected him to various petty persecutions, and finally had him arrested for attempting to pass a counterfeit gold-piece. He was tried, found guilty of counterfeiting, and sentenced to a term of ten years imprisonment on Sao Fernandez de Noronha, the Brazilian convict-isle.

His case had long since been forgotten, when recently word came that owing to his persistence and faithful efforts thirty or forty of his fellow convicts had been converted to Christ, and under his lead met together weekly to study God's word and to worship him according to the teachings of the Scriptures. Among the converts is a man belonging to a high family, and of many intellectual gifts. He was ready to assume the leadership when Senhor Miguel's term expired.

Thus wonderfully has God defeated the plans of Satan and used his wiles as the means of planting his church in a community to which no missionary or native preacher could have been admitted.

Rev. Charles L. Leaman of Nanking, China, writes:

We have just passed through new-year week, which our now quite large community observed. The people, by their officials, have been praying during the same time for rain, which has been answered slightly to-day. This fasting and prayer for rain is a yearly job, and rain comes about the same time every year. It has been dry for several months and water is very scarce. Some of the refugees from the flood have reached our city, and Mrs. Leaman has received one into the school. No amount of calamity seems to soften their hearts. It is to be hoped that the softening showers will descend upon them in answer to our continual prayers.

The cheering intelligence reaches us from Peking that at the last communion ten adults were received into the First church on profession of their faith in Christ, two of them being graduates of the first degree. Six, also, have recently been received into the Second church of the same city. These facts, together with the reports from the out-stations brought in by helpers, indicate that prejudice is gradually giving way, and that the Spirit of God is so sealing the truth upon the hearts and consciences of the people as to make them willing in the day of his power.

FREEDMEN.

REPORT OF THE STANDING COMMITTEE ON MISSIONS FOR FREEDMEN.

We are reminded by this report that our centennial year is the quarter-centennial of this important and efficient agency of the church.

Six years ago the General Assembly organized and incorporated "The Board of Missions for Freedmen." Previous to 1882 the work was conducted by a Permanent Committee.

A comparative statement is submitted which shows a large and steady increase in contributions since that change was effected, and the largest increase has been manifested during the past year. The last report of the Permanent Committee showed contributions amounting to $68,268.08. The first report of the Board acknowledged contributions amounting to $85,-239.33, an increase of about $17,000. The receipts reported this year amount to $131,653.35, a gain over last year of $35,131.83, and nearly double the amount reported by the Permanent Committee the last year of its existence. To whatever causes we are to credit such encouraging advance, the facts deserve our close attention, and the generous response of the church to the appeals of the Board calls for gratitude and should embolden our zeal. Even these larger figures do not indicate the entire gain. They do not include the generous gifts of the needy race for whose education and conversion the church has organized this Board. Those whom the church has helped so generously have helped themselves by contributing, out of their poverty, nearly $25,000, almost half as much as was contributed for their help six years ago. These contributions toward self-support have increased nearly $6000 during the past year. We shall have something more to say regarding the faithful and helpful aid of the Christian women who have cheerfully taken up this work, with their full hands; but in this connection it should be observed that to their efforts the Board and the church are greatly indebted for this significant increase in contributions. To the women, almost exclusively, is due the erection and establishment, without debt, of the Mary Allen Seminary.

The Women's Executive Committee of the Board of Home Missions, with praiseworthy breadth of charity, have shown equal interest in the freedmen. They have recognized the care and elevation of this oppressed race as home mission work, and have contributed over $27,000 to educate and save them. This generous co-operation deserves attention and imitation. The Board reports the possession of $19,120 in permanent funds. Of this amount $13,120 belongs to institutions under the care of the Board.

I. EDUCATIONAL WORK.

The work entrusted to the Board of Missions for Freedmen divides itself into two departments, *Educational* and *Missionary*. The educational work is prosecuted by schools, seminaries, institutes and universities. Primary schools are provided to lay the foundations. As they advance, the pupils are given the best possible opportunities in schools of higher grade. The controlling desire and purpose is to convert all who come under the influence of these schools. The brighter and more promising children are trained and graded and instructed with a view of providing ministers and teachers. All whom grace will dispose to the gospel ministry, or whose gifts may furnish them for teaching their long-neglected race, find in their midst, and easily accessible, the superior advantages of Biddle University. This institution, whose past work has been so eminently successful and so greatly blessed, presents a most encouraging report for the past year. Dr. Johnson and his associate professors have been cheered with great prosperity. One hundred and eighty-two students have received instructions, an increase of 49 over last year. Of this number 64 are studying for the ministry. Five thousand dollars have been received for the endowment of the president's chair.

In addition to Biddle University the Board has under its control, and dependent upon it for support, Scotia Seminary and Mary Allen Seminary, for girls exclusively; Wallingford Academy, Brainerd Institute, and 88 schools of lower grades. In the advanced schools 1800 are under instruction and 103 are preparing for the ministry. In the schools of lower grades 9347 pupils are under instruction. It is to be hoped that members of the Assembly and pastors and elders throughout the church will carefully examine the details submitted in the report of the Board, that they may acquaint the church with the great work that appeals to

them for aid. We cannot calculate the importance and influence of this educational work. Through this agency the church is creating leadership. No figures that can be given can possibly express the power that is being generated. We are gathering the forces that are soon to move the mass of ignorance that seems immovable. We are lighting the torches of a host of torch-bearers who will soon dispel much of the darkness that hangs so black over a race whose memories of bondage make them almost insensible to liberty.

THE MISSIONARY WORK.

The educational work which we have presented is intended to prepare the way for the still more important missionary work, which the Board is pushing with all the might that means will allow. The Board employs 10 catechists, sustains 225 Sabbath-schools, with a membership of 14,555, sustains 235 churches, with a membership of 16,661, employs 26 white missionaries and 81 colored, besides 48 white teachers and 106 colored teachers.

Thirteen new churches have been organized; 1210 have been added by examination and 225 by letter; 1396 baptisms and 286 marriages make up the statistics submitted to your committee. Here too we must shut our eyes to figures, and try to reflect upon facts, to comprehend the religious work that is being prosecuted among a people so blind and miserable, so much in need of the corrections and consolations of the gospel of Christ. It is difficult to realize the conditions that face us in the prosecution of this missionary work among these millions of blind, ignorant and corrupt freedmen. We long for greater harvests. Our gleanings seem sparse compared with possible gatherings. But if we can call to mind the dreadful destitution that discouraged us several years ago; if we will carefully review the work of these intervening years; if we can picture to ourselves a prosperous university, five well-equipped academies and seminaries, nearly one hundred busy schools, and the scores of sanctuaries that ever echo the songs of Zion, and, with our eye on the picture, hear the tramp of a godly army marching heavenward with songs in their mouths,—then, we think, the church will thank God and take courage, and in gratitude exclaim, "What hath God wrought!" The shadows are passing off, and a brighter light falls on the stupendous task, that seemed almost impossible. A new generation, a generation that does not carry the scars of a degrading bondage, greets our teachers and missionaries, and manifests a thirst for learning, a taste for the liberty wherewith Christ makes free, and an aspiration toward nobler, purer manhood and womanhood, that encourage the hope of a success of which we have hardly dreamed in the days of disheartening toil. The harvest draweth nigh, and our reapers will soon rejoice in the gathering of many golden sheaves.

Not one half of our churches are contributing to this holy cause. But the contributing churches have enlarged their gifts. Moved by influences that we cannot take time to consider, the freedmen are changing their abode. They are turning from the seaboard states and occupying Arkansas, Texas and the Indian Territory in large numbers. We must follow them, wherever they go, and feed them with the bread of life. We cannot lay down a responsibility fastened upon us by the vows and prayers of our fathers, who plead with God for the opportunity that he has given us. We cannot violate the sacred contracts into which the church voluntarily entered while the nation was in that storm and struggle in whose fury and agony this shackled race was redeemed from bondage. God will visit us with awful retributions if we fail to enlighten the race that he has freed, or fail to evangelize a people for whose liberty we have paid such a tremendous price. This race and its redemption has much to do with that other vital question of fraternity that so occupies the thought and the hope of the church. More depends upon dealing righteously with these down-trodden, depraved and pitiable people than upon any other thing that may be conceived as essential. When we can learn how to join our hands in a determined purpose to purify and exalt, with the gospel of Christ, these helpless millions who are pleading for the consolations and hopes of our holy religion, then we will have joined our hands in brotherly love over the deep, wide gulf that we would cover out of sight with Christian charities. Let us open the new century with a new consecration of the church to this holy crusade, and resolve that we will not rest until these blind millions are redeemed. We cannot close our report without calling the attention of the Assembly to a fact referred to in the report submitted by the Board. They say "we are compelled to contend with all the embarrassments necessarily pertaining to an annual uncertainty as to whether its (the Board's) modes of operation could be continued another year." We cannot close our eyes to this embarrassment of uncertainty. The friends of the work

of this Board, equally interested in the welfare of the colored people, differ about modes of operation. But we submit to the Assembly the suggestion, in view of the embarrassment expressed by the Board itself, that we should start into the new century with our policy well defined, and so definitely fixed that we should not be hampered with the continual dread of change.

A COLORED CHURCH SELF-SUSTAINING.

Five and one half years ago, when I graduated from Western Theological Seminary, I offered myself to the Board of Missions for Freedmen.

My lot was cast in Sumter county, South Carolina. Good Will and Ebenezer churches were to be my especial field. Here I have labored with the little strength which I possessed, but God has been with us and blessed our efforts with success. One hundred and ninety-five precious souls have united with the Good Will church during this time on profession of their faith, and seventy-two with the Ebenezer church. Some of these have passed from the church militant to the church triumphant, having verified their profession by their Christian lives and peaceful deaths. Some have fallen from the faith, and with sorrow have we dropped their names from our number. Most continue faithful to the present, and we hope they will go on unto perfection. We believe, from close observation, that our members are growing in grace and in the knowledge of the Lord from day to day.

When we came to this field, Good Will church was worshipping in an old building too small for the congregation. This has been moved back and converted into a school-house, where good, faithful work is done by northern teachers. Some of the former scholars are honoring themselves in the higher institutions of learning, and will soon be active workers among their own people, filling the position of minister or teacher or in some other useful calling. On the old church ground we have built a new church, which will accommodate comfortably our ordinary congregation, or will hold the one thousand people that on communion Sabbath crowd into it. The school at Ebenezer is also successful, and we hope the fruit of it will benefit this land and the continent that sits in darkness.

At Ebenezer we have erected a parsonage, which will give ample accommodation and a pleasant home for the minister and teachers on this field for many years to come. To our northern and southern friends who have lent us a helping hand in our time of need we render our heartfelt thanks.

The Board of Missions for Freedmen has in the past watched over and cared for us with a mother's tenderness and a father's wisdom, and nourished us thus far, so that, with God's blessing, these churches can henceforth support their own minister. This the churches in congregational meetings have resolved and made plans to do, and only ask that you would continue the appropriation until the first of next April.

I am willing to accept these pledges, and so soon the money that you have spent here can go into new channels and bless other fields.

Yours in Christ, C. S. WEST.

Rev. S. Rose, of Macon, Ga., writes in the *Congregationalist*, of a convention of colored citizens held in that city, January 25, 26:

One of the most hopeful signs to be observed was the ability and wisdom of the leaders, who gave utterance to such sentiments as these: "The best things for the colored people are industry, temperance, virtue, economy, union and courage. If you would be great, get land, get money, get education, be sober, be upright, and protect the virtue of your women. While voting is all right, voting cannot do for you what industry will. The constitution will never make a home for you. Congress cannot do it. The Negro cannot be collectively great until he is individually great. We must make our women great, for the nation is born at home." . . .

This convention was characterized by a serious and determined endeavor to grapple with the problems that are confronting the race at this time. The assembly was wisely guided, and the fullest and freest discussion prevailed. It is a matter of congratulation that the race have wise leaders, and it is a matter of congratulation that the growing liberal spirit of the South allows the free discussion of questions in which the welfare of both races is so deeply involved.

OUR BROTHER IN BLACK.

We have in this fair land of ours over seven million people of a race distinct from ours, brought here by our people against their own will and kept in slavery for our profit nearly

two hundred years. During this time they were not allowed to hold or attend public worship except at the will of their masters. Of family and home they knew nothing. Fathers, mothers, sons and daughters were bought or sold at the will of their lords. Education was forbidden. Without any preparation they were set free. They were illiterate, poor, without land, without farming implements, and ignorant of moral rectitude.

Twenty years have elapsed, and what do we see? A man who has spent ten years studying this people says he finds, as a class, a people who want to do right; are religiously inclined; desire education; are politicians, and ready to act with any party that will best advance their interests. They are also weak and ignorant, hence dangerous to our body politic, and the only way to make them safe members of society is to educate and Christianize them. Whose work is this?

The work of Christianizing this people must be done by the church, and it behooves every Christian man and woman to be in earnest in this matter, not only with their prayers but with all their power and resources. We must improve this golden opportunity that God has placed within our reach to educate and Christianize this people and send them back to their fatherland as bright lights in the Dark Continent. There never was a field that gave such good promise or brought forth such abundant harvest for the amount sowed. This people are in a formative state as to their Christian life, and our opportunity must soon pass. Shall we be unfaithful stewards and miss this privilege? The cry comes for light; shall we hide ours? The cry comes for education; shall we heed it?

ARGYLE.

The Boys' Brigade of Westminster Church, Minneapolis, is a wide-awake set of little fellows. They gave an entertainment in the church the other evening, which greatly delighted the audience, at the close of which a collection was taken for freedmen. The brigade has undertaken the support of a colored boy at one of our schools.

The efforts of the Brazilian abolitionists to fix an exact date for complete emancipation have resulted more favorably than was expected. The bill submitted by the new ministry was passed by both houses of parliament, and was at once followed by a proclamation of immediate emancipation by the princess regent. . . . In 1885 a general law was passed freeing at once all slaves over sixty years of age, and providing for gradual emancipation by classes, with an indemnity to owners for their losses. Unfortunately, the indemnity fixed was so disproportionate to the losses, slavery so firmly rooted in the planting interest and emancipation so hampered by restrictions, as to well-nigh nullify the act. But the sentiment in favor of complete emancipation continued to grow, and, supported by the press and fostered by hundreds of abolition associations, at last became too strong to be longer disregarded. On the departure of the emperor for Europe last winter, the princess regent dismissed the hostile ministry, and the new cabinet has lost no time in introducing a bill for complete abolition and in pushing it to a conclusion. One year ago the number of slaves yet remaining in the empire was estimated at 723,419, though as emancipation by provinces has been in steady progress, the number freed by the final act will probably not exceed 600,000. Doubtless the sudden enfranchisement of even this number will cause a considerable derangement of economic conditions, the mass of the people being very poor, and the difficulty of absorbing 600,000 souls possessed of absolutely nothing correspondingly great. But the world has become too civilized to tolerate slavery, and the Brazilians are to be congratulated on the triumph of a policy which the success of free labor in our own southern states has shown to be wise, if only from a material point of view.—*Interior.*

The Negroes of Georgia paid taxes on nine million dollars worth of property last year, against five million dollars in 1879.—*Afro-American Presbyterian.*

HOME MISSIONS.

$850,000.

***Resolved*, That the amount needed for the Board of Home Missions the coming year is likely to reach $850,000, and we recommend that the churches be requested to raise that amount for the Board.**

THE GENERAL ASSEMBLY.

Its late meeting was a fine success. The centennial services made it an unusual success. We heard much of the Presbyterian Church, its ordinances, its standards, its history, polity, and what it had done. But we did not observe anything of the spirit of vainglory; but much of humble gratitude to God for what he had done by it for his own glory and the good of men. True, its great achievements for a hundred years past were rehearsed and its great names recalled, but with no disposition to sit down and rest. It looked not at the things which were behind, but at those that were before.

The spirit of the Assembly was enthusiastic and courageous. Past successes inspired new hopefulness and zeal. Its members were ready for new labors and new self-denials.

As to its bearing on home mission work,

IT TOOK UP THE FOREIGN POPULATION WITH NEW ZEAL.

Four hundred and fifty-five thousand immigrants reached our shores in the ten months previous to last October 31. Forty-three thousand were from England, Wales and Scotland, all presumably Protestants and within easy reach of our church. Sixty-eight thousand were from Ireland, of whom it is impossible to tell how many were from the north of Ireland and presumably Protestants. But the rest were probably Roman Catholics. All these, except a few of the Welsh, speak the English language. But there were 98,000 Germans and 64,000 Norwegians and Swedes. Here are 162,000 immigrants that do not speak English, that belong to prolific races who have come to join millions of their kindred that were here before them, for all of whom the Assembly determined to inform the church more thoroughly, and labor for them more intelligently and more faithfully.

Forty years ago much was said about the great influx of Germans into Texas. Of late years we have heard but little of them; but we find that large numbers of them are living—whole townships where the German language is spoken almost exclusively, and where the people are living quietly and prospering greatly. But not in Texas alone, but all over the West, Germans abound. In Wisconsin they outnumber the Americans by 100,000.

As to the Norwegians or the Scandinavians, we have now in the United States more than one-fourth of all there are in the world. Minneapolis has the largest Norwegian population of any city in the world except the capital of Norway. There are two foreigners to one native American in the entire population of Wisconsin.

The Lutheran Church contains great numbers of Germans and Scandinavians; but so great is their number and that of other foreigners that it is no wonder the Assembly saw fit to appoint a committee to investigate the case, and report the facts in the case and plans of labor to the General Assembly next year.

THE LACK OF MINISTERS.

But here, as in all our work, we encounter an almost insuperable obstacle—a dearth in the ministry. Our two German seminaries at Bloomfield, N. J., and Dubuque, Iowa, scarcely furnish a tithe of the men we need for our German work. We should have done much more in the past if we could have found an adequate supply of German ministers.

As to the Scandinavians, the case is still worse. We have absolutely no school to

prepare any young men for the ministry among them. We have only two or three ordained Scandinavian ministers in our church. The Baptists, Methodists and Congregationalists are doing much better work among them. Was it not high time that our great church should look after our duty in the case?

HOW SHALL WE OBTAIN A LARGER SUPPLY OF MINISTERS?

This is one of the live topics of the times. Shall we lead a class of young men into the ministry by a short cut—omitting the study of Latin, and perhaps the Hebrew—men for the rural districts and for feeble churches? Many men say yes. But there are many difficulties in the way, and most attempts in that direction seem to have failed. Cannot the church help educate thoroughly the men she needs? Do they decline to enter the ministry because they cannot bear the expense of obtaining an education? We think not. Their hearts are not drawn to the ministry.

There is one, the great, resource: "Pray ye therefore the Lord of the harvest that he will send forth more laborers into his harvest." "*Thrust* them into the harvest" is a proper translation. God can furnish us the men in answer to prayer.

We must have more men or the vital interests of the church will suffer. Five states in the West need all the men that graduate this year at our seminaries. What are the other thirty states and all the territories to do for preachers? A famine of ministers seems impending! The General Assembly appointed a committee, composed in good part of professors in our theological seminaries, to consider this great subject and lay their conclusions before the next Assembly.

But for the present emergency we must go through the country and pick out good men who have been in the ministry from four to ten years, and who for reasons of health or other good reasons are willing to change their locations, and persuade them to enlist in this work. The emergency is on us. God help us to men to lead the perishing multitudes to Christ.

THE THIRTEEN ELDERS REAPPOINTED.

The committee of thirteen elders presented an excellent report of their labors during the year, which was highly approved by the Assembly. They had not anticipated a continuance of their labors. But when the Assembly saw that the first year of their service the contributions to our Board surpassed those of any previous year by $130,000, they said the aid of the committee and the 21,000 other elders they summoned to their aid is a good thing for home missions and worthy to be perpetuated, and enthusiastically appointed them for another year. They are developing the resources and calling forth the sympathies and prayers of the entire eldership. Let them be encouraged and continued in the good work.

The report closed with the following recommendations and resolutions, which were unanimously adopted with thanks to the committee:

We are impressed with the importance of the kind of work we have attempted, and venture to suggest that every pastor should be requested by this body to make the diffusion of missionary intelligence a matter of stated and persistent effort from the pulpit. We have a noble, prompt and generous people, but occupied with the varied concerns of a busy life, equal to every real emergency of charitable demand. They need, however, solicitation and information. We beg to express our judgment that every pastor should preach on the work of home missions at least once each year, and that no collection should ever be taken in any of our churches for any benevolence without the accompaniment of careful explanation as to the object to be benefited. In this busy age, and with new members coming in, and children growing into years of thoughtfulness, once a year seems none too often to explain in detail the operation of each board. Your committee therefore respectfully submit the following resolution:

"That this General Assembly call the attention of pastors and sessions to the vital importance of explaining succinctly and statedly to the people the organization, method and field of each of the various boards for benevolent activity, so that all may be confronted with the duty to give, and that the open-handed may be educated in the habit of giving conscientiously, wisely, in generous sympathy and in the spirit of a catholic prayerfulness."

Our readers will notice that the General Assembly recommend that the churches furnish this Board $850,000 for this year's work. Most of our friends think they made the sum too small. We shall be glad if the donors make it $900,000. We shall have need for all they will furnish.

LABORERS FOR THE HARVEST.

This is at once a very simple and a very suggestive figure. It is no less forcible for being so familiar. Jesus used it again and again. It rose to his lips when he was looking at the company coming out of the city at the Samaritan woman's call. The earthly and material harvest was still four months off; but it was ripening apace, and would soon be ready to gather on those fertile plains of Esdraelon and in the rich fields of Gennesaret and in those corn lands of Bethlehem which Boaz had owned and Ruth had gleaned. When it was fully ripe, the old experience would be once more repeated. Here and there willing hands would promptly put in the sickle and gather the golden grain into the garner; but elsewhere the crops would stand too long untouched and suffer by delay and neglect, simply for want of reapers. And so, in view of this, the Lord used the same figure again on another occasion, when he said, "The harvest truly is great, but the laborers are few." The spiritual harvest was ready every month and every day and every hour. Soul-gathering was not annual, but perennial. The grain for the heavenly garner was not only always ripening, but always ripe. Every moment there was a precious crop that might be gathered; and the main lack and hindrance, in his view, was the scarcity of reapers. The chief thing to be prayed for was that the harvest's Lord would multiply the laborers.

There never has been a day in the church's history since Jesus taught that lesson when that want has not been felt and that prayer has not been needed. How much golden grain has failed to reach the heavenly granary during these eighteen centuries for lack of hands to gather it! And never has the want been more plain and more pressing than it is to-day. In our own land, to say nothing of all the world beside, the harvest was never so great and so urgently in need of prompt and speedy ingathering as it is at this very time. Population multiplies at home. Hundreds of thousands are pouring in from abroad. In spite of other and meaner attractions, multitudes are ready and eager for the gospel of salvation. Still vaster multitudes need it sorely, and, even though indifferent or hostile, would feel and own its power and value if it were pressed upon them. The great need is the living presence and voice of Christ's minister and herald, and ministers are lacking. Laborers are scarce and few. Our theological seminaries send out this year less than two hundred men. To supply vacancies and new fields more than double this number are wanted at once. A large number of the graduates go to the foreign field. We gain a few scores from other denominations—weakening them while we thus strengthen ourselves, without increasing the working force of the church at large. "The harvest truly is great, but the laborers are few."

The state of the case thus revealed is serious and sorrowful. God's saving work stands waiting and undone for lack of workmen. We need men—men by the hundred—men to go into every state and territory and city and village and tell the story of the cross. Where shall they be found? How shall they be obtained? Where are the voices to proclaim the glad tidings and the hands to offer the unspeakable gift? "How shall they hear without a preacher? and how shall they preach except they be sent?" The other departments of human activity are full and even overflowing. Other callings and professions are well supplied and often overstocked. In almost every other pursuit there is an excess of candidates and a scarcity of places; but in the highest and noblest work of all, though the openings and calls are many, "the laborers are few."

There is no more serious problem for the best wisdom of the church. There is no more pressing duty for her ministers and

officers and members, as far as human means and instruments can help it on, than the work of multiplying laborers. Pastors must set forth from the pulpit and press upon their young men, with much more frequency and earnestness than they have been wont, the claims of the ministry of reconciliation as the noblest of human callings. Elders must realize the pressure of their ordination vows, and watch to speak a word in season that may turn young ambitions toward the sacred work of preaching Christ. Christian parents must chasten their own worldliness, and consecrate their sons to the Lord, and train them to regard the ministry as the highest privilege and the choicest honor within human reach. The names of Whitefield and Wesley and Martyn and Knill and Payson and Brainerd and a hundred more should be made familiar as household words among the children of the church, that their hearts may be stirred to imitate them. In the sanctuary, in the monthly concert, at the family altar, prayer should be made without ceasing that God would choose and equip and inspire the best and brightest for his service in the gospel. If all this were constantly and faithfully done, the thinning ranks would be filled up, and a multitude would go forth to publish salvation through the land and to the ends of the earth. It rests with God's people to decide whether the whitening harvest shall have more laborers to gather it, or whether the church and the land shall bear the pinch of the threatened "famine of hearing the words of the Lord."

Rev. Sheldon Jackson, D.D., who was reported drowned in Alaska waters a few weeks ago, reports himself very much alive in a letter on another page. When the steamer arrived at Sitka about the 1st of May and the gang-plank was thrown out, he walked ashore with thirty-four of Mr. Duncan's stalwart young men as recruits to our Sitka training-school. Added to the number already there, the institution was crowded to repletion. But it is a grand accession.

LOS ANGELES PRESBYTERY.

The remarkable growth of the Presbyterian church in the city of Los Angeles has already had honorable mention in these columns in our number for January. The table published below sets forth a showing for the presbytery to which the city belongs as notable and laudable as that of the city itself. The table is furnished by the Rev. F. D. Seward, synodical missionary of southern California, who adds:

In the column for 1880 I have deducted the reports of the Arizona churches, which were soon after transferred to the Synod of Colorado. In reporting no self-sustaining churches in 1880, it is not claimed that all were on the Board. Santa Barbara and San Diego were not on the Board in 1881–2, but only because they had ministers who paid most of a reasonable salary themselves or took it in "climate." The presbytery was organized by order of synod in 1872, and had its first meeting in April, 1873, but for a number of years continued very small. Probably 1880 was as dark a year as any. It was the first year in which the name of the Rev. J. W. Ellis appears in the Minutes. Very much of the present prosperity of the presbytery is due to his far-seeing wisdom and energetic action in the years when immigration has been so great. The Home Board has done nobly by us, and we rejoice that we can report such progress. Of course much is due to immigration; and yet, while the additions by certificate are fifteen-fold greater in 1888 than in 1880, the additions by examination have increased sixteen-fold. So also there is cause for great thankfulness in the fact that the contributions to home missions have increased forty-fold in the eight years, the aggregate to all the boards one hundred and thirty-two-fold, and to benevolence one hundred and fifty-three-fold.

The tabulated statement has an eloquence of its own which needs no comment to illustrate and enforce it. It may be added, however, that at the late regular meeting of the presbytery at Santa Barbara, April 19, forty-one ministers and twenty-four ruling elders were present; eight new churches were received—Burbank, Azusa, Calvary of Pasadena, Montecito, Bethany of Los Angeles, Fullerton, Coronado Beach and National City; a careful and comprehensive educational policy was reported, discussed

and left pending; the committee on history reported progress, and was continued, with directions to obtain certain additional items; and the present estimated value of church property was reported to be $350,000.

TABLE OF GROWTH.

	Minutes of 1880.	Minutes of 1887.	Minutes of 1888.	Multiplied in eight years.
Ministers	18	52	66	3⅔
Churches	17	37	51	3
Vacant Churches	11	4		
Self-sustaining Churches			19	19
Added on Examination	21	281	355	16
Added on Certificate	77	667	1,170	15
Whole Number	541	2,833	3,474	6
Sabbath-school Members	768	2,838	4,675	6
Home Missions	$129	$2,544	$5,270	40
Foreign Missions	38	1,844	6,334	166
Education	8	5,840	4,576	572
Publication	26	46	432	16
Church Erection	14	1,226	8,539	609
Relief	5	669	4,207	841
Freedmen	8	1,266	347	43
Sustentation	2	8	16	8
Aid for Colleges		896	744	
Total to the Boards	230	13,839	30,465	132
General Assembly	83	407	600	7
Miscellaneous	99	1,190	32,151	324
Total to Benevolence	412	15,436	63,216	153
Congregational	8,325	40,426	94,403	11
Grand Total	8,737	55,862	157,619	18

Forty years ago many neighborhood prayer-meetings were kept up in many of the rural parishes outside of their centres. Facilities for reaching the church or lecture room were far less than now. Good elders or deacons were in these outside neighborhoods, and they and others loved the place and privilege of social prayer, and they maintained a weekly prayer-meeting year after year in school-houses or private houses.

These gatherings were encouraged by the pastors, who went and gave occasional or stated lectures to the people. Into these meetings the youth and children could easily be gathered, and often they seemed to receive deeper and more lasting impressions than in the more formal services on the Sabbath; and many a minister has been constrained to say that many of his most precious revivals have seemed to originate in such obscure or neighborhood meetings.

In the new country, where the communities are small and scattered and the missionaries are few, it is quite necessary that fields should be grouped, that they all may have partial service, and one missionary may care for two, three or four. But not only in the new country, but in all parts of the country, there are destitnte neighborhoods, perhaps decaying churches, where the keeping up of a prayer-meeting or occasional preaching has been the means of great good. We have just heard of a case where a church had so far decayed that not a male member was left. But a few widows, aged women and others became so oppressed at the desolations of Zion that they started a prayer-meeting to seek help from the Lord. A religious interest sprang up; they called some neighboring ministers to their aid, and in a few months almost one hundred converts were gathered into the church. We know of another feeble church that has had no pastor for a year past, where two neighborhood revivals on the outskirts of the parish have been developed within the year.

How many pastors there are whose parishes have in them several school-houses. A lecture Sunday afternoon or a weekday evening or a neighborhood prayer-meeting might be as a well-spring of spiritual life. Do not great numbers of our rural parishes need more thorough cultivation?

The Annual Report of the Board cannot be sent out till the Minutes of this year are issued and the present address of all the ministers is known. Meanwhile our readers will be glad to see a general summary:

Number of Missionaries,	1,486
Number of Missionary Teachers,	264
Years of Labor,	1,142
Additions on Profession of Faith,	10,182
Additions on Certificate,	7,095
Total Membership,	90,052
Total in Congregations,	127,467
Adult Baptisms,	3,641
Infant Baptisms,	4,472
Sunday-schools organized,	371
Number of Sunday-schools,	2,053
Membership of Sunday-schools,	138,843
Church Edifices (value of same, $4,116,254),	1,607
Church Edifices built during the year (cost of same, $299,605),	119
Church Edifices repaired and enlarged (cost of same, $88,373),	261
Church debts cancelled,	151,352
Churches self-sustaining this year,	40
Churches organized this year,	170
Number of parsonages (value, $389,103),	303

THE OUTLOOK IN THE SOUTH.

Rev. W. W. Moore, D.D., of Virginia, said at the Centennial:

Very few even of well-informed people are aware of the vast extent of our territory. How many of you are taken by surprise when I announce that there are eight states in the South larger than Pennsylvania, and yet none of them has half of the population of Pennsylvania! One of these states has an area of 274,000 square miles, that is to say, larger than all New England, New York, New Jersey, Delaware, Maryland, Pennsylvania, Ohio and Indiana combined. Texas is not only the grazing-ground of a continent, but has "a rich and diversified soil, producing wheat as in California, corn as in Illinois and cotton as in Egypt." These data, taken in connection with her genial climate and uniform temperature, explain the fact that in fifty years her population has increased fifty fold. In 1838 it was about 50,000. It is now over 2,000,000, though "not one fifth of the area of Texas is yet occupied or utilized."

Dr. Hays, of Cincinnati, says:

The home mission field of the American Presbyterian Church is a chosen sphere of providential preparation for prophetic purpose. Its shores are washed by the two great commercial oceans. Its land is bisected by the Mississippi Valley and trisected by the Allegheny and Rocky Mountains. With a diversity of elevation from the sea level to three thousand feet above timber line, and with a climate range from the tropical to the high latitudes of northern Maine, Montana and Alaska, it furnishes fit surroundings for every plant that is good for food or shade or labor, and for every taste and want of man. Its interlocked web of railroad and of telegraph makes each inhabitant the next-door neighbor of every other. The people of this land understand one language, enjoy one system of laws, are protected by one government, love one flag, centre their hopes in a common future and believe in a common Christianity. Insignificant minorities may here and there dissent from either of these, but in view of their diverse origins this is a wonderfully homogeneous people.

SPECIAL CONTRIBUTIONS.

A NEW ERA IN UTAH.

BY REV. R. G. M'NIECE, D.D.

1. A new era is visible from a commercial standpoint. At present this is confined mainly to Salt Lake City and Ogden, but it will soon reach the other towns. There has been a real-estate boom in Salt Lake City for a year. In that time property worth millions of dollars has passed from Mormon to American hands. To such an extent is this true that the Mormon leaders are greatly alarmed, and spent much of their time at the conference, which adjourned on the 9th of April, in warning their followers against the wickedness of selling their inheritances to the bad Gentiles. During the past three months enterprising men from Colorado, Nebraska, Iowa and places further east have been making large investments in Salt Lake City; and during the past two months so many families have come to make their homes here that it is very difficult now to find a vacant house or store-room in the whole city. Everything now indicates, in addition, the beginning of a building boom, which will shortly change the aspect of the entire city.

In February four Americans were elected to the City Council, the first who were ever allowed to sit there. These four have infused some needed American life into the Council, and that body is just about entering upon a general system of sewerage and street improvements, which people have been waiting for this ten years.

Then, to crown all, three of the great trunk railway lines from the East are heading for this city as fast as money and men can bring them, namely, the Chicago, Burlington and Quincy, the Rock Island (now supposed to be back of the Midland, which is already constructed from Colorado Springs pretty well toward the western line of Colorado), and the Missouri Pacific, which is back of the Denver and Rio Grande proper. The last two roads are expected here within eighteen months.

Besides, the Utah Central, controlled by the Union Pacific, and running south from Ogden about two hundred and eighty miles, has already begun its continuation southwest to Los Angeles, thereby securing to this city direct communication with southern California; so that during the next three years this city is likely to rival Denver as a railroad centre.

2. The beginning of a new era is evident also from a civil standpoint. Everybody feels that the danger of statehood is past for the present; and Americans are coming in so fast that nobody supposes that the Mormons will ever elect another city government in this city or Ogden. Only about five hundred votes are lacking in this city and one hundred in Ogden to give the Americans the majority in those towns. If Congress could be persuaded to pass the bill introduced by Senator Stewart, of Nevada, thereby putting this territory under the government of a legislative commission appointed by the President, just as has been done with the District of Columbia, the troublesome Utah question would never be heard of again.

3. Finally, the beginning of a new era is very evident from a Christian standpoint. Those who were obliged through so many years to go forth with weeping, bearing the precious seed, are now beginning to return, bringing their sheaves with them. The transforming influence of Christian schools and churches is beginning to be seen in the various communities where they have been planted. There are about 85 of these Christian schools now in about 72 towns, employing about 175 Christian teachers, and educating about 5500 pupils, seventy-five per cent. of whom are from the more independent Mormon families. The harvest time has begun. During four months, ending with March 31, our district missionary, the Rev. Alexander Monroe, received into the church in five Mormon towns 85 persons, the most of whom had been formerly Mormons. The more independent class of Mormons are becoming accessible to the gospel, and the priesthood is losing its control over them. Let no one suppose, however, that the conflict is over. The speeches at the Mormon conference, which adjourned on the 9th, show that the priesthood is just as bitter and anti-American as ever.

Now is the time to strengthen our school and church work at every point, in order not to lose what we have already gained; and when our common-school work shall be at length absorbed in an American free-school system, the higher education will remain permanently on our hands. We shall need to maintain academies at Logan, Springville, Mt. Pleasant, and probably at Parowan, with our central school, ultimately growing into a college, in Salt Lake City. To the writer, one of the encouraging features of the work in Utah at present is the recognition of the fact now, on the part of most of the Christian workers, that the most effective way of overthrowing the Mormon system is to grapple with it directly by faithfully pointing out its awful errors to the deluded people, and presenting at the same time the corresponding truths out of the Scriptures.

ALASKA.

REV. SHELDON JACKSON, D.D.

I am just returning from a tour of inspection through southeast Alaska, having visited the missions at Haines, Juneau and Wrangel; also the settlements on Tougass Narrows, Loring, Yaas Bay, Burrows Bay, Kasan and Killisnoo; also Mr. Duncan's settlement New Metlakahtla.

You remember that last fall about seven hundred British natives removed to Alaska and formed a new settlement. Since that time they have erected one hundred temporary log and frame residences, cut the trees from six or seven acres of land, set in operation a steam saw-mill, built two large cannery buildings and graded half a mile of walks. They have a contract with the Indian bureau for a day-school of sixty pupils at forty dollars per head. The school has actually 170 on the roll, mostly under fifteen years of age. This school is taught by Mr. Duncan in person, with four native assistants. As Mr. Duncan was unable to provide properly for the more advanced boys, I offered to take them into the Sitka training-school; consequently I have with me on the steamer thirty-four boys from fifteen to twenty-one years of age. They are the pick of the people, and far in advance of others. I think they will prove a valuable addition to the Sitka school. The popular sympathy in behalf of the Metlakahtlans will be of assistance when it is known that you have thirty-four of their best boys in training.

EDITORIAL CORRESPONDENCE.

ARIZONA.

A Visit to the Pima Indians—Work of Rev. C. H. Cook.

REV. T. C. KIRKWOOD, D.D., SUP'T.

I have never had time to report my journey through Arizona as I had intended to do. I have very briefly told you about our school work at Tucson. A few words more about that. The land we bought, through a favoring providence, is worth just twice as much as we paid for it. I went from Tucson to Phœnix. Matters there are still in a troubled state. Rev. S. D. Fulton is regarded as the best preacher in town, but will soon leave for another field. They have a good foundation laid for their new building, and have 100,000 brick on the lots all paid for, and about $2000 in good subscriptions. They will try to enclose their building this fall. And they need and want a good man. The place is important—the most important field we have in Arizona—and it should be well manned. I also visited Tempe, nine miles from Phœnix, both of which places are now on the railroad. Here I find good material for a good beginning, and I hope soon some one will take hold there. Connected with Tempe is Mesa City, a Mormon settlement, where some "Utah work" should be done. The two towns are about six miles apart, and should be under the same man. This would make a good field and must be cultivated.

I went to Yuma—you know where that is—and saw Mr. Ehlers and his work. I came away feeling better satisfied with the work than I had expected to be. The brother has not accomplished anything in the way of organization, nor is much possible in that line even now. He has, however, done much good in his two congregations. In the prison he has full access to all the prisoners, and the priest who used to come when he felt like it, or as often as the men could pay him, now comes every Sunday and holds services. Brother Ehlers has good attention and attendance, and all the officers and men with whom I conversed speak well of his work and seem to have great confidence in him. Our church is doing a good work there through this simple-hearted brother. In the town he is holding the only Protestant service provided for the people, and meets with great opposition from the Romish Church, and also from the liquor-selling and drinking Germans. All the more bitter is the opposition because he is their own countryman. Here I find only one opinion as to the good he has done. I think that he would better be sustained even though we have no organized church. I know it is not regular, but can we leave such a place to the sole control of the devil? It is purely missionary work and the fruits may never be seen here; they are recorded up there, where no effort, however weak or apparently unsuccessful, goes unrewarded. Two young men told me, with tears in their eyes, that Brother Ehlers' services and influence had turned them from the road to hell.

I spent Sabbath at Sacaton. Saturday evening I visited the government building, and saw Agent Howard and Mr. Travis, the teacher of whom I have written you. Mr. Howard was full of the grand work our church is doing for the Indians, and spoke in the highest terms of Mr. Cook as a man and missionary. When I asked him whether he found Mr. Cook interfering with his work or affairs, he said emphatically and repeatedly that he had discovered nothing of that disposition in him. On the other hand he had found him extremely helpful. In this I was interested, as you know the nature of the old charge. Mr. Howard has the good of the Indians at heart. The agent offered us the use of his government mules, and Mr. Cook and I started out on Sabbath morning to visit Casa Blanca, an Indian village eleven miles from the agency. At the call of the captain of the village sixty-nine Indians came to attend worship and Mr. Cook preached to them, he sitting on a box and they sitting on the ground around him. All were in the shelter of a "kee," or house, as the day was stormy. It was a "foreign field" in our own land. The people seemed greatly interested and wanted him to say more when he was done.

We started home, but soon overtook Indians from other villages going to the regular service held in the chapel near the agency buildings

at 3 P.M. Long before the time for service came they were hanging around the doors and at the agency and at Mr. Cook's house. At this service Mr. Cook, Mr. Travis and I were on the platform; an unusual sight, three Presbyterian ministers before an audience of Indians in Arizona. Mr. Cook preached to more Indians than could get into the house, and I spoke to them, through him as interpreter, a few words at the close of the service. In the evening Mr. Cook usually assists the school people in their Sabbath-school at the government building, but it was arranged that all should attend the chapel that evening and that I should preach in English, and after I finished Mr. Cook should tell them the substance of what I had said. The whole school was present, and I soon saw that I was understood and I directed my speech to them, and we had almost entirely an English service. It would have made you glad indeed to have spent such a day with us. It will long be remembered by me. I lay down at night praising God for such a ministry as that of good Brother Cook. I also feel that Mr. Travis is "a true yoke-fellow," and has done good service at the agency school. All spoke well of him. Mr. Cook sadly needs the help of those young men whom he has so often applied for, and whom he is so well able to train. Could $1000 be better spent than in the employment and annual training of five young Pimas? It was a very serious question with me, "Who will take up this work when this dear brother lays it down?" Can you say who?

The Mormons are making some inroads on a part of this tribe. They say they do not teach polygamy, but one thing is certain, the Indians under their care are learning to practice it, and there are a few who say they have been taught it by these Mormon elders. The elders reply that the Indians must have misunderstood them. "Judge ye."

One of the boys trained in the Albuquerque school is now a teacher in the government school at Sacaton, and is doing well. His name is Hugh Patten. What are the boys going to do when they return to their homes? Cannot we employ them? Please take a good look at this matter in the light of Mr. Cook's oft-repeated request to have authority and means to take some young men for work under his training and care.

This is one of the grandest mission fields I have ever been in, but it must be cultivated with a view to permanence. On Monday I was sick, and as it rained all day we did not leave the house. On Tuesday morning Mr. Cook took me in his wagon to Florence, twenty-five miles distant. I found there a town of about 1200 people, more than half Mexicans, and no Protestant service in it. The people are clamorous for a Presbyterian minister, and while there I made arrangements for Rev. B. F. Whittemore, of Hamlet, Ill., who was there in the region, to preach in the court-house. A young lawyer whom I had known before, a graduate of my college, said he would give $100 the first year. Three of those most anxious were graduates of colleges, but the one most anxious of all was an ex-Presbyterian who was the bar-tender in a saloon. He plead for a minister on account of his family, and finally admitted he had great personal interest in the matter. Mr. Whittemore preached and they invited him to return, which, with the sanction of the Presbytery of Santa Fé and the backing of the Board of Home Missions, he proposes to do. He is now in Illinois arranging his affairs to come west again. I hope you will grant the request of the presbytery on his behalf.

The next day I returned to Casa Grande, and, though too ill to travel, took the cars to Tucson. Then I was sick for five days. I was much disappointed at not being able to get to Tombstone, to see Rev. John Knox and his work. I had planned for this, but sickness prevented, and your urgent telegram calling me away made me hasten from the now not unpromising territory of Arizona. What they most need in the way of organization is a Presbytery of Arizona, which will doubtless be granted when synod meets.

HURON, DAKOTA.

REV. J. B. POMEROY.

The St. Paul, Minneapolis and Manitoba Railroad, not content with its unrivalled record for rapid railroad building through north Dakota far

into Montana, has now turned its attention to south Dakota. Striking southwest, lines have been pushed to Ellendale, Aberdeen, Watertown, Huron and Sioux Falls. A glance at the location of these places will show the design of this enterprising and ambitious management. It is to open south Dakota as a field whence grain and other products may be carried not to Chicago or St. Paul, but to Duluth, the most western shore of the Atlantic Ocean. The lines of the Manitoba, already built, are to be extended still further southwest, and at least one line will probably run to Denver. These new lines give us a double advantage. Our products will bring more because the freight will be less, and our lumber, coal, etc., will be cheaper for the same reason. Already a reduction of twenty-five per cent. in freight charges has followed the advent of the Manitoba. Even greater reductions are likely to follow. From the southeast the Burlington, Cedar Rapids and Northern has reached Watertown and Sioux Falls, and soon the Illinois Central will reach Dakota at Sioux Falls, and then push northwest. It certainly looks as if the great railroad corporations have unbounded faith in Dakota, especially south Dakota, which is now sending corn, potatoes and hay to the drought-stricken regions of Iowa and Wisconsin. Our faith, which has never been shaken, is strengthened, and our opinion confirmed by these great movements which must soon, in connection with political changes, result in a more rapid growth and development than anything that we have seen in the past seven years.

WALLA WALLA, WASH. TER.

REV. F. M. GUNN, SUPERINTENDENT.

It is amazing to see the rapidity with which this country is developing. New towns are springing up in every direction, and new life is being infused into the old ones. Spokane Falls is the centre of this activity at present. New railroads are being completed now into Whitman county south and southeast, and on into Idaho, opening up the richest of agricultural lands. Another is being built due west through the Big Bend, creating new towns along its way. We have Brothers Cort and McArthur out there. Then another road is projected north to Coville, now the centre of a great new gold discovery. Two new railroads are building in Walla Walla county. New connections are being made north, making direct connection between Walla Walla and Spokane Falls. Rev. George L. Deffenbaugh, at the urgent request of the Presbytery of Idaho, takes Cœur d'Alene City (new work), northeast of Spokane Falls, so as to be near the Indians among whom he has been a foreign missionary for eleven years. Rev. C. Cox leaves Union for some other field not yet determined. He is an excellent young man. We hope to place Rev. Allan MacKay at Rosalia. Rev. William Graham has arrived and gone to Lewiston. Rev. R. F. Reasoner has come also, and will go to Heppner instead of to Freeport and Kelso, in Cowlitz county.

MONTHLY CONCERT.

MONTHLY CONCERTS, 1888.

January.—The evangelization of the great West.
February.—The Indians of the United States.
March.—Home Missions in the older States.
April.—Woman's work.
May.—The Mormons.
June.—The South.
July.—The Roman Catholics in our land.
August.—Our immigrant population.
September.—The Mexicans.
October.—The treasury of the board.
November.—Our missionaries and missionary teachers.
December.—The spiritual condition of the whole country.

ROMAN CATHOLICISM.

We will confine ourselves in this necessarily brief article to the condition of the Roman Church in this country, and what is said will be more a suggestion of further study and thought than an attempt to elaborate the subject.

Let us first consider what is its present strength in the United States. Dr. J. M. King says:

It has 154 hospitals, with 30,000 inmates; 320 asylums, with 40,000 inmates. It cares for 20,000 orphans. It has 124 Jesuit and other

colleges and institutions of high grade, with 19,000 students. It has 577,000 students of all classes under its instruction. Its church buildings and other edifices number about 4000, with a church-seating capacity of 3,000,000. It claims as members and adherents 7,000,000, or about one eighth of our population, and has property valued at $70,000,000.

Surely this is a good record. The amount of human suffering alleviated and instruction given is very commendable, and demands our utmost endeavor in order not to be outdone in even these temporal things. It will not do for us to believe that even the Romish Church has no mission to perform. There are few churches which are doing so much for humanity in the limited and temporal sense—in hospitals, personal visitation and relief by the Sisters of Charity, and also in the restraint and control of the classes disposed to violence and lawlessness.

In the four cities of Boston, Baltimore, Cincinnati and Chicago it has 88 monasteries and nunneries, 54 charitable institutions, with 17,842 inmates, 101 schools, with 41,000 pupils, 2 theological seminaries and 4 Jesuit colleges, with 1500 students in both.

The corner stone has just been laid of the great National College at Washington, to which large sums of money have been given by Roman adherents, and much more is promised; and a further effort is to be made, we are told, to get more money from the government by an appropriation for its support. Shall it be granted?

A matter of great importance to all who are interested in the Indians is the work of the Roman Catholic Church among these people, their relations to the Protestant denominations in this work, and the favoring attitude of the Indian Department to them. We find upon examination of the late report of the superintendent of Indian schools that of the 52 boarding-schools under contract with religious bodies, 25 of them are with the Romanists, 4 with the Presbyterians, 3 with the Congregationalists, etc.; and that of the $308,000 paid by the government under these contracts, the Romanists were paid $146,000. It seems almost unnecessary to make any further comment, but we are compelled to add that every effort made by the Board of Home Missions of the Presbyterian Church to educate the Indians of New Mexico and Arizona in particular has been met by the most bitter opposition from the Roman Catholics, and their influence is such with the government officials that we have been greatly hindered, and in several instances compelled to abandon schools which were at first undertaken by us at the request of the Indian Department.

The Board has endeavored time and again to get from the government adequate grants in order to help maintain its schools, and has been refused. When we tell them of their large grants to the Romish Church, we are met with the answer that that church is spending immense sums of money in buildings and education, and therefore their requests are granted. We are told that one Roman Catholic family of wealth has given and is about to give a total sum of $250,000 for Indian school buildings alone.

This fact suggests another form of Roman aggressiveness, viz., its growing power with the government at Washington, in every department, and in nearly all the state and city governments. It is a power so insidious and relentless that it becomes all true lovers of this land to be constantly on the alert in order to defeat its purposes. Its complete control over its adherents compels their vote for the candidate or party which will serve them best.

The Jesuitical character of the work has become very noticeable, and is a very powerful feature in their efforts to get control of political power. We have only to recall the past history of the Jesuits to know what may be expected if they are ever able to assume control of this country.

The Romish Church is un-American. It is controlled by a power outside of our commonwealth. Its priests and people are subject to the mandates of the pope. In case of a conflict of authority, he must be obeyed at all hazards. Its hold upon its adherents is wonderfully strong. It is a notable fact that even those who care little for the church or the priest often retain the super-

stitious fear of excommunication, and in times of sickness or threatened death almost invariably go back to the priest for help and comfort.

The public school has been one of the greatest checks to Romish growth and power. Education gives independence and freedom of thought. Contact with American children and their independent ways, Protestant ideas and the practical Christian lives of many of the teachers have tended strongly to detach Romanists from the church.

The labor movements in their various forms have been and are a power in developing independence of thought and action, and while not unmixed with evil, yet in this direction have done good. Out of them have come Dr. McGlynn and the Anti-Poverty Society, with their defiance of the popish power and authority. So concerned are they over this movement that in June the cardinal and archbishops meet to consider what is to be done with this arch rebel and his society.

Our laws require every citizen to renounce all foreign allegiance, and there must be none to interfere with our rights as citizens. Dr. McGlynn's attitude, in this respect at least, is worthy of commendation. The Romish assumption of authority is un-American.

The latest movement is a most sagacious one. A meeting was lately held at Hot Springs, N. C., over which Cardinal Gibbons presided, and at which many prominent men of the South were present. An attempt is to be made to induce a large immigration of Roman Catholics to the South. From the great number of negroes and illiterate whites they expect to make many converts, and intrench themselves among these superstitious and pliable people. Is it not time to lay aside all considerations of personal and sectional feeling, and push forward the work of our church to the full limit of our resources and opportunities?

THE CHURCH for February contained an interesting account of the Pimas and Papagoes of Arizona. These two Indian tribes afford an instructive and suggestive contrast in connection with the subject for this monthly concert. They have the same language, and were no doubt originally one tribe. The Pimas are heathen. The Papagoes are nominally Romanists. For two hundred years or so the Romish Church has had an unhindered opportunity to do what it could with them and for them. The result of this undesigned but impressive experiment is that the Pimas are every way the superior and better off of the two. They are industrious and thrifty, and raise large crops on their fertile lands on the banks of the Gila river. The Papagoes are poorer and less civilized, and as they wander from place to place often come to the Pimas for employment and help. Heathenism and Romanism have been at work side by side on people of the same stock for two centuries, and heathenism shows the best results to-day. The Pimas are also more accessible to missionary work than the Papagoes. The labors of our missionary, the Rev. C. H. Cook, among the Pimas are constantly increasing in promise. There is an excellent and successful government school among them, with a Presbyterian superintendent, Rev. M. M. Travis. Our new boarding-school at Tucson is intended for the Papagoes.

THE DESPOTISM OF ROME.

The Roman Catholic Church is not and does not pretend to be a representative body. In this respect it differs from all Protestant church organizations. We Protestants are so habitually accustomed to assume that every body of ecclesiastics speaks for the worshippers, that it is difficult for us to realize that in the Roman Catholic Church the hierarchy speaks not for but to the people. It does not represent what they want; it tells them what they must take. The pope, the bishop, the priest, is a "father." He commands his children, he does not consult them. The hierarchy claims to stand in the place of God, and God is not elected to carry out the will of his constituents, but reigns by independent and indefeasible authority. The plenary council is constituted by a wholly un-American power in Rome, is absolutely independent of the Catholic laity, is neither elected by nor responsible to the laity, and therefore cannot be assumed in any sense to reflect its

sentiments and opinions. The pope appoints the cardinals, the cardinals elect the pope; and the pope and the cardinals control the church. Even in the management of the vast properties which the laity by their generous contributions have built up, the laity have no voice. They are all placed under the control of a hierarchy in the selection of which the laity have no more part than their Protestant neighbors.—*Christian Union.*

ROMANISM AND PROTESTANTISM CONTRASTED.

Romanism makes all of the church. Protestantism makes all of Christ. The one measures Christianity by catholicity; the other measures catholicity by Christianity. The one knows only a visible church ruled by the pope; the other puts the invisible church ruled by Christ above all visible churches. Romanism obstructs man's relation to God by interposing traditions and saints; Protestantism brings man into direct communion with God through Christ the only Mediator. Romanism appeals to the voice of popes and councils; Protestantism to the word of God. Romanism overrules the Bible by the traditions of men and restrains its circulation; Protestantism spreads it in all languages over the world. Romanism makes justification dependent on faith and good works; Protestantism solely on the grace of God as apprehended by a living faith, which manifests its power by good works. Romanism in its worship appeals to the senses and the imagination; Protestantism to the intellect and the conscience. Romanism is a religion of priests; Protestantism the religion of a self-governing Christian people. Romanism is a religion of authority, and at heart opposed to civil and religious liberty; Protestantism is a religion of freedom and the pioneer of modern Christian civilization, especially in all western lands, whither "the course of empire takes its way."—*E. De Laveleye.*

NEWS FROM THE FIELD.

The front of the battle is missionary work. Preaching the gospel in new places, winning souls that have not heard or heeded the message—this is the direct work that Christ has commissioned us to do. All else is subordinate. The discussion and solution of theological mysteries, the regulation and management of ecclesiastical machinery, the printing of books and newspapers, even the establishment of schools and the education of preachers, are things secondary and preparatory. The actual struggle is bringing souls into the kingdom; winning men and women from the ranks of Satan to the army of Christ. The life of the church depends on this direct aggressive work. If new fields are entered, if men and women are converted and organized into new congregations, the whole church is strengthened, and there is life and progress everywhere. But if the mission work is crippled or neglected, then the church is crippled, and is failing in the very thing it is commissioned to do. If we are making no progress at the front, we are losing ground. If you love your church and would help it in the most direct manner possible, help in its mission work. Do something to build up a congregation in some destitute city or town or neighborhood. Give what you can to the cause of home missions, thus helping to extend the work into new fields.—*Mid Continent.*

ARKANSAS AND ITS RESOURCES.

We borrow from the St. Louis *Evangelist* the following article on this theme, by our synodical missionary in Missouri, Rev. Thomas Marshall:

Perhaps no other state in the Union has so little prestige as Arkansas. However that may be, times are now changing, and Arkansas is rapidly coming to the front and is displaying the treasures she has so long kept locked up. Her vast forests of various wood marvellous for its strength and beauty are attracting the capital and industry that are looking for investment and profit. Already the hum of the saw and the stroke of the woodman's axe are resounding in what have been unbroken forests as primitive as when Columbus first set his foot upon the shores of the new world. Oak of many varieties, hickory, walnut, sweetgum, poplar, cedar and pine form the bulk of the forests. Some of this wood is among the finest in the world. Arkansas walnut and

quartered oak find their way across the ocean and adorn the palatial residences of the old world. The sweet-gum and the beautifully-grained yellow pine are largely used for finishing passenger-cars, dwellings and public buildings both in our cities and in the country. The hickory and different species of oak furnish a vast amount of material for the manufacture of wagons, reapers and for cooperage. These vast timber resources are just beginning to be developed. Ship-builders are beginning to turn their attention to these rich forests for oak with which to construct their vessels. Probably no better oak battles with the billows than Arkansas forests can produce in quantities sufficient to construct all the navies of the world. Railroads are plunging into these forests and are using all the facilities possible to bring this magnificent timber into market. In most instances spurs and switches are constructed to the mills by the railroad companies, without expense to the owners of the mill. Millions of railroad ties, telegraph poles, timber for piling and cedar for fencing are annually shipped to all parts of the country. What is remarkable is that these valuable lands, covered with this timber, are in the market to-day at the exceedingly low figure of from two dollars and a half to five dollars per acre. These lands, when cleared, will be valuable for farms. Arkansas is the banner state in the Union for fruit. Her orchards are already acknowledged to produce the finest apples raised in the United States. Peaches, pears, tomatoes, sweet potatoes, peanuts and small fruits here grow to perfection. The climate is delightful. All that Arkansas needs to-day to make her one of the richest states in the Union is an industrious and enterprising hand to develop her vast resources.

MORMON INFIDELS.

A missionary in Utah writes:

Another discouraging feature of the work here is the fact that the people with whom we come in contact chiefly are with scarcely an exception strong infidels. Five copies of the *Truth-Seeker* (an infidel paper of the worst class, published in New York) are taken in the town and well circulated among the "Liberals." If you have ever had any experience with people who read such literature, you will know how difficult it is to approach them on religious subjects. The Mormon infidel is exceedingly strong in his opposition, for his experience has been such that he is apt to hate the very name of religion. He has been a member of a Christian church too, and honestly joined the Mormon Church because he thought it was purer, more spiritual, than his own Christian church. When he gives up Mormonism, therefore, he thinks there is nothing left. He has tried all and found them wanting. He thinks the experience of all others in religion is similar to his own, except that they have not found out their mistake yet. With few exceptions, these infidels will not attend our meetings. Occasionally, especially when a new man preaches, the novelty will attract them. They do not object to their children coming to our Sabbath-school or meetings; but if the children tell the parents what they have heard, the parents will do their best to prevent it from having any influence over them. The *Truth-Seeker* with its pictures—caricatures of Bible stories or truths—is given freely to the children.

BOSTON, MASS.

A Fruitful Year—Building Needed.

REV. FREDERICK CAMPBELL.

I submit my report as missionary to the Roxbury Presbyterian Church, of Boston, Mass., for the fourth quarter of the present year. This has been a fruitful time in the history of this church, as yet only about a year and a half old; not as fruitful as I had hoped, but enough so to give us genuine encouragement. During the winter the Spirit's power has been manifest among us, and there has been a quickening of spiritual interest and a number of interesting conversions. It would be pleasant to describe some of them, but this is not necessary in order to a report to your body. The prayer-meetings have been large; we use a school-room under the hall, which we rent for the purpose. This is sometimes so filled that people have to sit on the window-sills or on the school desks. At a recent preparatory lecture service held in that room, a number had to pass into an adjoining room notwithstanding that extra seats had been provided. We are much disturbed there by the dancing going on over our heads, and the sound from the street on which the rooms face. The last communion brought us an accession of twenty-three new members, thirteen of whom united with the church by profession. There is also prospect of another goodly ingathering at the following communion. For the past year, embracing four communion seasons, we have received into the

church sixty-seven new members, perhaps fully two thirds of them by letter. This gives us a growth during the past year of seventy-three per cent., and this is in the face of the fact that I have earnestly sought to impress upon the people the sinfulness of joining the church without conversion, and have not over-urged any in this direction. I doubt if even in your most prosperous western churches you can find many that can show as great a percentage as this. Do not the above facts go far toward answering the objections of those who are opposed to the establishing of the Presbyterian Church in New England? Our Sabbath services have been well attended, and marked by interest. Many short after-meetings have been held in the evening; also a few meetings with the children with evidences of a number of conversions; none of them, however, were brought into the church as they might have been if I had urged the matter. I trust that they will be gathered in from time to time. The finances of the church have been well kept up; they are reviewed every month. My salary is cheerfully and promptly paid. As to self-support, we hope to take a decided step in this direction in connection with the opening of this year. Our expenses are, however, greater to-day than they were a year ago, and it is an unfortunate thing that our building question has to come before us at just the time when we would be glad to make a great effort toward self-support; nevertheless, something will be done, and I shall try to see that it is something substantial. I dislike very much to be receiving from your treasury, and shall be glad when we can walk alone. A week ago last Sabbath, with two unusually large congregations, we had our building matters up, and with a good deal of enthusiasm some $8000 was raised among ourselves and our friends. This amount will be swelled by subsequent amounts from ourselves and our friends. Property is so high in this part of the city that a good deal more will be likely to be raised before we have a house of worship built and paid for.

WELCH RUN, PA.

Sustain the Weak Churches.

REV. J. H. FLEMING.

I have "held the fort" here another year, and while reporting some advance, cannot venture to say that we can do without your aid. Financially we do not gain, indeed numerically our strength is at a stand. I believe the influence of our church is increasing; the congregation keeps up well and the Sabbath-school work has some encouraging features. What would become of the hundreds of feeble churches without your timely aid? With small salary and in an uninviting field some ways I have held on and on. Now I see from here a promising student for the ministry at Union Theological Seminary, in your city. Had your Board not sustained the work here this young man would hardly have found a place in the Presbyterian Church and ministry.

COLFAX, IOWA.

Perils by Water.

REV. S. N. VAIL.

I had an experience yesterday as I went north to preach. I came to a creek and found the bridge washed away. The banks were high and steep, wire fences on all sides. I managed to get my horse through the wire fence, and attempted to ford the little river. The horse went down in the quicksand, and I fell off into the water, but held to my Bible and got out finally, but found ourselves in a meadow with high wire fences all about us. I will not tell you how I got out of that field, but my efforts in getting out of these difficulties remind me of a minister in the new country with the Indians after him. I reached the school-house just at three o'clock. But natural difficulties are not as hard to overcome here as moral difficulties.

MINNEAPOLIS, MINN.

Self-supporting.

REV. D. E. WELLS.

I am under appointment as delegate to our General Assembly. You will be glad to learn that our church (Franklin Avenue), which has so long labored under peculiar embarrassment from the instability of the people in respect to residence as well as from poverty, resolved on the last Sunday before I left home to undertake self-support. I never witnessed greater demonstrations of *self-denying* liberality than were shown when this matter was brought before our congregation. I told them I had already relinquished $100 on my salary, and assured them of my willingness to give up $50 more rather than have the church depend upon aid from the Board of Home Missions any longer. What renders the undertaking more diffi-

cult is the fact that our house of worship greatly needs repairs externally this summer. The church and their pastor tender heartfelt thanks to the Board of Home Missions for the consideration and forbearance shown us in the past. I returned $10 of the appropriation last year and $25 the year before. We shall be glad hereafter indirectly to contribute much more than we have done, as church and pastor, for the cause of home missions. The success of this effort for self-support exceeds the expectations of the session, the members and friends of the church. To God be all the praise. A letter just received from one of the members of the church, recently converted, contains the following sentence: "The feeling in the church, at present, I think gives hope for a very prosperous year in spiritual as well as temporal matters."

BRITTON, DAKOTA.

Unable to Do all he Wants to Do.

REV. D. M. BUTT.

This is my third quarterly report. The work is progressing in both fields, and everything is encouraging. The audience at Britton is steadily increasing, and the Sabbath-school has now eighty-seven on the roll. There were six additions to the church at the last communion. Our church has contributed six times as much thus far to the boards as it did last year. We expect to do more work this summer, especially in visiting the surrounding neighborhood and carrying the gospel by personal efforts to the houses. There is much to be done in both fields. Many souls that do not know Christ and who never attend services must be reached. If I could only quadruple myself, I could visit these school-houses and proclaim the unsearchable riches of Christ. The prospect is bright, and my prayer is that God will visit us.

ALLIANCE, NEB.

Another Booming Town.

REV. H. J. BROWN.

It was only a month ago when I made out my last report. Since then we have been going steadily forward, as the town is being rapidly rebuilt. We have held regular services every Sabbath in a private house, as we did during the winter. I have also held afternoon services in the country as a school-house could be obtained. We have secured the donation of a lot worth $300 for a church building, and already we have the temporary edifice up and partially ready for service, next Sunday the first service being held under its shelter. The building is a rude structure, 30 by 16, and 12 feet high at the eaves. We have not yet put the shingles on. We shall soon endeavor to put up a more permanent edifice. We have quite a number of people who are applying for membership. We shall double our numbers by the next communion. The want of a building in which to hold services and Sabbath-school has kept us back. Still we are keeping pace with the growth of the town. The town is only fifty days old, and yet has over a hundred places of business. Everything is in a mushroom condition. We cannot tell until the country is more developed what the city will be. Certainly the B. and M. Railroad is taking large stock in its future. They have put down sixteen miles of side tracks, erected the largest depot on the line outside of Lincoln, and put up eating-house and engine repair shops. I have put all the money that I could possibly spare into the temporary church building. I am, happily, so relieved by the Board's appropriation that I feel quite cheerful and hopeful. We shall go on trying to do our part, and so challenge the Lord's blessing, who undoubtedly will give it.

RILEY CENTRE, KAN.

New Life and Increase.

REV. F. LIPPE.

In my last report I endeavored to give you a life picture of the work I have to perform here. Something tangible and real has been accomplished. Now please do not call me extravagant after reading my story, for I must tell the truth as it is, and give all the glory joyfully to the Lord. The Sabbath-school has been entirely reorganized after American principles, and has grown from forty to seventy-five. Last Sabbath we had communion service; the house was completely packed; it would have given you pleasure to see both sides of the road completely filled with teams for a long distance. We had the pleasure to receive ten new members. The night service was just as crowded, though people had to come a considerable distance. The actual participation at the Lord's Supper has increased fifty per cent. We baptized four infants. The church session has risen from its grave, and

we now meet every quarter to consider the welfare of the flock. About twelve new members stand ready to join us again. So you see the Lord is with us.

WEST PLAINS, KAN.

A Wide Field—Booming Towns.

REV. S. G. CLARK.

My third year in southwestern Kansas closed yesterday. During the past quarter I have organized a church in Woodsdale of eight members, received twelve into the church in Hugoton by letter, twelve into the church at Ulysses, eight on profession, one to the church in Santa Fé, and five to West Plains, all by letter. Things are moving on in all these places as well as could be expected, but financial matters are growing tighter in every place except the new towns on the railroad, and we cannot hope for a change till we get a crop. But I am very glad to be able to say there never was a better prospect for a crop in any country than there is here now. We have abundant rains, and every one is hopeful. The little church in Santa Fé thought they would be able to raise $150, and have preaching half of the time; but thought, when I was there last Sabbath, they had better be satisfied with one third of the time till fall. Presbytery has given me Santa Fé, Springfield, West Plains, Arkalon and Liberal. The little church in Fargo Springs has been disbanded, and about one third of the members will go to Liberal, some to Arkalon and some to Springfield if a church should be organized there. I think churches can be organized in Arkalon and Liberal at an early day. I spent a Sabbath in Liberal, and preached two sermons there in advance of all others, and I am confident it would pay well to have a man there half of the time. It is now booming as I have never seen a town boom before. Two weeks ago last Friday night a little house was drawn on to ground just platted. Lumber arrived so that they could begin to build the next Monday morning, and when I left there the next Monday noon they had by actual count 78 buildings so far inclosed as to have the roof boards on. They had platted and sold most of the lots of 200 of the 1400 acres owned by the railroad, and have realized nearly $300,000. We have secured four good lots for a church, and I am trying to get the railroad to give us a block, reserve one quarter for a church and sell the rest to help us build a church.

PAUL'S VALLEY, IND. TER.

Death of a Kiowa Indian, Etadleuh Doanmoe.

REV. W. J. MOFFATT.

A letter just received from Anadarko, in reply to inquiry, confirms the report of the very sudden death there on April 21 of our most excellent young brother and fellow laborer Doanmoe. The note says he was in usual health on Friday, the 20th. On Saturday morning he complained of a pain in his bowels, and, although a physician was called and staid by him, he expired at 4 P.M. the same day. The cause of Christ has lost a most promising worker, and our church an ardent, zealous servant. Mr. Doanmoe was held in the highest esteem by both Indians and whites. The superintendent of the Kiowa school said to the writer, speaking of the influence of the deceased over his own people, the Kiowas, and others, "We could scarce get along without him in times of trouble, for his word is law with the people." It was a common saying at the agency, if there is a good Indian on all the reservations, that man is Doanmoe. He leaves a worthy companion, Mrs. Laura Doanmoe, and a bright two-year-old baby boy to mourn his departure. How strange, how inexplicable to us this providence! We are only consoled by the reflection that life is not measured by years, but deeds, and he that lives best lives longest. This vacancy means double duty to our prospective laborer, young Brother Fait, pledged to and soon expected on the field. May the Lord of the vineyard turn our sighs into joy!

ST. JOE, TEXAS.

A Good Example—Encouragement.

REV. J. ANDERSON.

It is just twelve years ago to-day that my first commission was granted for the Texas work. The review does not reveal the progress and self-support which is manifest on other mission ground, but it does reveal a surrounding of obstacles for years and years of ardent work which does not exist to-day. It is comparatively fair sailing now, and there is rapid progress, with a most propitious gale, as we think. The question of organic union is not as important to me as once it seemed for the Texas work. We can exist here without it; command respect and do good. Not so a few years

ago by any means; and yet I hope and pray for the last vestige of sectarianism in religion to cease. I have in the past week been presented with an opportunity of ministering to a church in the North, where I am well known, on a larger salary, but I have a consciousness of obligations (private) for this Texas work that I have refused to go, although I so much need an opportunity to "brush up," and I must confess it would be nice. Permit me to abridge my report this time with the general statement that I am interested and have tangible reasons for encouragement, or I would not stay here, as just observed.

CAPULIN, NEW MEXICO.

New Ideas for the Mexicans.

MRS. A. M. GRANGER.

School closed yesterday with an attendance of 987, with increased interest to the close. The week before a Mexican came from his ranch with his boy (aged ten), to put him into the school. His ranch is twenty-four miles from Capulin. He spent all day in the school-room, and was much pleased with all the exercises, especially the writing. He put him in the school for five years, and said he should come to the Sabbath-school, which he joined last Sunday. He is a man of so much influence among the Mexicans that our people feel much pleased over this accession to the school. I have four married women pupils in the school; two of these started last November, the other two since Christmas. One of these is a young woman who lost her little boy last winter, and the other is a young mother who entered the school with a baby in her arms six weeks old. It is now four months old. The mother and baby have not missed school one day since they started. She brings two pillows, which she puts in a chair, and it lies there and sleeps most of the time. All these are members of my class in Sabbath-school. One of these entered the school in November. Her husband never came with her to Sabbath-school until last Sunday. He is much older than she is, and I found could talk some English. He took his seat near the organ, and seemed much interested in all our exercises. We always stay after Sabbath-school and sing. He stayed, was one of the last to leave the church. When he bade me good-by he said he would come next Sunday. Two young girls gave evidence of becoming Christians. I think they will unite with the church when Dr. Shields comes up. These people are thinking. Our afflictions last winter have helped and strengthened our church and people. They never before saw a dead body without a great many candles burning around it. They never before saw a few of God's people gathered around the dead engaged in singing and prayer instead of their noisy, merry wakes. They never before saw the solemn, impressive funeral services of our church, and they are busy thinking. They never before heard a prayer at the grave. Some of our young people at our weekly meetings engage in prayer; and although these prayers are in Spanish, it cheers my heart to see them thus early in life taking up the cross for Christ.

AMERICAN FORK, UTAH.

Laying Solid Foundations.

REV. T. F. DAY.

Never did the skies look clearer than at the present time. I discover signs everywhere which show that the word is taking root. And we want root before leafage. God is nigh; that is the surest thing I have to report. How else could once thoughtless persons give earnest heed to the things they hear and admit that they want to "learn more of the matter"? I received one of our girls, a pupil in day-school, into the church at last communion. I never had given her my opinion regarding the dance. She had always liked to dance—indeed, was very much in love with it. Not long ago she told me she thought it was wrong. Another of our girls, received into the church three years ago, has been setting a shining example to others by her steadfast refusal to attend the theatre, even when Edwin Booth plays and "everybody" (including some church members) "goes," and urgent friends offer to buy the tickets. These and such as these "are our glory and joy" (1 Thess. 2:20). This week a lady asked me what were the rules of our church. She had thought of uniting with us if she could "live up to the rules." I had to think for a minute before I could tell her whether we had any rules or not. She said she might want to go to the theatre sometimes, if her husband insisted on going. I told her that sometimes members of the church attended the theatre, but that many others consider it wrong and that our church cared more to ground its mem-

bers in right principles than to hedge them about with rules. God helping me, I hope to do some exact and thorough missionary work with this lady before talking "church" to her. Would that she might be brought to see the church soon to be as narrow as the "strait gate." This is one of our great hindrances here. We are now finding, however, that people are becoming used to the thought of religion as a thing distinct from church membership.

COSMOPOLIS, WASH. TER.

Muscle and Money.

REV. J. A. HANNA.

I have been faithfully and earnestly engaged in the work, and I hope with good results. We received two members on profession at Hoquiam, and with the assistance of the synodical missionary organized a church in Aberdeen with eight members, two of whom were received on profession. The outlook is hopeful. These towns are new and growing, and the work is difficult. It is now thirty-six years since I received my first commission from the Board to labor on this northwest coast, and there is but one minister in the synod who is my senior in term of labor, and he only by one year. I rejoice greatly in the growth and extension of our church. I have seen it advance from 3 ministers to 95, from 1 church to 108, from 15 church members to 5045. There has been much hard and faithful work done here, such as is common in the settlement of a new country; but much remains to be done yet. My work here during the winter has been full of thrilling events, a great deal of hardships, and no little danger. I have three places of preaching, all located on Gray's Harbor and near the ocean. I alternate in each with the Methodist Episcopal minister, preaching in one place in the morning and another in the evening, and I am obliged to go in a little row-boat, or walk over an exceedingly rough and muddy mountain trail full of logs and land-slides. Never did I know of so many rainy, stormy Sundays as we have had here this winter; so that I have encountered danger both by land and sea. More than muscle is required here. It takes money to do this work. A man here can neither eat, nor sleep, nor preach, without money. But most of all we need the grace of God and love for the work.

SITKA, ALASKA.

112 Additions—A Good Year's Work.

REV. A. E. AUSTIN.

In writing my closing report for the year I cannot help expressing my thanks to the loving Father in heaven for his manifold mercies to us all, for the many kind friends he has raised up for our mission who pray, labor and give for its extension, and for the rich spiritual blessings which have come down upon us like the early and latter rains upon the land of Israel.

At our last communion service twenty-three persons united with the church and fourteen children were baptized. During the year we have had 112 additions to the church, all on profession of faith and baptism except one, and I have baptized seventy-five children. Mrs. Overend united with us at our last communion. Several came to us from the Russian church, saying that the Indians who belonged to that church got drunk, that it was kla-doosh-ka (bad), and that they did not want to go to such a church.

Our Home is crowded at present, but the time of quite a number of our scholars will expire this summer. We have seventy-five boys and fifty girls. Have had considerable sickness during the year, but few deaths, and these were children who were placed here by their parents, in most cases, who knew they were sickly, and hoped the superior food and care, etc., might restore them to health. I went to see a beautiful little girl in the ranch yesterday who was sick; her father told me that she said she wanted to come into the "Home," as she was afraid she would die if she remained there. Promised to take her as soon as she was well. Even the children as well as the parents notice that the death-rate in the ranch is far greater than it is in the Home.

I am rejoiced to hear that we may expect a doctor soon. I am constantly interrupted from morning till night by calls for medicine; have had six calls while writing this; and although my patience is sorely tried sometimes, I cannot turn the poor sufferers away. In the prayer-meeting last night I noticed by the voice of one of the Indian women who prayed that she had some sorrow. After the meeting was over I asked her if she was in trouble of any kind. She replied, "Oh, my poor brother almost dead! He told me not to worry about him if he die, for Jesus was with him." She was one of the callers mentioned.

HOME MISSION APPOINTMENTS, MAY, 1888.

Rev. L. H. Bahler, Preble,	N. Y.
Rev. H. T. Perry, Masonville,	"
Rev. D. McLaren, Brooklyn, Bethany,	"
Rev. F. Stockle, Brooklyn, Ebenezer German,	"
Rev. P. Vollmer, Brooklyn, German, Peace,	"
Rev. Wm. Taylor, Allegany,	"
Rev. F. R. Wade, Ellicottville,	"
Rev. I. R. Bradnock, Panama,	"
Rev. J. S. Brockinton, Brookfield and Speonk,	"
Rev. J. D. English, Junius,	"
Rev. L. W. Barney, Whitestone,	"
Rev. F. W. Cutler, Woodhaven,	"
Rev. J. Minor, Malden,	"
Rev. A. Gray, Millerton,	"
Rev. B. F. Parliman, Salt Point, Westminster,	"
Rev. J. L. Jones, Guilford and Norwich,	"
Rev. C. D. Herbert, Hebron,	"
Rev. H. H. Henry, Shickshinny,	Pa.
Rev. J. H. Elliott, Archbald,	"
Rev. J. H. Aughey, Mountain Top,	"
Rev. J. W. Jones, Abbott Memorial,	Md.
Rev. S. M. Perry, Ashland,	"
Rev. E. D. Finney, Fallston,	"
Rev. C. E. Jones, Kissimmee and vicinity,	Fla.
Rev. J. M. Hunter, Tarpon Springs and station,	"
Rev. A. J. Thomson, Kuttawa,	Ky.
Rev. J. W. Crawford, Hopkinsville,	"
Rev. D. L. Murray, Rockwood, Spring City and Piney Falls,	Tenn.
Rev. J. T. Reagan, Forest Hill and Centennial,	"
Rev. M. Koehler, Toledo, German,	Ohio.
Rev. J. B. Fowler, Winchester,	Ind.
Rev. J. S. Craig, Xenia and Hopewell,	"
Rev. G. W. Telle, Walnut Ridge,	"
Rev. J. H. Eschmeyer, Shelbyville,	"
Rev. F. C. Hood, New Castle,	"
Rev. F. W. Schwabe, Rock Island, German,	Ill.
Rev. T. E. Hall, Ava and Virgennes,	"
Rev. C. M. Brown, Upper Alton,	"
Rev. P. S. Van Nest, Grand Tower,	"
Rev. B. C. Swan, Harrisburg,	"
Rev. E. P. Hill, Chicago, Reunion,	"
Rev. G. Snyder, Chicago, Belden Avenue,	"
Rev. C. S. Bain, Moreland,	"
Rev. C. E. Bradt, Brookline,	"
Rev. K. J. Duncan, River Forest,	"
Rev. W. H. Mason, Winchester,	"
Rev. T. G. Pearce, Clarence,	Iowa.
Rev. M. E. Todd, Lyons, 1st,	"
Rev. E. A. Walker, Dallas Centre and Grimes,	"
Rev. R. Edgar, Davenport, 2d,	"
Rev. D. B. Fleming, Unity,	"
Rev. S. Benson, Eldridge,	"
Rev. A. W. Haines, Deep River and Ladora,	"
Rev. W. T. Gibson, Albion,	"
Rev. J. Redpath, Boyne Falls and Boyne City,	Mich.
Rev. J. J. Cook, Crooked Lake and Alanson,	"
Rev. W. S. Buck, Schoolcraft,	"
Rev. L. M. Belden, Raisin,	"
Rev. L. Littell, Morrice,	"
Rev. William Pelan, Wells,	Minn.
Rev. J. A. Paige, N. P. Junction,	"
Rev. G. A. Brandt, Roscoe,	Dak.
Rev. J. H. Greene, Miller,	"
Rev. R. S. Stevenson, Madison,	"
Rev. W. M. Blackburn, Pierre,	"
Rev. J. A. Brown, Arvilla,	"
Rev. D. G. McKay, Elkmont and Inkster,	"
Rev. C. C. Todd, Hurley,	Wis.
Rev. S. Rcderus, New Amsterdam,	"
Rev. A. Durrie, Kilbourn City,	"
Rev. O. W. Winchester, Rosedale,	"
Rev. J. A. Ringold, Lancaster and Liberty,	"
Rev. J. C. Laughlin, Richland Centre,	"
Rev. S. W. Chidester, Milwaukee, Grace,	Wis.
Rev. C. Smith, Juneau,	"
Rev. G. Bossard, Manitowoc,	"
Rev. B. H. Idsinga, Milwaukee, Holland,	"
Rev. H. H. Benson, Barton,	"
Rev. J. Post, Milwaukee, Perseverance,	"
Rev. L. F. Brickels, Auburndale and Sherry,	"
Rev. J. T. Hopkins, North Platte,	Neb.
Rev. J. W. Robb, Cherry Creek and Berg,	"
Rev. H. Wilson, Oakdale, 1st,	"
Rev. J. V. Griswold, Columbus,	"
Rev. J. M. Wilson, Omaha, Castellar Street,	"
Rev. J. T. Patterson, Lost Creek,	"
Rev. J. C. Taylor, Kansas City, Hill Memorial,	Mo.
Rev. R. Arthur, Morris Co., 1st, and Dwight,	Kan.
Rev. N. A. Rankin, Dexter and Walnut Valley,	"
Rev. E. L. Combs, Quenemo,	"
Rev. B. E. Mayo, Melvern and Maxon,	"
Rev. H. P. Wilson, Clifton and The Parallel,	"
Rev. W. N. McHarg, Blue Rapids,	"
Rev. W. C. McCune, Marquette,	"
Rev. V. M. King, Moran and Fairview,	"
Rev. D. J. Robertson, Harrison and Thayer,	"
Rev. J. M. Cranford, Edna and Lake Creek,	"
Rev. E. M. Landis, Neodesha,	"
Rev. A. M. Mann, Miami, Louisburg and Somerset,	"
Rev. W. Mayo, Mankato,	"
Rev. F. E. Thompson, Cawker City and Glen Elder,	"
Rev. D. R. Hindman, Kamopolis, 1st, and Fort Harker,	"
Rev. E. M. Halbert, Carlton and Union,	"
Rev. A. Steed, Belleville,	"
Rev. J. S. Park, Clay Centre,	"
Rev. R. M. Overstreet, Beaver City and station (Public Land Strip),	"
Rev. H. M. Whaling, El Paso,	Tex.
Rev. W. B. Bloys, Fort Davis and two stations,	"
Rev. G. K. Scott, Mason and stations,	"
Rev. J. M. Martinez, Rincones,	N. Mex.
Rev. A. Maes, Ocate,	"
Rev. H. J. Ehlers, Yuma,	Ariz.
Rev. C. H. Cook, Sacaton,	"
Rev. J. M. Shields, Jemes,	N. Mex.
Rev. S. W. Curtis, Taos,	"
Rev. A. Cardenas, Santa Cruz and Chamillo,	"
Rev. I. T. Whittimore, Florence,	Ariz.
Rev. R. Gallegos, Buena Vista,	N. Mex.
Rev. J. Reid, Jr., Great Falls,	Mon.
Rev. J. H. Barton, Boise City,	Idaho.
Rev. J. B. French, Tustin,	Cal.
Rev. A. Diaz, Los Nietos, Spanish and Azusa,	"
Rev. E. R. Mills, Santa Paula,	"
Rev. A. R. Bickenbach, Glendale and Burbank,	"
Rev. Isaac White, Ensenada,	Mexico.
Rev. W. C. Scott, Elk Grove,	Cal.
Rev. J. W. Atkinson, Milpitas,	"
Rev. W. C. Beebe, Rathdrum,	Idaho.
Rev. A. B. Cort, Brents and The Bend,	"
Rev. E. Clemenson, Manti,	Utah.
Rev. J. M. Adair, Fillmore,	"
Rev. R. Robe, Crawfordsville and Brownsville,	Ore.
Rev. George Ross, Tualatin Plains,	"
Rev. D. O. Ghormley, East Portland, 1st,	"
Rev. Thomas Boyd, Portland, 4th,	"
Rev. E. R. Prichard, Albany,	"
Rev. W. A. Smick, Roseburg,	"
Rev. A. G. Boyd, North Yamhill, Dayton and Unity,	"
Rev. W. Morrison, East Portland, Mizpah,	"
Rev. George Gillespie, Yaquinna Bay,	"
Rev. G. W. Giboney, Lebanon,	"
Rev. A. McKenzie, Union Ridge,	Wash.
Rev. James A. Laurie, Ellensburg,	"
Rev. I. Wheelis, Mt. Pisgah,	"
Rev. A. Marcellus, Snohomish City,	"
Rev. T. McGuire, La Grande,	Ore.
Rev. A. E. Austin, Sitka,	Alaska.

COLLEGES AND ACADEMIES.

THE BOARD'S FIFTH ANNUAL REPORT

was presented to the General Assembly at its late session in Philadelphia. It showed a real though small advance in the amount of the last year's income, the general treasury having received $31,524.26, against $29,681 of the preceding year. An increase appeared also in the number of contributing churches, which rose from 1761 in 1886–7 to 1865 in 1887–8. These very moderate advances are not to be compared with the centennial successes of the older boards, but they contrast very happily with those fears which we were driven to express in February and March. Very hearty thanks are due and are given to those chairmen of the presbyterial committees on our cause whose responses to our separate appeals were so soon followed by a saving turn of the tide.

ACTION OF THE ASSEMBLY.

The following were appointed the Standing Committee on the Board of Aid for Colleges and Academies:

Ministers — Herman D. Jenkins, John M. Worrall, George C. Heckman, Addison K. Strong, James L. Vallandigham, James P. Stratton, William D. Thomas, James C. Egbert.

Elders — Dan P. Eells, Joseph Moorhead, John M. Gardner, John F. Seeley, James C. Bull, George C. Prichard, Harvey T. Hallock.

Their report, presented to the Assembly May 22, and unanimously adopted, shows very clearly what stronger hold the cause of the Board is gaining on the judgment and heart of the church. Dr. H. D. Jenkins, of Freeport, Ill., chairman of the committee, followed his report with a hearty and telling commendation of the Board's work, and similar expressions were made by Dr. J. M. Worrall, of New York, in a very thoughtful and spirited address, that had great favor with the Assembly. The committee's report, with its important recommendations, is herewith presented. Especial attention is asked to the resolution by which the General Assembly calls for the liberal gifts of individuals.

REPORT OF THE STANDING COMMITTEE.

The Board of Aid for Colleges and Academies is often spoken of as the "youngest-born" in that family of healthy children who are, severally and jointly, the present care and future hope of our mother church. In one sense it may be so regarded, but with equal truth it might be called "our first love." Granted that its special column in our statistical reports is but five years old, in the very first statistical reports of the General Assembly, more than sixty years ago, before the oldest of these boards was born, reports were printed of sums contributed for education, including, as the Minutes tell us, grants to "colleges," "academies," and "infant schools" as well. The action of the Assembly in 1883 marked no departure from our established policy, but was simply a reassertion of our fundamental and inalienable belief that Christian training is essential to Christian life. The interest of the Presbyterian Church in sound learning is coeval with its existence as a denomination.

Each new report of the Board of Aid, by its tone if not by its words, reminds us of these primal truths:

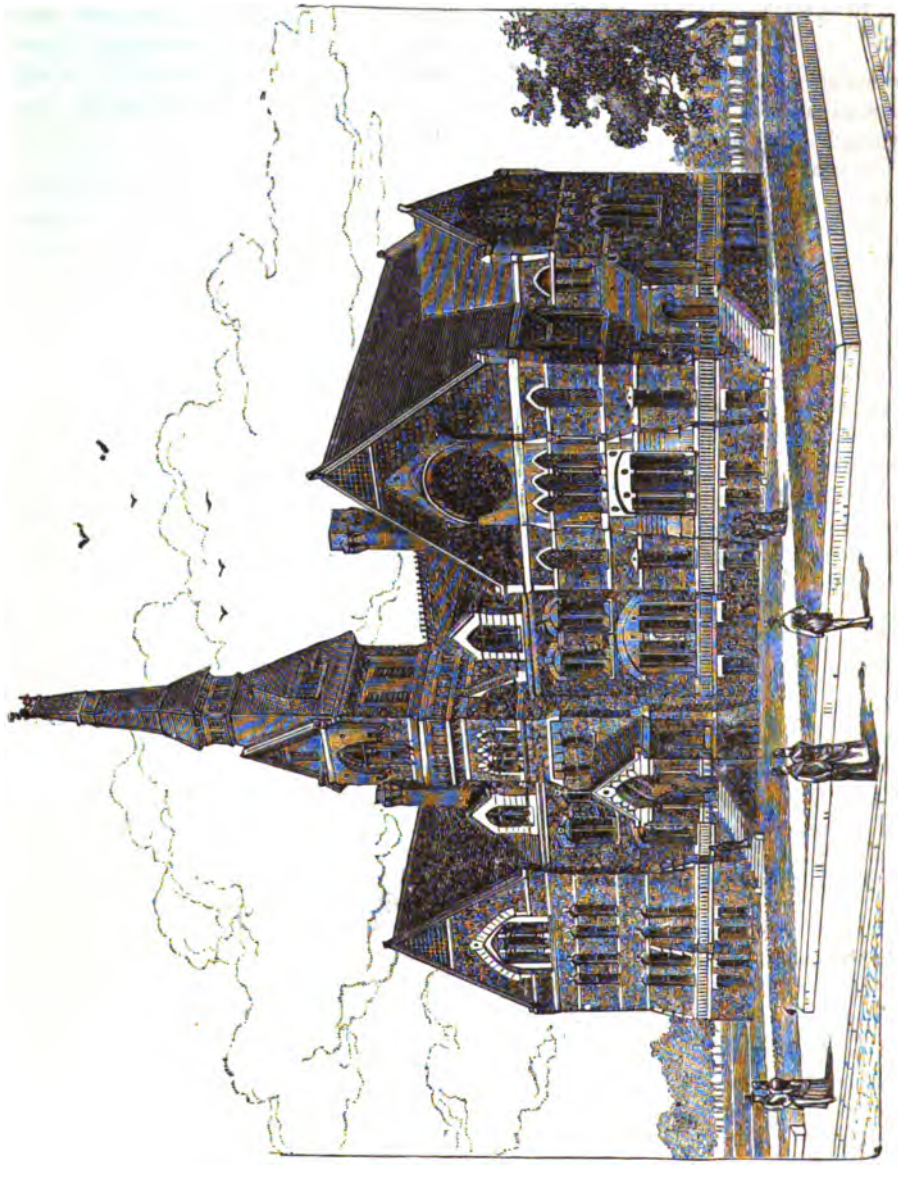
1. *All education in the higher branches must be either religious or irreligious.* It is easy to construct an agnostic definition of a triangle, but not so easy to construct an agnostic philosophy of history or an agnostic science of man. Philosophy must be either theistic or atheistic, and as a matter of fact all schools of science and metaphysics sink to the one or rise to the other level. In such issues the Church of Christ has most vital interests at stake. For this reason the higher education must remain, as it has been in the past and is in the present, chiefly in the hands of Christian believers.

2. *Educational institutions must be brought near to the homes of the people whose youth ought to be benefited by them.* A half hour's study of any college catalogue will convince the most skeptical of this. One in every thousand of our population is in some institution of collegiate

or academic rank. It is hopeless to expect, even were it desirable to be realized, that this great number of our youth could be concentrated at any one, two, three or a dozen centres.

3. Not the less evident is it that the *cost of an education must be kept below that which prevails in the larger institutions of learning, if the youth of the land are to enjoy this inestimable boon.* Colleges are not for the rich alone. In every age of the Christian world their halls have been filled by the children of the humble and the poor; and yet the annual expenses of many a student in our older institutions are larger than the entire possessions of the average American citizen.

4. The history of education in America makes it plain that *collegiate endowment must be dependent rather upon private benefactions than upon co-operative effort.* Church collections never built Harvard, furnished Yale's endowments, or equipped Princeton for its work. It has been the individual princely givers who have



STUART HALL, COLLEGE OF EMPORIA. (SYNODICAL COLLEGE OF THE SYNOD OF KANSAS.)

in these institutions reared to their names imperishable monuments, while conferring blessings upon successive generations in the land.

Understanding these fundamental truths, we need not wonder at the phenomenal success of our Board of Aid for Colleges and Academies. Much as there remains to be done, it shows how dear the cause of a Christian education is to the heart of the church, that in five years the contributing churches have increased from 480 to, as now reported, 1865. Its annual receipts have risen from less than $15,000 to over $40,000, and the students in these institutions from a few hundred to 3400—no small proportion of the entire number of collegiate and academic students in the United States.

Such results have only been possible by that rare combination of energy and conservatism found in the counsels and counsellors of the Board. Reaching each successive year over a wider territory, it still remains a Board without a debt. This is owing to its admirable method of making conditional grants, to which method attention is particularly called. Distributing generous benefactions, it has done its work with such wise and judicious method that its help, instead of enfeebling by dependence, stimulates to self-support. Its benefactions have not been a staff upon which to lean, but a standard inciting to the charge. It has proven itself at once a distributive and a cumulative agency, enlarging directly or instrumentally the educational plant under its care by nearly a million dollars, and possibly preventing the waste of as much more. A glance at the map accompanying the report will show how wisely the benefactions of the church have been distributed, the institutions aided being near enough to strengthen, not near enough to devour, one another.

This committee, having examined with scrupulous fidelity not only the printed report of the Board, but its manuscript Minutes, begs leave to recommend the following resolutions:

1. This General Assembly gratefully recognizes the zeal, fidelity and prudence of the Board of Aid for Colleges and Academies, and expresses the deep indebtedness of the church to the officers and members of said Board in view of their invaluable labors.

2. That the pastors and officers of our churches be urged to make themselves familiar with the report, which is packed with useful, instructive and stimulating facts, and that each church be given an opportunity of co-operating in so glorious a work.

3. That we specially commend to generous donors, to all individual stewards of the Lord's trusts, a cause which appeals with equal force to the philanthropist, the patriot and the Christian; and in view of the pressing need and claims of special institutions under the care of the Board, the Assembly trusts that such gifts of individuals will during this year come into the hands of the Board to the amount of at least $100,000.

4. That the following persons be and hereby are elected members of the Board, to take the place of those whose terms of service have expired, as mentioned in the report, viz.:

Ministers—Rev. M. Woolsey Striker, Rev. John M. Freeman, Rev. J. G. K. McClure, Rev. John F. Kendall, D.D.

Laymen—Hon. Dan P. Eells, Hon. J. S. Farrand, Cyrus McCormick, Hon. Otis D. Swan.

That in place of Rev. John Hall, D.D., ineligible under a standing rule of the Assembly, Rev. Robert Christie, D.D., be elected to fill the vacancy.

All of which is respectfully submitted.

POPULAR MEETING.

During one former session of the General Assembly, held in Saratoga, this Board united with another in a public evening meeting. There was no lack of good speaking, and good service was done to our cause; but the enthusiasm of a single meeting cannot well be distributed between two causes. In Philadelphia it was for the first time arranged that the Board of Aid should have its own meeting. Of course it could command no evening in the Academy of Music, the older causes having claim to that building. It did the next best thing: it took the Spruce Street Church (better known as Dr. Breed's) for Sabbath evening, May 20, and had its large floor packed with a deeply-interested audience. Addresses were delivered by the president of the Board, Dr. Herrick Johnson; the Moderator of the Assembly, Dr. Charles L. Thompson; Governor Beaver, of Pennsylvania, and the secretary of the Board, Rev. H. D. Ganse. If the abundant and hearty testimony since coming to the friends of this cause can be trusted, this meeting gave the Board a great advance. It is said on all hands that the impression could not have been better.

SIGNS OF WIND.

"Straws" are said to "show which way the wind blows." But if there be wind enough, as sometimes there is when clouds get to be funnel-shaped, the sign may be bulkier than a straw. In the course of Dr. Macpherson's admirable address on Presbyterianism and education he set forth, as one of the most remarkable features of the ecclesiastical century just closed, the five years work and success of the Assembly's Board of Aid for Colleges and Academies; and the immense audience greeted his statement with hearty applause.

In the same Academy of Music, and before an audience almost as large, Rev. Dr. Wells, president of the Board of Foreign Missions, in recounting the agencies which were fitting this land for its duty toward Christ and the world, classed together the boards of Home Missions, Church Erection and Aid for Colleges. This is a good outcome of five years of a work which the Board itself began cautiously, almost tentatively, and which a large part of the church regarded doubtfully. The youngest-born has come to recognition. The Assembly's boards enter her second century—not of equal stature, indeed, but *abreast.*

HAVE YOU MADE YOUR WILL?

If so, you have doubtless made provision for your wife and children and for such other relatives and friends as have a reasonable claim upon you. But have you remembered the Lord?

"He who was rich, for our sakes became poor, that we through his poverty might be rich;" and now surely we ought to remember the debt of gratitude we owe him. His name really deserves the first place in our wills, and that will in which the Lord's name is not mentioned at all shows that one more servant has lived and died unmindful of the fact that he was the Lord's steward, and not the lord himself. A man of moderate wealth, who had been accustomed to give $225 dollars yearly for the support of the gospel, bequeathed to the little church where he worshipped a legacy which yields an annual income of $250, in order, as he said, to make his place good when he was gone.

Have you planned to "make your place good when you are gone"? Perhaps during your lifetime you have felt that all your money was needed in your business; or possibly, like many others, you have loved it too well to part with it, and have kept back the tithes which ought to have gone into the Lord's treasury. If so, now that you must part with it, surely you will try to be generous with the Lord, and, so far as possible, make good the loss he has sustained. If you have neglected this duty, why not add a codicil to your will, so that when the will is read in heaven the Master will look upon you with a smile and say, "Well done, good and faithful servant; enter thou into the joy of thy Lord"?

There is only one thing better than this, and that is to give the Lord his share while you live, and "enter into the joy of the Lord" here on earth. Said one who had just given $50,000 to a western college, "I cannot tell you what I have enjoyed. It is like being born into the kingdom again."

Besides, if you give now you will avoid possible contingencies whereby the Lord's portion might be lost. Dr. J. G. Holland relates that "after the Chicago fire three friends met, two of whom had been burned out of house and home and the immense accumulations of successful lives. One of the unfortunates said to the other two, 'Well, thank God there was some of my money placed where it could not burn;' saying which, he turned upon his heel cheerfully and went to work at his new life. His brother in misfortune turned to his companion and said, 'That man gave away last year nearly a million of dollars, and if I had been wise I should have done the same thing.'"

Be your own executor, then, and give while you can.

H. W. POPE.

PALMER, MASS.

PUBLICATION AND SABBATH-SCHOOL WORK.

THE BOARD IN THE GENERAL ASSEMBLY.

The following is the report of the Standing Committee on Publication and Sabbath-school Work, as presented by the chairman, President Tuttle, and adopted by the Assembly:

PUBLICATION AND SABBATH-SCHOOL WORK.

The committee to which was referred the Fiftieth Annual Report of the Board of Publication and Sabbath-school Work ask the Assembly leave to report as follows, viz.:

1. We find the exhibit of the Board's organization and work in a high degree satisfactory. This Board is now divided into three *departments*, viz., *Sabbath-school and Missionary*, *Editorial* and *Business*. The Board with its three departments is under direction of a secretary invested with powers similar to those given to other board secretaries. The simplicity and force of the new organization have been demonstrated by the results of its first year's work.

2. In examining the Board's report in the order of its departments, the committee have noted with great interest the fact that the work of the *Sabbath-school* and its associated *Missionary* department has fallen into vigorous hands. As now constituted, this department of church work has for its chief aim not the sale of books—not even the Board's own publications—but to send competent men to search out destitute regions, and if possible organize Sabbath-schools. This work furnishes employment for young laymen who are able to do effective work in holding meetings, organizing and conducting Sabbath-schools and visiting people who have few or no religious privileges. It seems to your committee that this is a very important part of this Board's mission. The itinerant bookseller is superseded by the Sabbath-school missionary. His chief object is to seek and save the lost.

The Missionary part of the Board's work seems to us one of paramount importance, and under the careful instructions of its officers, one that cannot be too heartily emphasized.

There is an important part of this Missionary agency to which we desire especially to direct the attention of the General Assembly. We refer to the employment of theological students who have finished the studies of the junior year in the seminary. These are called Sabbath-school missionaries. The report, as printed, gives the names of fifty-five such young men and the theological seminaries at which they have studied. Since the printing of the report several other theological juniors have been commissioned. These young men have been sent to fields at the West, Michigan and Kentucky being the farthest east, and Dakota, Nebraska and Kansas being the farthest west.

These young men work under "instructions" which your committee by sub-committee have examined. They have been prepared with extreme care by the secretary and his assistants, and approved by the Board itself. The anticipations of the Board that this Sabbath-school missionary movement must have large and precious results seem to us certain to be realized, and so deeply has your committee been impressed with the importance and promise of this work that we suggest that it be enlarged in the field of its operation as fast as may seem wise to the Board itself. It now reaches a vast field, but there are still larger fields that need the same help.

One point deserves to be especially emphasized that is not generally appreciated in the church. One of the functions of the Sabbath-school and Missionary Department is the distribution of our literature by grant. Grants are made by the Sabbath-school and Missionary Committee, by the Secretary and Superintendent, and within their specified limits by Sabbath-school missionaries. These grants are of books, lesson-helps and periodicals to needy individuals, Sabbath-schools, churches and theological seminaries throughout the world. Grants have been made during the last year not only to applicants in all portions of our own land north and south, amongst Mormons, Indians, Freedmen, but in China, India, Persia, Turkey, Liberia, Gaboon, Brazil and Mexico. In view of this function the Board of Publication and Sabbath-school Work is the only ecumenical board connected with our church.

Special attention also should be called to the offering of a prize Bible to every young person who shall be certified to the Board as having committed perfectly to memory during the year the Westminster Shorter Catechism. This has proved a great stimulus to the study of this most important symbol of our church. The

offer was made only in December last, and at the close of the year covered by the report, March 31, 606 Bibles had been awarded.

We also notice with great satisfaction the growing success of the Bible Correspondence School, which is carried on in the interest of the training of Sabbath-school teachers and of the more advanced study of the Holy Scriptures.

3. The report of the Board shows its work in the *Editorial* department. There have been previously printed and published many volumes and tracts of great value. During the year under review there have been added to this list twenty-three new bound volumes and eleven tracts. Besides these there have been printed valuable periodicals to help in the Sabbath-school, viz., The Westminster Teacher, The Westminster Question Book, The Westminster Quarterly, The Westminster Primary Quarterly, The Westminster Lesson Leaf, The Westminster Primary Lessons and the German Lesson Leaf. In addition there have been printed and published four illustrated papers, viz., *Forward*, *The Sabbath-School Visitor*, *The Morning Star* and *The Sunbeam*. And not merely should our pastors and elders help in the circulation of the Board's volumes, but of its charming and helpful periodical literature. We shall in so doing do good work for our church and so for our Master. The sales and circulation of these books and periodicals should be earnestly pressed, so as to secure a great enlargement of this part of the church work.

And at this point the committee desire to call attention to THE CHURCH AT HOME AND ABROAD. We might speak of its excellences, and so commend its still wider circulation; but this Board is only an agent for the printing and publication of this important church periodical. The business of printing and publishing it is conducted entirely by the Business Superintendent, for which service the Board makes no charges, and no commission is received on the transaction.

The committee have received from the Secretary and Business Superintendent a balance sheet and other financial reports which exhibit the year's business of the Board. These papers were placed in the hands of two gentlemen of our committee, whose experience as bank officers has been extensive, and their report is added as the report of the committee itself. The sub-committee say: "We find the business statements of the report to be supported by the more detailed statements from which they have been compiled, and to which figures in detail we have been given free access by the officers of the Board. There is gratifying evidence in all we saw that the accounts are kept in a thoroughly systematic, business-like and intelligible way. The business methods of the Board deserve the most emphatic endorsement of this committee."

From this it will be seen that your committee are agreed in the judgment that the General Assembly in its Board of Publication and Sabbath-school Work has a valuable and strong agent for accomplishing an important part of its work, and that it deserves the entire confidence of the church.

The committee also suggest that, realizing the need of Sabbath-school missionary work to enable the Presbyterian Church to do its part in reaching the millions of children and youth perishing in this land outside of all Sabbath-schools, this General Assembly call upon our churches and Sabbath-schools this year to contribute $150,000 to the Sabbath-school and Missionary Department of this Board, and request all pastors, elders and superintendents to acquaint themselves with this work, and to make persistent efforts to secure large gifts for this purpose.

Also that this Assembly approve of the observance of the second Sabbath in June as "Children's Day," and urge all Presbyterian Sabbath-schools on that day to press upon the minds and hearts of the youth the claims of the gospel of Christ to their immediate acceptance, and to make this a great missionary day, on which large contributions shall be given to the cause of Sabbath-school missions carried on by this Board.

The committee recommend the re-election of the following gentlemen, whose term of office expires in May, 1888, viz.:

Ministers — William Brenton Greene, Jr., Loyal Young Graham, D.D., William Dayton Roberts, Robert H. Fulton, D.D.

Elders — Archibald McIntyre, William L. Dubois, Francis B. Reeves, William W. Allen.

The committee also recommend the election of Elder John H. Watt as a member of the class of '89, he having been appointed to fill a vacancy caused by the declination of William L. Mactier. All of which is respectfully submitted.

The following resolutions are respectfully offered for adoption:

Resolved, That the work of the Board of Publication and Sabbath-school Work, in the good judgment and the zeal and devotion which characterize it, meets the warm approval of the General Assembly, and is commended to the

church as a valuable agent in the Master's work, and worthy of hearty support.

Resolved, That the financial condition and methods of the *Business Department* commend it to the entire confidence of the church.

Resolved, That the General Assembly would strongly urge upon pastors and Sunday-schools the observance of Children's Day on the second Sabbath of June, and that every effort be used to make the day a precious means of grace to the children, on which the Lord will surely smile, and that the collections on this day be devoted to the Sabbath-school and missionary work of this Board.

Resolved, That in view of the hopefulness of the work of the Board and the ever-widening fields of its usefulness, we commend it to the liberality of the church, and recommend the raising during the year now opening of *one hundred and fifty thousand dollars.*

ADDRESS OF DR. CRAVEN.

Rev. Elijah R. Craven, D.D., the Secretary of the Board, said he was gratified with the report as presented. He had not dared to ask for more than $100,000 for the next year's work, but the committee had recommended the raising of $150,000. This sum is needed, and the Board can make good use of it if the church will contribute it. The departments of the Board, formerly five in number, have been reduced to three—the Editorial, the Sabbath-school and the Business departments—and under this arrangement all things have been done smoothly and with not even a threat of friction. Under the Editorial department we report the publishing of 23 new books, 10 tracts and miscellaneous publications, 7 lesson helps and 4 illustrated papers. The Business department has four functions: taking charge of the property of the Board, manufacturing the books and other publications, the placing of them in the market, and the oversight of the publications of the Board at home and abroad. In the last year it has manufactured 417,000 volumes and tracts, 18,000,000 lesson helps and papers, a total of nearly 18,500,000. It places its publications in the central house in Philadelphia and 23 other depositories throughout the country, and has agencies in Canada and England. The plan of the Board is to give to ministers a discount of 25 per cent. on publications, and to Sabbath-schools and churches a discount of 30 per cent. The sales last year amounted to $217,600, an advance of $11,000 on the preceding year. The net profits were $8737, two thirds of which, under the orders of the last Assembly, went to the Sabbath-school and Missionary department.

At the beginning of the year the capital stock amounted to $501,337.79; it is now reported at $504,250.36. To some it may seem strange that, in proportion to so large an amount of capital, the business has been so contracted and the net profits so small.

In reference to the amount of capital it may be said that much of what is so reported is unproductive. It consists of books in the library; of stereotype plates of books for which there is very little demand; of printed sheets of books and tracts that cannot in any considerable degree be placed at once upon the market; of investments in periodicals that have not yet reached a paying basis; and also of real estate. The reported value of real estate, or in other words of the Publication House, is upwards of $152,000. From the portions of this house not used by the Board a large rent would naturally be expected by those not acquainted with the facts. In compliance, however, with the well-known wishes of the donors, offices free of charge are granted to the different boards of the church located in Philadelphia. The rent value of these rooms together with their heating and care cannot be less than $8000 per annum. In reference to such rooms, the value of which is included in its capital, the Board acts as a trustee in the interests of the benevolent operations of the church at large.

We have on our catalogue the names of 1357 books and 1700 other publications, a total of about 3000 titles. This stock of books furnishes a complete library on doctrine, order, history and statistics of our church.

The Board also publishes *The Church at Home and Abroad*, and at no expense to the magazine except for postage and packing. All the brain-work in connection with this publishing is done by the business superintendent and the treasurer without charge. A misapprehension is held that money is made on this publication. Not one penny is made on it, and the labor contributed by the Board annually is worth two or three thousand dollars.

It is sometimes said that the Methodist Book Concern pays the salaries of all its bishops. It is enough to say that every Methodist minister is an active agent of that Book Concern, and that agency publishes all the papers of the denomination. If our Board had the publication and profits of the *Evangelist*, and *Presby-*

terian, and *Presbyterian Journal*, *Interior*, the *Herald and Presbyter*, and the other papers, its officers could serve without salary.

The Sabbath-school work had a debt at the beginning of the year of $25,000. We close the year with a balance in the treasury of $24,000, and have sent out 55 Sabbath-school missionaries. As respects the prizes offered for learning the Shorter Catechism, 606 Bibles have been given out during the year, some of them going to foreign lands. Nineteen thousand books have been granted to needy individuals, Sabbath-schools and churches. At the beginning of the year we had 17 colporteurs, but we were compelled to reduce the number to 14. These organized 73 Sabbath-schools, and have done much other missionary work. The movement with reference to Sabbath-school missionaries was what made me willing to undertake the secretaryship, for I was fully convinced of the need of this work. We have sent out, as already said, 55 of these missionaries, who have, under the supervision of pastors, done noble work.

The contributions to the Board have reached upward of $73,000, an increase over last year of $24,000. Of this sum $57,000 came from churches and Sabbath-schools. The children, on Children's Day, contributed $15,000—nearly enough to pay the debt at that time.

Six hundred and twenty-four more churches and Sabbath-schools contributed this year than last year, but still one half of all the churches contributed nothing. Various objections have been made to contributing, but all vanish in the face of facts, especially when there are still probably seven million children in this land who are not in any Sabbath-schools, Romanist or Protestant. We do not object to undenominational work; but if we are to save our children to our church and build up Presbyterianism, we must make our contributions to our own boards.

LETTER FROM MINNESOTA.

DEAR FRIENDS:—We have just passed through a winter of unprecedented severity—blizzards, gales, deep snows and blockades being the order of the day ever since the week before Christmas. Of course we are, generally, better prepared here in Minnesota than they are further west, especially on the thinly-peopled prairies, and suffer less. Some of you are doubtless aware that I have been kindly provided with a horse and complete outfit, and was thus enabled to do more than I could otherwise have done during the cold, stormy weather. My greatest drawback has been the very deep snow, which often hindered me and rendered the roads impassable and all sorts of travel impossible. Three different times I started for one particular neighborhood in the north part of Dodge county, and was obliged to turn back every time.

The holding of gospel meetings outside of the towns and villages was entirely impracticable. I could visit only from family to family, and hold, occasionally, a small cottage meeting. A very precious meeting was held in the house of an invalid husband and father. The Lord was with us. All seemed to feel the solemnity of the occasion, and nearly everybody had some testimony to give, some story to tell of the goodness of God to his soul. Just four weeks from that time this father passed into eternity.

The Sabbath-school in P———, about which I wrote not long ago, is doing well, and has kept up all this long winter, while in all the adjoining districts they were compelled to close sooner or later on account of the snow, the families living farther apart and being less protected than at P———, which is in the woods.

The results of my missionary Sabbath-school work of last year are encouraging. I have kept watch over my schools and encouraged them by personal visits and by letter. . . . The improvement in the neighborhoods where I have planted schools is very marked; the desecration of the Lord's day, and profanity, which were so common before, are growing less and less. In one village especially, where formerly they would play ball and quoits in front of the church on Sabbath afternoons, thus greatly annoying and distracting those in the Sabbath-school, the custom is entirely changed. Nothing of the kind was seen all last summer. The influence of the live, strong school is making itself felt. The ringleader of the godless element once professed better things and was active in Christian work. I cannot say that he has repented of his backslidings yet, but his open opposition has ceased. This school is particularly promising, and I hope great things for it.

Such testimonies from the field to the value and efficiency of the work our missionaries are doing ought to be assurance enough to those who give to this cause that their money is not thrown away.

CHURCH ERECTION.

HISTORICAL NOTICE.

At the request of the committee having in charge the arrangements of the centennial observances at Philadelphia, the Board prepared a synopsis of its history, which was distributed among the members of the Assembly. We give below extracts from this history, which we think will be of interest to our readers:

The present Board of the Church Erection Fund is the successor of the two similar Boards that before the reunion were in charge of like interests in the Old School and New School division of our church. These were, respectively, the Board of Church Extension and the Board of Church Erection.

The Board of Domestic Missions had been organized more than forty years before steps were taken to insure, by systematic action, the permanency of its work; but when the Old School Assembly of 1843 met in the Central Church of Philadelphia it found an overture upon this subject awaiting its consideration.

A committee was appointed, with the Rev. Dr. Eliphalet Nott, President of Union College, as chairman, "to take into consideration the great subject and report to this Assembly such facts and suggestions as may in their judgment be of importance in guiding the action of all our people to such results as may gladden the hearts of all good men in our communion."

In the New School branch of the church the subject of church extension was brought by overture before the Assembly that met at Detroit in 1850, and was referred to a committee consisting of Drs. Erskine Mason, Samuel T. Spear and Elder Charles Starr, to report to the next Assembly.

Out of the appointment of these committees, in each case, there resulted the organization of a Board to aid feeble churches in the erection of houses of worship, but upon plans somewhat different.

As originally organized, the one plan (that of the Old School branch) contemplated annual collections, and corresponding donations to the churches in need; the other, the raising of a permanent fund, which should be loaned to churches to be returned without interest within a given period. The Board of Church Extension was unincorporated and could not hold property, and therefore no adequate method was provided to secure permanently to the use intended the moneys that were granted. The Board of Church Erection was incorporated in 1855, under the laws of the state of New York, and thus became able to hold property and hold mortgages for all the amounts granted in aid of church-building.

During the years that followed, until the time of the reunion, the work in both branches of the church was carried forward with interest and with results that, while they justified the wisdom of such systematic plans, also made evident the need of certain modifications in order to secure the highest degree of efficiency.

At the first meeting of the Assembly of the reunited church the proper action was taken to consolidate the Board of Church Extension and of Church Erection.

In view of the fact that the latter Board was a corporation chartered under the laws of the state of New York, while the former was constrained by no such legal conditions, it was determined "that the operations of the united church be carried on under the charter of 'The Trustees of the Church Erection Fund of the Presbyterian Church in the United States of America,' and that its location be continued in the city of New York."

Referring to the work accomplished by these Boards up to the time of the reunion, the report of 1870 remarks:

"Our now happily united church has, therefore, since 1855, raised through its organized agencies over $815,000 for church erection, aided more than 1520 churches, that will, probably, accommodate 360,000 worshippers, and secured church property worth over $5,000,000."

The first meeting of the reconstructed Board was held June 13, 1870, and the Rev. Dr. Joseph Fewsmith was elected President, and the Rev. Dr. Henry R. Wilson Corresponding Secretary, and the prosecution of the work of the Board was entered upon with new vigor.

Upon the 27th of March of the ensuing year (1871) the charter was amended, and the corporate name became "The Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America."

The work went steadily forward during the ensuing ten years without essential change in form, but with growing success.

As the decade closed, however, steps were taken to enlarge the scope of the work. The Assembly of 1879 had, in response to an overture from the Board, extended its functions so as to permit it to aid in building chapels in advance of the organization of churches, in Utah, New Mexico and Alaska, and in connection with the Home Board and Woman's Executive Committee this new branch of the Board's work was inaugurated in 1880 (Min. 1879, p. 587; Records of Board, p. 156, etc.). The charter was amended so as to include this new department, and six years later still further amended so that the work might be extended to include "the establishment of schools and chapels among the exceptional populations of Mormons, Indians and Spanish-speaking people in the United States" (May 10, 1886).

In the same amendment a clause was inserted to allow the Board to enter upon still another department of work that promised to be most fruitful of blessing, viz., the erection of manses.

The gift of $25,000 from a Christian lady enabled the Board to enter vigorously upon this new department, which had been indeed suggested at an earlier date by another lady deeply interested in the work of the Board.

With this new departure, so rich in benefaction to the wives and children of the toiling servants of the church, and thus so appropriately inaugurated by womanly love and sympathy, the work of the Board was rounded out so as to cover the ground that obviously falls to its lot.

Dr. Henry R. Wilson, who, from the time of the reunion, had been the Corresponding Secretary of the Board, and who had consecrated his life to its interests, lived to see the consummation of the plan thus proposed, but was called to his reward as the Board entered upon its larger sphere. To his energy, patience and unremitting devotion the Board was largely indebted for its constantly-growing usefulness. He died at his post—a veteran who without intermission for more than half a century as missionary, teacher, pastor, secretary, had served faithfully the church and its divine Head.

Most appropriately did the Assembly of 1887, in proposing to the church the enlargement of the Manse Fund, also determine that it should bear the name "Wilson Memorial Fund."

He was succeeded in the secretaryship, July 1, 1886, by the Rev. Erskine N. White.

Such, in brief, is the history of a Board that, during the forty-four years since its first inception, has reached in its work every state and territory over which our church extends, taking part in the building of more than 5000 churches, and to that end disbursing more than $2,500,000. It has aided in the East to strengthen the things that remain, and in the West to drive the stakes that mark the progress of the Christian pioneer. It has responded to the appeal of the freedman upon the Atlantic coast and of the Indian upon the great central plains. It has fostered the mission work in our great centres of commercial and political life, and it has shared in the erection of chapels that in Utah and New Mexico have prepared the way for churches. It has helped furnish spiritual homes to Presbyterians coming to us from beyond the seas, and it has enabled our own children, in their emigration, to carry with them the house of God. It is not too much to say that of the thousands of churches that, within forty years, God has permitted our church to organize, one half would have failed for want of the comfort and the grace of spiritual homes in which to gather, had not the church, in its wisdom, inaugurated and sustained the work of the Board of Church Erection.

Such work, inaugurated in the spirit of faith, inspired by the love of souls and advanced with the prayerful cry "Thy kingdom come," we doubt not will be sustained by the church and blessed by the Master, until in every city and town and every village and hamlet of our land the children of our faith shall have a place of worship which shall be to them the house of God—the very gate of heaven.

RETURN OF GRANTS.

In its report to the late Assembly the Board called attention to the fact that not infrequently churches that have been prospered in temporal things desire to return to the Board the amount received in their infancy, and thus remove the lien that the Board holds upon their property. It was suggested by the Board—and the suggestion commended itself to the Assembly—that churches should be encouraged in this desire to return the amount received, and should be allowed to pay it in installments; and that inasmuch as such payment was entirely optional, the installments ought also to be accounted as contributions to the Board.

In view of these facts the Assembly took the following action, which we are sure will interest many of our churches that have rapidly grown vigorous and strong:

Resolved, That any church making an annual contribution to the Board of not less than ten per cent. of the amount originally granted it, shall be deemed as paying in such contribution an installment of like amount upon the mortgage held by the Board; and when such payments in the aggregate shall equal the amount of the grant, the Board shall execute a release of the mortgage, and thus remove its lien from the property of the church; provided that the church, in making such contribution, shall notify the Board that it desires that such application thereof be made.

RESPONSES THAT ENCOURAGE.

The following letter explains itself. It contains no clue to the writer, nor any intimation of the direction from which it comes, but the most critical will find no fault with such style of anonymous letters. To the unknown writer we return our sincere thanks, and assure him that such intimations that the appeals we publish are read and call forth fraternal sympathy greatly encourage and cheer us in our work.

May 12, 1888.

REV. E. N. WHITE.

DEAR SIR:—Please find enclosed ten dollars for the Manse Fund, or rather for two cases mentioned in the May number of THE CHURCH. Five dollars I wish used for the minister in Utah, and five for the poor man who finds his present manner of living "wearisome beyond endurance." It is too bad that those who are Christ's embassadors should have to suffer such privations, while multitudes of professing Christians are smothered in luxuries. Such appeals cannot be read without exciting sympathy, but pity is cheap and, if alone, very unsatisfying to one in need. To say, "Be ye warmed, and be ye filled, notwithstanding ye give not those things that are needful, what doth it profit?"

Although we cannot and do not desire to have all things in common, could we not live more as did the early Christians, as recorded in the 4th of Acts? The most the brother in Indian Territory asks is $150. Are there not twenty-four ladies willing to join me and give that small sum of five dollars to furnish a home for one missionary? Let the ball be set in motion, and let it be seen what can be done by the Presbyterian women toward building manses in the West.

THREESCORE AND TEN.

It seems to us worthy of special note that a contribution toward building church edifices upon American soil should come to us from a congregation in Peking, China. Surely the church is one, and the ends of the earth are uniting in the work of the Lord and Master. The note accompanying the gift will be read with interest:

PEKING, CHINA, March 1, 1888.

ADAM CAMPBELL, ESQ., *Treasurer Board of Church Erection.*

DEAR SIR:—Enclosed please find a check for six dollars, a donation from the Second Church of this city to the Board of Church Erection. A small part of it is from the native members. I trust their self-denial and cheerful benevolence will encourage many in the home churches.

Sincerely yours, D. C. McCOY.

HOW ONE MANSE WAS BUILT.

Some of our readers will recall a letter printed in the May number, in which the writer speaks of the impossibility of finding a single room in which to dwell at his station in the Chickasaw Nation. The want of privacy he described as "wearisome beyond endurance." This expression is referred to by "Threescore and Ten" in the letter we print above.

We now publish extracts from a letter just received from the missionary, which shows what can be accomplished by energy and pluck, and also how cheaply a manse may be built:

PAUL'S VALLEY, IND. TER.

DEAR SIR:—I write to inform you that the manse at Paul's Valley is completed, with the exception of the putting on of the paper. I built somewhat larger than at first contemplated, and, although it has cost more, will be found better for the church at large in the end than making changes soon. The front is a frame 14 by 24 feet (on a good rock foundation), ten feet in the ceiling, with a partition making two rooms—one 9 by 13, the other 13

by 13½ in the clear. To this I added a box wing 14 by 14 feet (also on rock pillars), battened outside with ogee moulding, and ceiled and floored, leaving it to be finished in the future as may be desired. It received two coats of white lead the same as the rest of the building. I thought it best to add the "L" so as to avoid changing the roof in the future. If desired, a porch 10 by 14 or smaller porch and room or buttery can be added to the "L," filling it out with the square of the front. As the front rooms are lined with inch boards, sized and dressed next the corners, it makes a very strong house and warm when papered. The entire cost, all settled for apart from my own labor, was $297. This includes paper and everything. The building is well worth $375. Doubt if any contractor would duplicate it at the latter figure, as I got a reduction on almost everything. The building contains four doors and five windows. As I did all the masonry myself and helped at the carpenter work, the latter valuation is low. Soon as my furniture and library arrives will be prepared to entertain with some satisfaction and comfort any of the brethren who may have occasion to pass this way.

Mr. Paul, the owner of the town site, is in Washington, D. C., on business; so I cannot forward title for church and manse lots until his return.

Hoping some manse funds may soon come into your possession, and that you may be able to meet and enlarge upon your plans and operations, I remain very fraternally

Your brother in labor,

W. J. MOFFATT.

DEAR SIR:—From the enclosed check please take $8.65 as the contribution of the Williamstown church, Presbytery of West Jersey, to church erection, and add the balance to the Manse Fund. From happy days spent as a guest in home mission manses I know what blessings come to minister and people wherever one is built, and my wife and I have felt that the best centennial offering we could make would be a contribution to the Manse Fund. Praying for God's blessing on this and on all your work of home-building,

Yours sincerely, ——.

WINCHESTER, ADAMS CO., OHIO, May 24, 1888.

REV. E. N. WHITE, D.D.

DEAR BROTHER:—I send you a paper published in our town, giving report of dedication; and on behalf of the trustees and church I now take this opportunity of returning sincere thanks to the Board of Church Erection, through you, for their kind help in aiding us to erect a suitable house for public worship—one whose structure is admired by all. The enterprise has been under the supervision and direction of the pastor, with the coworking of building committee and board of trustees. And the enterprise is now completed without any unpleasant feelings on the part of the respective parties who were actively concerned in it.

Again we thank you for your good wishes and material help.

I am very cordially yours,

THOMAS S. PARK.

TITUSVILLE, FLA., April 17, 1888.

MR. A. CAMPBELL, *Treasurer Board of Church Erection.*

DEAR SIR:—Enclosed find receipt of trustees for balance of grant made to Presbyterian church of Titusville, Florida. A thousand thanks to the Board for their generous donation. With it we have been enabled to build a comfortable house for worship. Our outlook is most promising.

Yours in Christ, JOHN FOY.

Rev. Dr. Happer writes us from Canton, China, that the Christian College commenced its classes on the 28th of March in a rented building. The accommodations are so limited that he was able to receive only thirty out of the eighty applicants. He says the number of applications would have been greater but that it was known that he could receive only a few, and that none would be received who were less than sixteen years of age. Of the eighty applicants thirty-eight are professing Christians, five others are sons of Christians.

MINISTERIAL RELIEF.

THE ASSEMBLY'S ESTIMATE.

Among the resolutions of the last Assembly was the following, to which we beg to call the attention especially of the presbyterial committees upon Ministerial Relief and those upon Systematic Beneficence:

Resolved, That in view of the uncertainty as to income from the new endowment for the coming year, and of the increased demands likely to be made upon the Board, the minimum amount necessary for the efficient working of the Board and the faithful discharge of its obligations which should be contributed by the churches during the ensuing year is $150,000.

THE REPORT OF THE CENTENNIAL COMMITTEE.

The subject of Ministerial Relief, owing to the reports and addresses upon the Million Dollar Fund, awakened in the Assembly even more than the usual interest. These reports—by Dr. Heckman, the secretary, and by Dr. Roberts, the treasurer, of the Centenary Fund—were made on the first Saturday, the day always reserved for the consideration of the Annual Report of the Board to the Assembly, and were followed by eloquent speeches from Dr. Heckman and the Rev. George P. Hays, D.D., chairman of the Executive Committee. The sum reported in hand and in pledges was nearly $600,000, and the Assembly adopted the following recommendation of the Special Committee, Rev. S. J. McPherson, D.D., chairman, to which the whole subject was referred:

We recommend that the General Assembly earnestly and affectionately remind the churches which have not contributed, as well as those which have already given most liberally to the fund for the permanent endowment of Ministerial Relief, that there is yet lacking $400,000 to complete the one million dollars for which the faith of the church is pledged, and express the hope that without interfering with the income of this and other Boards, the liberality of the church will not allow this promise to fail. They are requested to send their contributions to the Board of Relief, either directly to its treasurer, or if more convenient, through Dr. W. H. Roberts, the treasurer of the Centenary Fund.

THE ANNUAL REPORT OF THE BOARD.

The chairman of the General Assembly's Standing Committee upon Ministerial Relief, to which the report of the Board was referred, was Governor Beaver, whose warm interest in this cause and whose efficient services on behalf of the Centenary Fund are known throughout all the churches. He read his report on Saturday morning, as the first order of the day, and followed it with a most admirable address. The secretary of the Board then presented the "history" which the General Assembly directed each of the Boards to prepare for this Centennial year, and after a few remarks gave way to the reports and addresses upon the Million Dollar Fund above referred to.

The report of the Board contains the treasurer's statement in full; the receipts from churches and Sabbath-schools and from individual donors; also a tabular statement (prepared by order of the Assembly) of the amounts paid into, and drawn from, the treasury by each Presbytery, and the number of contributing and non-contributing churches. The report will be sent, as in previous years, to every minister upon the roll of the Assembly and to the session of every vacant church; also to all others who may notify us of their wish to receive it.

The following extracts will doubtless be of interest to the readers of these Ministerial Relief pages of THE CHURCH, who may also be glad to have these statistics and what is said about the "treasury" in a form more suitable than a pamphlet for preservation and reference.

THE ROLL.

The number on the roll of the Board to whom remittances were sent upon the recommendation of Presbyteries, during the year from

April 1, 1887, to April 1, 1888, was 564: that is, ministers, 226; widows of ministers, 313; orphan families, 24, and one female missionary, who, according to the directions of the General Assembly, is "placed on the roll for the benefactions of this Board upon the same conditions as ministers." The number of families provided for during the year at the Ministers' House, Perth Amboy, N. J. (see page 12 of the report), was 20; making upon the roll of the Board during the past year

A TOTAL OF FIVE HUNDRED AND EIGHTY-FOUR FAMILIES.

The number of persons who share in the appropriations made by the Board to these 584 families may be estimated at about two thousand. The Presbyterial recommendations in their behalf came from 149 Presbyteries. All of the home Synods are represented upon our roll except the recently-erected Synod of North Dakota. The Presbytery of West Africa recommends three families.

WITHDRAWALS FROM THE ROLL.

During the past year, as in previous years, there have been several withdrawals from the roll, owing to a change in pecuniary circumstances or restored health which has rendered further aid from the Board no longer necessary. There have been 44 names removed from our roll by death; that is, 31 ministers, 12 widows and 1 orphan. The death of the head of the family, however, does not always withdraw the family from the roll of this Board. In many cases the helpless widow survives, or there are little dependent children still to be provided for. Among the honored ministers called to their reward on high, during the year just closed, there were 24 who had passed the age of three score years and ten, 8 were over eighty and 1 was in his ninety-eighth year. The youngest was in his sixty-fourth.

ADDITIONS TO THE ROLL.

There have been 73 families added to the roll during the year; that is, 35 ministers, 35 widows, 2 orphan families, and 1 female missionary.

THE TREASURY.

The General Assembly of last year at Omaha recommended that "*not less than* $150,000 *be annually contributed to this sacred cause.*" This sum was named by the Assembly of 1885, at Minneapolis, when the number of families upon the roll of the Board was only 484, or just 100 less than during the past year. But the whole amount of contributions last year for current use, from church collections and individual gifts, was only $110,736.08, or nearly $40,000 less than the sum recommended and urged by the Assembly!

It will be to many a painful surprise to learn, from the comparative statement given below, that the amount of our receipts for last year is a falling off from that of the previous year of more than six thousand dollars.

In our report to the Assembly last year, referring gratefully to the balance in the treasury with which the year closed, it was said:

> But it would be a painful result of this large balance, which will all be needed before the summer months are over, if it should induce, on the part of the friends of this sacred cause, any relaxation of effort on its behalf during the coming year.

During the summer months, when the collections come in slowly but our need continues all the same, this large balance was exhausted. Our receipts for current use for each of the three summer months fell so far below the amount received during the previous year that when the September appropriations asked for by the Presbyteries were voted by the Board, notice was given to the churches that "our balance for current use is not far from the line of danger;" and the question was asked whether the "same unwearied and zealous work had been continued this year on the part of the friends of this cause." A more obvious explanation, however, of this falling off in the contributions for our current use is suggested by the fact that in the same number of THE CHURCH in which this question was asked, there appeared a letter to the secretary pledging the munificent subscription of $10,000 to the Centenary Fund for the use of this Board!

Already had the attention of God's people been drawn away from our current needs to this great Centennial movement on behalf of our Permanent Endowment. This was natural. Indeed, it was feared by many that the special efforts recommended by the Assembly to be made during this Centennial year on behalf of our Permanent Endowment would divert the attention of God's people somewhat from all the branches of church work, and that the contributions for the current use of all the Boards would be diminished. Happily these fears have not been realized. The Board of Foreign Missions has received for its use more than $900,000—a large advance upon its receipts for any previous year. The secretaries of the Home Mission Board have publicly announced that the contributions to its treasury have amounted to $783,527—almost reaching the

advanced sum of $800,000 set for this important work by the last Assembly! The reports from the other Boards, so far as known, show a like increase in contributions for their current use, and it will be among the rejoicings and thanksgiving of this Centennial Assembly that while, during this historic year, the churches have addressed themselves specially to the caring for the "laborers" disabled from their sacred duties by sickness or old age, they have pushed forward all the lines of church work and have sent out more laborers into the harvest of ever-widening and whitening fields. Our beloved church is thus giving promise of yet greater things to be done for the Master in the new ecclesiastical century upon which we are entering.

And this Board also is constrained to give thanks that, notwithstanding the falling off in the contributions for current use, there has never been a day during the past year when our treasury was entirely empty; for the first time in its history—at least within the memory of the oldest member of the Board—we have never been without funds for current use. All the appropriations have been sent to these wards of the church as soon as the necessary presbyterial recommendations reached us. Again, we are thankful to report that the excess of the entire income over the expenditures for the year is $4752.92, so that this balance added to that on hand April 1, 1887, gives the largest working balance which the Board has ever had at the beginning of a new year.

There is another fact to which we gratefully call the attention of the Assembly. The comparative statement given below shows that the church collections during the year have been increased more than two thousand dollars over those of the year previous. This has not been due to a few exceptionally large gifts swelling the sum total, as is sometimes the case in church collections, and more frequently in the total amount of individual contributions. In fact, in some of the large-giving churches, whose wealthy and generous members have this year responded munificently to the appeal for the Centennial Fund, there has naturally been a great falling off from their collection of previous years for our current expenses. But in a large number of churches there has been a generous advance in the collection this year in addition to the centennial contribution for our Permanent Fund. This fact is all the more gratifying as the ground thus won in the amount of church collections is likely to be permanently held. Gifts sent directly to our treasury from individuals are an important part of our receipts, and the Board could scarcely hope to carry on the work without them; but they are, for obvious reasons, always precarious. Last year they amounted to only $11,813, as against $22,061 of the year previous. In our report for that year mention was made of one gift of five thousand dollars, or more than one fifth of the entire amount of the individual contributions. This year, while our treasurer has received and receipted for, on behalf of the Centennial Committee, large individual gifts—three of them for $10,000 each—no such contributions from individuals for our current use have reached him. The donors of large sums, it need not be repeated, have mainly sent their contributions for ministerial relief this year to the Million Dollar Fund, and it is this falling off of individual gifts which has lowered the sum total of our contributions during the past year, notwithstanding the increase in church collections.

The whole amount received from all sources during the year for the current use of the Board, as seen by the treasurer's report given on page 19, was $129,798.43. The sources from which this income was derived and the amounts were as follows, with a corresponding table for the previous year:

COMPARATIVE STATEMENT OF RECEIPTS FOR CURRENT USE.

	1886–87.	1887–88.
Contributions from the ch's,	$96,769 10	$98,922 83
Contributions from indiv'ls,	22,061 17	11,813 25
Int. from Permanent Fund,	16,378 18	17,942 97
Int. from deposits in bank,	309 30	423 00
Miscellaneous receipts,	805 83	696 38
Total,	$136,323 58	$129,798 43

To the amount of contributions in money ($110,736.08) should be added (to show what the churches have done for this cause during the year) the value ($11,209.26) of the boxes of clothing sent by the ladies. (The list is given in pages 16–18 of the report.) This is more than a thousand dollars beyond the amount reported the year previous, which was by far the largest in the history of the Board. The amount added to our Permanent Fund the last year ($10,894.25, legacies) is given on page 20 of the report.

THE TREASURY FOR THE COMING YEAR.

But what are we to expect for the year upon which we have just entered? Thoughtful people, whose hearts God has touched with a special interest in the church's care of its sick and aged servants, and who are willing to give,

in addition to their own contributions, the time and labor necessary to secure for it the attention it deserves from others, will not only bear in mind the following considerations, but will seek also to impress them upon others:

1. While much is to be hoped for in the coming years from the more general interest in the subject of ministerial relief awakened by the special efforts which have been made during the past year on behalf of this centenary fund, may there not be, for a while at least, a natural reaction? It is not improbable that some churches which have made special efforts for the memorial fund the past year may now remit these exertions, and therefore fall off somewhat even from their usual contributions of previous years. Some individuals, also, who have given to the centenary fund largely beyond their annual gifts to this Board, may not at once renew their generous donations of former years.

2. The annual interest of this million-dollar fund, when it is all gathered in and securely invested, will not be much over $40,000—just about the difference between the contributions of the year just closed and the $150,000 recommended by the Assembly to be contributed the past year. Yet some persons may look upon this great fund as placing the Board far beyond the necessity of *their* contributing to it! Such persons need to be reminded that the maximum appropriation to any one family is only $300; the average is less than $200. Ought not these appropriations to be increased? But even a slight advance along the whole line of our roll of 584 families would demand much more than the interest of a million of dollars added to the amount we received last year! Should there be, from either or both of these causes, a falling off of even a little in the gifts of a large number of churches and individuals, it need scarcely be said the result would be so disastrous that the great work of the church for this Board during the centennial year would defeat the noble purpose for which it was undertaken.

3. Another fact must be borne in mind. Many honored ministers of our church have long suffered in sickness and want without letting their condition be known because they knew "the supply was small." * Among the presbyterial recommendations laid before the Board at its last meeting was one on behalf of a minister in his eighty-third year, who had served the Presbyterian Church for forty-nine years. "Most of his life," says the letter, "has been spent in home mission work, always living on a very small salary." In asking for this venerable man an annual appropriation of $200, it is said: "He is a godly minister of Christ, in need of the aid; he has done good service in this section for thirty-two years, and should have been in the enjoyment of aid from the Board of Relief for the last twelve years, but, *on account of his timidity to ask assistance*, has never made application for relief." There are many of these faithful and blessed men whose timidity will be overcome by the newly-awakened interest of the church in the care of its sick and aged servants, and who, emboldened by this large addition to the resources of the Board, will now consent to "make application for relief." The presbyteries in their recommendations and the Board in its action must see to it that the appropriations asked for, however small they may be, are placed only in the hands of those who need them and have fairly earned them by their service in the Presbyterian Church; but to properly care for the increasing number of those who are found to be deserving and worthy of aid from this Board demands that our annual income be largely increased. The Board never runs in debt. It can distribute only what is placed in its hands.

In entering, therefore, upon the work of another year, under these peculiar circumstances, the Board—while renewing their pledges to the General Assembly to use their utmost endeavor to faithfully discharge the important, and frequently difficult and delicate, duties of the administration of this fund—must appeal earnestly to all pastors and elders and deacons, and to all the women of our church and to the children in our Sabbath-schools, and to all of God's people, to bear this cause on their hearts, to give it a place in their prayers and to support it with generous contributions.

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* See Dr. Sample's letter in the *Presbyterian*, reprinted in THE CHURCH of last January, page 54. "A minister whom I have long known and tenderly loved was sick unto death, and I sought him in his home at a far remove from my own. . . . A few days after I met my friend, in answer to repeated inquiry I learned that the last handful of meal had been taken from the barrel and the little delicacies which he needed were wholly exhausted. I asked him why he had not sought assistance, as was his privilege, from our Ministerial Relief Fund. He answered, 'I did not, my brother, because I thought there might be many of God's dear servants in greater need, and I knew *the supply was small*.'"

EDUCATION.

THE BOARD OF EDUCATION BEFORE THE ASSEMBLY.

By a special arrangement of the committee in charge, the cause of Ministerial Education was put this year "in advance of all others," being made the first order of the day for Friday afternoon. This gave the Permanent Committee too little time for preparing its report, and the consideration of it was therefore delayed until four o'clock. The report—a very able one—was then read by Dr. Macpherson, followed by remarks from Dr. Murphy on the scanty supply of ministers and the need of more prayer to obtain them, and by an important observation from Dr. McCosh as to the need of a better support being assured to ministers in order to secure a larger enlistment, and this by the speech of the Secretary, given below. The subject was then postponed as unfinished business. It was again taken up on Monday for half an hour, which was occupied by Prof. Lawrence, of Biddle University, in offering and supporting a resolution enjoining it on the Board to equalize the scholarships given to the students at that institution with those granted elsewhere. Another postponement made it the first order of the day for Monday, when it was finished. The warm, earnest, eloquent speech of Dr. Baker roused the interest of the Assembly at last, and awakened the conviction that this cause was deserving of attention. After a few short speeches by others, the resolutions presented in the report of the committee were all adopted; also another one appointing the first Sabbath in October as a day in which the ministers in charge should preach on the subject, issue a call for more ministers and take up a collection for the Board.

One of the resolutions offered by the committee was as follows, in response to a request from the Board:

Resolved, That in view of the present emergency a special committee be appointed to take the whole subject under advisement in conference with the Board, chiefly to prepare a circular on the subject and send it forth to all our churches, and to report to the next Assembly.

Upon this resolution the following committee was appointed:

Profs. E. D. Morris, D.D., Thomas S. Hastings, D.D., Thomas H. Robinson, D.D., William M. Paxton, D.D., LL.D.; Elders Justice William Strong, S. B. Brownell, Cyrus Peck, Logan C. Murray, John B. Macpherson, S. C. Perkins.

It is to be hoped that this cause of ministerial education and development will hereafter enjoy an earlier attention and more thorough consideration than it has received for some years past. It suffers from lack of discussion and proper appreciation. There has not been given it sufficient time to bring it before the Assembly and elicit opinions upon the difficulties which embarrass it and upon the best means for removing them. The church is crippled in consequence. Can there not be a change for the better?

THE SECRETARY'S ADDRESS.

FATHERS AND BRETHREN OF THE CENTENNIAL ASSEMBLY:—In representing the Board of Education on this occasion I propose to call your attention briefly to three points, and that chiefly by way of reminder. There are some things so well known, with which we are so familiar, that they are liable to be overlooked and their importance not felt.

1. Please to look at the object which this Board was created for, and consider how fundamental it is, how essential to our church life and growth. It is to aid in the development of the Christian ministry, in multiplying the preachers of that divine word which has been entrusted to us for wide diffusion, in providing our land and all lands with the heralds of Christ's great salvation. One needs but to state the object in any one of its manifold aspects in order to convince any person of its supreme importance. It was the first thing our blessed Lord paid attention to in establishing his kingdom in the earth, and it should be the first

thing for us to attend to if we would perpetuate that kingdom and spread it through the world, as we are bidden to do. The word is compared to good seed; but then the seed needs the sower to scatter it if it is to yield a harvest. The word is as the sword; but then the sword needs a hand to wield it if it is to do execution. The gospel first went forth as a voice, and it is still by hearing that faith cometh. To the ministry therefore attaches all the importance which belongs to the gospel itself. In themselves, I know, ministers are but men—often faulty, not always very commanding in personal appearance; not very promissory sometimes of large benefits by reason of superior talents. Yet let them have but the love of God in their hearts, let them be properly furnished and equipped with the wisdom of God and the power of God, and what greater blessing to a community can there be than the presence of one such? "The wilderness and the solitary places are made glad by their coming, and deserts, the deserts of sin, rejoice and blossom as the rose." This is no extravagant figure. The stories told by our missionaries at home and abroad confirm its plain fitness.

The raising up then of an adequate and well-furnished ministry I hold to be the first and foremost work of this and every church. As is the ministry, in point of quality and numbers, so will the church be. All other departments of church work are dependent on it. What (*e. g.*) is the use of the millions you have urged to be raised by your mission Boards, Home and Foreign and Freedmen's, if you have not the men to be commissioned? Why go on building your church edifices if the pulpits in them are to stand empty? Where will you find the right kind of men to man your colleges and seminaries if your ministry be scant? Here then is your prime factor in all measures for church edification and enlargement. Please then to give it ample scope and earnest consideration in all your deliberations. It is to the credit of your Committee of Arrangements that it has put this cause in advance at this anniversary. It should always stand there. It cannot be postponed and put aside without peril to the best interests of the church. We must take time to hearten ourselves up on it, remove all obstacles in the way of its promotion, and devise liberal things for it, if we would stand.

And this getting the right sort of men for preachers of the gospel is no easy matter. They are not the spontaneous products of human society, as the members of secular professions are. They do not spring up under the operation of natural laws, nor are they stimulated into luxuriance by the demands of the market. Who ever heard a prayer offered for more lawyers and doctors and teachers and merchants? Such prayer would be superfluous. It is answered before it is put. We may pray indeed that they may be better men, but never that there may be more of them. It were needless. Not so however is it with godly ministers. For them our Lord bids us pray, as though they were a rare article and came only through the asking and the seeking. They are divine gifts. But in what sense? In this sense—that they are the outcome of the church's spiritual life as quickened by Christ's spirit, and are endowed with his talents and moved to their office by his call. Hence they can be had only by a direct personal effort for them, just as all spiritual blessings are to be had. God works in us to will and to do in order to obtain them. Hence for the production of a suitable ministry the church is directly responsible. It will be unto it according to the measure of its faith and desire. And this responsibility will press most heavily on those who are in the position to exert most influence. It will press upon parents who have sons that might by earnest consecration and prayer be directed to this service; upon Sabbath-school teachers who have the training of youthful minds on religious themes; upon ministers and elders on whom it devolves to make the claims of God known and felt throughout their congregations; upon presbyteries and synods, and most of all upon our General Assemblies, whose function it is to care for the whole church, investigate its wants, and provide such things as shall promote its prosperity and help on its spiritual conquests.

Brethren, let me ask, have we met our responsibility in this matter when we report on our lists 1211 churches vacant, and we are multiplying our churches much faster than we are our ministers, and over half our churches gave nothing to this Board, and it was obliged to decline several applications for want of funds? What do you say?

My next point is the general policy pursued by our church in providing for itself a ministry.

As it were in the consciousness of her special mission to be the conservator of sound Christian doctrine for Christendom, it has been her steady aim to fill her pulpits only with thoroughly-educated men. So intolerant has she been of ignorance and incompetence in her teachers that she has been willing once and

again to hazard a schism rather than allow of it. Accordingly *she has put her standard of qualification for ordination exceedingly high.* And to help her sons meet the demand thus made of them, she has been particular to found and liberally endow institutions of both secular and religious learning, where they may have the best instruction at the cheapest rate. Moreover, since the expense of attending these institutions is still somewhat heavier than many of her worthy sons could fairly meet, she has in addition provided scholarships both in connection with her institutions and through a Board, so as to make her ministry accessible to all who may appear to be called to it, notwithstanding their lack of pecuniary means. This she has done not as a matter of charity, but as a matter of simple justice to her sons and to herself and to her Lord. She does not pretend that the qualifications she exacts are all demanded by Scripture and essential to the successful preaching of the word; for if she did, she would be contradicted by citation after citation from the sacred record and from the precedents of history. But she feels that such high education is exceedingly desirable, needful for the best work to be done, required by the times, and due to her congregations, which she holds *are* and which she means *should be* among the best-instructed in the land. And that the demand for such education may not prove an obstacle to enlistment and keep many out of the ministry who ought to be there, and thus she suffer a serious lack in her service, she has been willing to pay for the good she desires, and thus provide for her own edification and enlargement according to her ideas. It was this, or else the certainty of allowing many of her congregations to waste away and die for want of spiritual nourishment, and of greatly restricting her own growth. In fact, it was her great need of ministers that at first compelled her to adopt this policy, and her needs, greater now than ever, compel her to continue it. It is not always out of the ranks of the rich and the noble that Christ calls his servants; but many of them are, like himself, the sons of poor mechanics—like his apostles, dependent on their labor for their living. And these, if they are to be educated up to our prescribed standard, must be aided in their course of study. It is because she has adopted this policy of aid, and pursued it with no little firmness and liberality, that her ministry stands unrivalled for high intelligence, and that Presbyterianism has come to be a synonym for stanch, well-instructed orthodoxy.

The only question is whether we have not set our standard so high that there will not be enough capable of attaining unto it to meet the demand made on us for preachers. The signs are ominous in this regard. Many fear that we are sacrificing breadth to height; that we are more anxious for learning than for the saving of souls.

8. My last point is our church's system for administering this policy of aid through a Board, and its results.

This system as now in operation is not the device of any one brain, or of any one time. It has grown up gradually from small beginnings, and through temporary and tentative experiments, until it has reached its present shape. As now carried out it harmonizes admirably with our church polity. While it concentrates the resources of the whole church and distributes them upon a uniform plan, it at the same time enlists the co-operation of all its parts. In other words, it works through the whole church and through all its organs. On the pastors and sessions and presbyteries is put the responsibility of raising funds for distribution, and of obtaining and recommending the candidates to be aided. Of the teachers and professors of our institutions it is required that they report three times a year upon the conduct and proficiency of the candidates studying under them, while it is put upon the Board to receive and disburse the funds according to the rules of the General Assembly, and keep the whole system in operation by seeing to it that every part does its share in the work, and by furnishing the information necessary to stimulate effort. Thus it has all the features of a true organization, each working for all and all for each.

The critical point of this system is the responsibility put upon the sessions and presbyteries to examine and recommend the candidates needing aid, and to watch over them in their course of preparation. If this duty is faithfully done, then all will go well. If there is undue haste in the examination; if there is lack of insight into character; if there is too much exercise of that charity which hopeth all things, and is soft and yielding when it ought to be strict and firm,—then is there a certainty that the policy will be abused to its own discredit and to the injury of the church. But granting liability to mistake, on whom will you put the responsibility, if not on the sessions and presbyteries? Who so likely to know the circumstances of the young men and the promise of good in them? Who so fit to be trusted?

I know there is a liability to mistake here, as everywhere else. But there is one comfort attending: the responsibility is so widely distributed that failure in any one spot does not imply failure in all. The evil is restricted. I therefore hold that the system is the best that could be devised. It embodies the wisdom and experience of half a century in this matter.

And to show you how well it has been carried out and how largely the church has been benefited by this policy, let me give you some statistics which I have carefully elaborated and which I wish to leave as a memorial to this Assembly.

In 1886 (only two years ago, observe), having a list of all the Presbyterian ministers then enrolled, published in a separate book with blank spaces for comment, I made a special effort to ascertain how many are indebted to a greater or less degree to the Board of Education and to the Permanent Committee of Education (New School) for aid in preparation for the ministry, and how they were employed. The record would not vary much from that which would represent the condition of things the present year. It must be premised also that the account does not include those ministers who were aided by the local organizations of the New School body before its education committee was formed. The records of most of these organizations are not now accessible, and hence their beneficiaries could not be marked. Were these added, the numbers to be credited to the policy of aid would be greatly increased.

Of the 5546 ministers on the list, there were in all 1927 to be accredited to us—very nearly 2000. Of these 89 have done their work and were honorably retired; 61 were licentiates, mostly in the last year of their course of study and yet to enter on their work. Of those in active service, 1543 were marked as—

Pastors,	858
Stated supplies,	465
Foreign missionaries,	69
Presidents,	22
Professors,	42
Synodical and presbyterial missionaries,	17
Teachers,	23
Secretaries,	9
Church missionaries,	7
Editors,	5
Principals,	5
Superintendents,	10
Chaplains,	4
Agents,	4
Librarians,	2
City missionary,	1
	1543

One hundred and seventy were marked without charge and 64 as evangelists. Many of those so indicated are known to be constantly employed ministering to vacant churches, filling the gaps made by temporary absence of pastors, and performing evangelistic work.

This record we hold to be a noble one, confirming beyond question the wisdom of the policy inaugurated in the Board of Education and justifying its continuance. *Esto perpetua.*

Dr. Morris, of the committee, eloquently says:

When we remember that a new church is organized, chiefly through the representations and influence of this Board, every two days throughout the year; that every three days through the year a Presbyterian minister dies; that the supply from our theological seminaries is wholly inadequate to meet the ever-growing demand thus created; that we are at this moment dependent on an importation from other Christian bodies of sixty ministers a year to fill up our vacancies; that in spite of all effort at supply, these vacancies amount at this moment to many hundreds; further, that wide fields and opportunities are continually opening to the vision of our large and acute exploring force,—we cannot refrain as Christian men from the earnest, supreme outcry, Lord, send forth laborers, more laborers, into thy whitening harvest! The secretaries of the Board are not burdened to find places for ministers applying for service; they are burdened rather to find ministers to fill a multitude of parishes now vacant, and to enter missionary fields already open and calling urgently for men who are willing to spend and be spent for the Master. While therefore the church is commemorating this centennial year with special gifts and rejoicings, let it never forget that its great need, next to the gift of the Holy Ghost, is not machinery or organization, not consolidations and unions, not moneys and treasuries and visibilities of whatever sort, but *men.*

WISCONSIN.

If American history begins with the arrival of the white man, Wisconsin may lay claim to an antiquity almost as venerable as that of Massachusetts or Virginia. Jean Nicolet, a French ambassador to the Winnebago Indians, believed by them to be "a manitou or spirit armed with thunder and lightning," visited this region in the year 1634. A "mission" still existing on one of the Apostle islands, near the head of Lake Superior, was founded by the French Jesuit priest Father Allonez, in 1665, and the "mission" at Green Bay was begun by the same zealous pioneer only five years later. In 1673, Louis Joliet and Father Marquette, ascending the Fox and descending the Wisconsin rivers, crossed what is now the state of Wisconsin from east to west and discovered the upper Mississippi. The famous speech of the young priest in an Indian council held at the portage between the Fox and Wisconsin is still felt as an inspiration, in this region at least, to all forms of Christian work. "My companion," said Marquette to the dusky savages, "is an envoy from France to discover new countries; and I am an ambassador from God to enlighten them with the gospel."

General Wolfe's great victory at Quebec, in 1759, loosened the hold of France on great part of the "new countries" she had claimed by right of discovery and exploration in the region of the upper lakes. By the treaty of 1783, Great Britain transferred this imperial domain to the United States, and by the ordinance of 1787 it became the Northwest Territory. Of the five states carved out of this territory—containing in 1880 more than one fifth of the population of the entire United States—Wisconsin was the last to be admitted into the Union. It was organized as a separate territory in 1836, and admitted as a state in 1848.

The geographers, awaking from a long slumber, have at last removed Wisconsin from the group of northwestern states, to which it has not belonged for almost thirty years, or since the admission of Oregon, and have placed it in a new group called the north central states. When they adopt a still simpler system of grouping, Wisconsin will be seen to be, in reality, neither a western nor a central, but an eastern state, its distance from the Atlantic being less than half as great as from the Pacific ocean.

The grand physical peculiarity of Wisconsin, shared with Michigan alone, is that, being so far inland, it is yet almost a sea-girt state. The great lakes which wash its shores seem, as you look out upon them, as boundless, mysterious, as the sea itself. Day after day you may sail or steam over their waters without catching sight of land. And they furnish, with their rivers and bays, and with the Mississippi, which runs for hundreds of miles along its western border, facilities for navigation scarcely surpassed by any of the seaboard states.

Wisconsin has no internal features of scenery equal in grandeur to the mighty seas which form her eastern and part of her northern boundary. The low ranges of hills which occur in various parts of the state nowhere approach to the dignity of mountains. Yet few of our states have greater natural charms. The surface almost everywhere is rolling and picturesque. Gushing fountains, sparkling lakes, rushing streams, lend life and beauty to the landscape. The bluffs and dells along the river courses, worn into thousand unique and curious shapes, afford an always fresh delight to the eye. The mighty forests of the timber region both soothe and inspire the soul. In the cultivated portions of the state well-wooded hillsides are always in sight. The countless artificial mounds of the southern counties, wrought into the shapes of animals or birds, sometimes built evidently with a defensive purpose, carry the mind back to a remote and misty past.

The area of Wisconsin is slightly over fifty-six thousand square miles, *i. e.*, one fourth larger than Pennsylvania, and nearly as large as New York and New Jersey combined. Its greatest length from north to south is about three hundred miles, and its greatest breadth is about two hundred and

sixty miles. It lies in substantially the same latitude as the state of New York. Its climate is characterized by the sharp cold of its long winters and the moderate warmth of its bright and beautiful summers. It never experiences those desolating storms which now and again sweep over the western prairies and the seaboard states. The mortality tables of the United States census show it to be one of the healthiest states in the union. It has already become the great sanitarium of the Mississippi valley. Tens of thousands of health- and rest-seekers resort to its lakes and its mineral springs in the summer season. Its abundance of game and fish invites to healthful recreation, provides a grateful variety in the food supply, and furnishes a not unimportant item to the trade of numerous localities.

The resources of the state are of the most varied character. The census reports show that Wisconsin has a greater amount of valuable timber still standing than any other northern state. Its deposits of lead early attracted attention, and have yielded vast returns. Iron ores are found in great quantities in various sections. There are smaller deposits of copper and zinc. While the northern half of the state is for the most part still covered with forests, the southern half is, speaking generally, under a high state of cultivation. The census of 1880 gave it the ninth rank among the states in the value of its agricultural productions, and the state census of 1885 makes the total income from the farms about one hundred millions of dollars. The valuable water power of the Rock, Fox, Chippewa and other rivers has favored manufacturing enterprises. In 1880 the state ranked eleventh in the value of its manufactures, and these yield now an annual revenue of about one hundred and twenty millions of dollars. Nearly one half of this sum comes from the product of the forests. During our long winters from forty to fifty thousand woodsmen are "logging" in our northern woods. According to Poor's Railroad Manual for 1887, Wisconsin ranks fifth in its railway mileage, with 7085 miles of line, only Illinois, Ohio, New York and Pennsylvania, in the order named, surpassing it. In 1850 there were but 20 miles of railroad in the state, and but 1525 miles in 1870.

The educational and charitable ideas and institutions of Wisconsin are worthy of much older communities. Common schools, normal schools, denominational colleges and the state university bring the best educational advantages within the reach of all. The most advanced ideas in relation to all phases of agricultural life are widely diffused by a system of farmers' institutes, held throughout the state in the winter season, under the direction of the agricultural department of the state university. The hope is cherished of making the life of the farmer and his family as intellectual and attractive as that of the merchant and the mechanic residing in the village or the town.

The defective and dependent classes are cared for with exceptional intelligence and liberality. The Wisconsin idea of caring for the chronic insane—separation instead of segregation—promises to work a revolution in the mode of caring for this unfortunate class. The county hospitals of Wisconsin come nearer to being genuine homes for the hopelessly insane than anything else yet devised.

The population of Wisconsin, by the state census of 1885, was 1,563,423; the secretary of state, in a semi-official publication, estimates the population at present (March, 1888) at 1,891,729. Of this great aggregate only one third is "native born"; two thirds of the entire population of the state are of foreign birth or parentage. The Germans alone outnumber the Americans by over 100,000; the Scandinavians are one third as numerous as the Americans; and for every six Americans there is one Irishman, one other Briton, and nearly one Canadian. The Bohemians alone number nearly 40,000. Wisconsin leads all the states in the proportion of its foreign and foreign-born population; it is, so far forth, less American than European. The bearing of this prime fact on the problem of religious work in this state must be obvious on a moment's reflection. Our need of generous help from without yearly grows greater instead of less.

Will the church help us to maintain and extend our work in this needy field?

Of the Protestant denominations, the Lutheran Church, as might be anticipated, is largely in the lead. Its membership, in 1880, was over 60,000; that of the Methodist Episcopal Church over 33,000; of the Baptist Church 15,000; of the Evangelical Association 10,000; of the Reformed (German) Church 7500; of the Protestant Episcopal Church 6400. The non-evangelical element is surprisingly small, and is seemingly diminishing in numbers, the Universalists, in 1880, having 472 members, and the Unitarians 498, the latter reporting thirteen societies in 1880, and only nine in 1886. The Congregational churches had a membership, present, in 1886, of 10,895, and the Presbyterians, in 1887, of 9045.

The Synod of Wisconsin consists of six presbyteries, one of which lies chiefly in the state of Michigan, covering the entire upper peninsula. In these six presbyteries there are 155 churches and 122 ministers. The additions for the year ending April 1, 1887, were 1114, 688 of them being on confession of faith. The total present membership in the synod is 10,227; Sabbath-school membership 14,137. The amount given for congregational purposes, during the same year, was $126,786; for benevolence $46,918; total $173,704, an average of $16.98 per member, a rate exceeded in only five of the twenty-eight synods of the church.

Working among a population so largely of foreign and New England extraction, Presbyterians in Wisconsin have always felt themselves confronted by peculiar difficulties. But they have pressed forward, holding firmly the faith delivered to their keeping, and believing that by them or without them Christ would come by his own. The difficulties notwithstanding, they have enjoyed a good measure of prosperity. Since the reunion of the old and new school churches in 1870, they have more than doubled their numbers, have increased their Sabbath-school membership more than threefold, and have more than quintupled their annual benevolences. They believe that Presbyterianism in Wisconsin has a future brighter than its past, and propose to do what they can to hasten that brighter day. If the churches in the older and richer portions of the land will but give them needed help, the dawn of that day will soon be seen.

W. A. McATEE.

MADISON, WISCONSIN.

RELATIONS OF THE TWO ASSEMBLIES.

The General Assembly (U. S. A.) commended the fidelity and efficiency of the Committee of Conference on Co-operation and Reunion in the performance of the delicate and important work entrusted to it, and declared its own views as follows:

While it would be premature and improper to consider the report of the committee as furnishing a definite and formal basis of union inasmuch as that subject is not properly before us, the Assembly does declare its hearty approval of the general principles enunciated in the replies of the committee to the inquiries propounded by our southern brethren, as furnishing substantially a reflection of the views of this body touching the several subjects to which they relate.

The Assembly devoutly cherishes the hope that the centennial celebration, in which the representatives of the two churches have within the past few days so cordially united, may prove the beginning of an era of closer fellowship and more cordial co-operation in the conduct of their work for Christ.

The committee was continued and enlarged by the addition of five new members, with instructions to confer with a similar committee of the other Assembly, if it should be appointed, in devising such methods of con-

ducting our common work, both at home and abroad, as shall open the door to the fullest and heartiest co-operation.

This Assembly expresses its conviction that the most effective form of co-operation can be secured only by an organic union of the two churches, and hereby once more declares its full confidence in the southern Assembly, and its readiness to enter upon negotiations looking to that result whenever in their judgment it may be deemed advisable.

The General Assembly (U. S.) in session at Baltimore decided to continue its Committee of Conference, but limited its functions to conference on plans for co-operation between the two churches, pronouncing the early organic union of them inexpedient.

As we are preparing these pages for the press, a letter comes to us from Petchaburi, Siam, subscribed with initials which many of our readers will recognize. The hearts of all readers will be touched with sympathy by the writer's pathetic longing for the means of grace in our home land and the shrinking of her soul from her "dreadful surroundings." Do we think enough of the exposure of our brothers and sisters abroad to which her last sentence alludes? Can we neglect to pray for them specifically with reference to that exposure?

We had two splendid sermons last Sabbath on the wonderful prophecies concerning Christ and their minute and glorious fulfillment; and the minister closed his sermon in the afternoon by reminding us that every prophecy fulfilled was a pledge of the future, and then he touched rapidly on some of their glorious promises of Christ's universal rule, the world-wide extent of his kingdom, his coming in glory and all, all acknowledging him as Lord of lords and King of kings. Faith brought it very near, and I could see my crucified Lord crowned with many crowns and holding the sceptre in his pierced hand.

I have read of the grand meetings at home again this past winter, and the presence of God in so many churches all over our dear home land. How I rejoice in it all, and wish I could have a revival in my own soul! There are no revivals in heathen lands such as you have at home, and we miss them very much. We are always giving out, and the sermons and all the services are more for the unconverted than any other class; so you see we have to feed ourselves. You home Christians ought to grow more and be much better than we, because you enjoy all the means of grace. Christianity throbs in the very air of America, and no one can get beyond its influence. Even Utah is full of light and promise. There are hundreds of Christians in Utah, and she is surrounded by the best Christian land in the world; and while she is America's shame, America still has power to cleanse and purify, to order and control her; and she will do it.

All heathen lands are Utah intensified. They have everything else that is bad, and polygamy in addition. Those who have never lived in a heathen land cannot appreciate the horror and misery, the darkness and degradation, of a country where everything is drifting hellward! Oh, pray for all foreign missionaries that they may be upheld and kept pure and holy in the midst of their dreadful surroundings.

M. L. C.

Miss Annie E. Ottaway writes pleasantly and encouragingly from Guatemala:

I enjoy the magazine very much, and depend upon it to help keep up my flagging zeal. Even when conscious that we are doing all we can, it is not always easy to be enthusiastic or even content in a work which moves on so slowly and with so many hindrances as that under our care. But the reports from different fields showing the marvellous growth of the work at home and abroad—and all from small and slow beginnings—can but encourage one to patient waiting for results.

MINISTERIAL NECROLOGY.

Since December, 1887, we have published under this title such notices as have been sent to us of the decease of our church's ministers, with brief epitomes of their life and work. These notices have embraced 50 of the 103 names which follow in the roll of deceased ministers reported to the General Assembly. This roll-call of departed comrades in each General Assembly is one of its most impressive transactions—impressive, solemn, not gloomy.

> For lo! we stand on Jordan's strand;
> Our friends are passing over,
> And, just before, the shining shore
> We may almost discover.

Name.	Occupation.	Presbytery.	Place of Death.	Date of Death.	Age.
Carson W. Adams, D.D.	W. C.	Westchester.	London, England.	Aug. 28, 1887	61
John R. Agnew.	H. R.	Carlisle.	Warren, Pa.	Feb. 3, 1888	77
John G. Atterbury, D.D.	Ev.	Detroit.	Detroit, Mich.	Aug. 24, 1887	80
Samuel Brittain Ayers.	W. C.	Springfield.	Tallula, Ill.	Dec. 15, 1887	76
William C. Boyce.	H. R.	Niagara.	Lockport, N. Y.	Sept. 23, 1887	78
William Wallace Brier.	Sup't.	San José.	Centreville, Cal.	June 3, 1887	65
Augustus Brodhead, D.D.	P.	West Jersey.	Toronto, Can.	Aug. 29, 1887	56
Elijah Buck.		Cairo.	Centralia, Ill.	Aug. 17, 1887	89
William E. Burke.	S. S.	Trinity.	Baird, Texas.	Dec. 22, 1887	46
Henry Callahan.	H. R.	Otsego.	Franklin, N. Y.	Feb. 7, 1888	77
Thomas Ware Cattell, Ph.D.	Prof.	Chester.	Lincoln University, Pa.	June 29, 1887	63
Ansel R. Clark.	H. R.	Cleveland.	Collamer, Ohio.	July 29, 1887	82
Eliot C. Cogswell.	S. S.	Boston.	North Rye Beach, N. H.	Aug. 31, 1887	73
Thaniel B. Condit.	H. R.	Newton,	Stillwater, N. J.	Jan. 13, 1888	83
Cornelius S. Conkling.	Ev.	New Brunswick.	Stockton, N. J.	Feb. 24, 1888	77
Gabriel S. Corwin, M.D.	H. R.	Genesee.	Cape May Point, N. J.	Oct. 19, 1887	85
Thomas Foster Cortelyou.	P.	Cincinnati.	Montgomery, Ohio.	Jan. 7, 1888	55
Benjamin Cory.	H. R.	Elizabeth.	Elizabeth, N. J.	Mar. 18, 1888	81
Abraham De Witt.	H. R.	New Castle.	Fair Hill, Md.	Oct. 24, 1887	88
Charles C. Darling.	H. R.	New York.	Utica, N. Y.	Sept. 15, 1887	89
Jesse Brookes Davis, D.D.	P.Em.	Monmouth.	Hightstown, N. J.	Feb. 7, 1888	69
Richard Davis.	H. R.	Mankato.	Mankato, Minn.		
Benjamin B. Dayton.	P.	Syracuse.	At sea.	Aug. 8, 1887	34
James M. Dinsmore.		Benicia.	Unknown.	About 1886	
Alvin McCord Dixon, D.D.	H. R.	Hastings.	Edgar, Neb.	Dec. 12, 1887	78
John G. Downing, M.D.	H. R.	Utah.	Salt Lake City, Utah.	Jan. 14, 1888	77
Abraham C. Dubois.	H. R.	Huron.	San Leando, Cal.	Nov. 21, 1887	84
Charles Stoddard Durfee.	P.	Rochester.	East Bloomfield, N. Y.	Dec. 24, 1887	43
Milton H. Dysart.	H. R.	Iowa.	Bloomfield, Iowa.	April 6, 1888	72
William P. Eastman.	H. R.	Chillicothe.	Chillicothe, Ohio.	Oct. 2, 1887	74
Robert Emerson.	H. R.	New York.	Waverly, N. J.	June 16, 1887	82
Robert B. Farrar.	P.	Mankato.	Beaver Creek, Minn.	Jan. 14, 1888	51
Henry C. Fries.	H. R.	New Castle.	Laurel, Del.	July, 1887	73
Benjamin Garnett.	S. S.	McClelland.	Fair View, S. C.	Aug. 15, 1887	35
Charles Gillette.	W. C.	Rochester.	Rochester, N. Y.	Dec. 9, 1887	72
Andrew D. Goldsmith.	P.	Zanesville.	Fredericktown, Ohio.	July 7, 1887	38
Abraham Gomez.	F. M.	City of Mexico.	Ahuacuatitlan, Guerrero.	Aug. 7, 1887	21
Emile Grand-Girard.	P.	Portsmouth.	Eckmansville, Ohio.	Dec. 23, 1887	71
James J. Graff, U. S. N.	Lib'n.	Baltimore.	Annapolis, Md.	April, 1888	85
Austin C. Heaton, D.D.	P.	New Castle.	Middletown, Del.	Dec. 14, 1887	72
Edgar L. Heermance.	W. C.	Westchester.	White Plains, N. Y.	April 29, 1888	55
Ebenezer Sloan Herron.	S. S.	Union.	Knoxville, Tenn.	Dec. 10, 1887	72
Timothy Hill, D.D.	S. M.	Kansas City.	Kansas City, Mo.	May 21, 1887	68
Roswell D. Hitchcock, D.D., LL.D.	Prof.	New York.	Somerset, Mass.	June 16, 1887	70
William Hogarth, D.D.	P.Em.	Geneva.	Avon Springs, N. Y.	Aug. 18, 1887	73
Edward Hopper, D.D.	P.	New York.	New York, N. Y.	April 23, 1888	72
Isaac Thomas Holt.	P.	Fort Wayne.	Decatur, Ind.	Feb. 12, 1888	30
George L. Hovey.	H. R.	Monmouth.	Lakewood, N. J.	Aug. 19, 1887	78
Hiram R. Howe.	H. R.	Portsmouth.	Pine Grove, N. J.	Feb. 11, 1888	90
Samuel N. Howell.	W. C.	Boston.	Watertown, Mass.	Feb. 24, 1888	70
Alexander S. Hoyt.	P.	Rochester.	Ogden, N. Y.	Mar. 25, 1888	48
John B. Hubbard, M.D.	H. R.	Schuyler.	Clayton, Ill.	Mar. 26, 1888	88
Edward P. Humphrey, D.D., LL.D.	P.Em.	Louisville.	Louisville, Ky.	Dec. 9, 1887	79
David Lathrop Hunn.	H. R.	Rochester.	Buffalo, N. Y.	Jan. 29, 1888	98
Vincent Hurtado.	W. C.	City of Mexico.	Merida, Yucatan.	June 8, 1887	40
Ralston D. Irwin.	F. M.	Winona.	Jetmore, Kansas.	Feb. 9, 1888	26
Samuel D'Carl Jackson, M.D.	S. S.	Sacramento.	San Francisco, Cal.	June 14, 1887	54
Timothy B. Jervis.	H. R.	Utica.	Rome, N. Y.	Aug. 7, 1887	78

Name.	Occupation.	Presbytery.	Place of Death.	Date of Death.	Age.
Ezra Jones.	H. R.	Geneva.	Phelps, N. Y.	May 4, 1888	83
Ephraim W. Kellogg.	H. R.	St. Lawrence.	Heuvelton, N. Y.	Oct. 10, 1887	76
Duncan Kennedy, D.D.	H. R.	Newark.	Bloomfield, N. J.	Dec. 30, 1887	78
Alexander L. Knox.	P. E.	Bloomington.	Hoopestown, Ill.	Oct. 12, 1887	76
Samuel P. Linn.	H. R.	Vincennes.	Washington, Pa.	July, 1887	45
Andrew Luce.	H. R.	Muncie.	Lagro, Ind.	Oct. 30, 1887	74
Ephraim K. Lynn.	H. R.	Neosho.	Carlyle, Kansas.	Nov., 1887	73
J. Lorenzo Lyons, D.D.	P. E.	East Florida.	Jacksonville, Florida.	March 1, 1888	64
John S. McConnell.	P.	Pittsburgh.	Canfield, N. J.	Oct. 29, 1887	54
James McDougall.	H. R.	Nassau.	Brooklyn, N. Y.	Mar. 24, 1888	83
George McKinley.	H. R.	Bloomington.	Champaign, Ill.	May 1, 1887	82
Silas McKinney.	W. C.	Cayuga.	Auburn, N. Y.	April 21, 1888	70
Malcom N. McLaren, D.D.	H. R.	Rochester.	Auburn, N. Y.	July 2, 1887	89
Benjamin F. McNeill.	W. C.	Rochester.	Adams, Mass.	Nov. 26, 1887	61
Samuel Mahaffey.	Ev.	St. Clairsville.	Washington, Ohio.	Nov. 17, 1887	71
Milton A. Mathes.	Prof.	Holston.	Washington Col., Tenn.	Mar. 12, 1888	42
Henry Matthews.	W. C.	Baltimore.	Glenwood, Md.	July, 1887	62
Samuel J. Miller.	H. R.	Chillicothe.	Washington C. H., Ohio.	Sept. 25, 1887	87
William F. Milliken.	P.	Neosho.	Carlyle, Kansas.	Sept. 4, 1887	64
John Mitchell.	S. S.	Mattoon.	Dudley, Ill.	Sept. 18, 1887	66
Gaylord L. More.	H. R.	New Castle.	Wilmington, Del.	Feb., 1888	76
Cesar Nichols.	W. C.	Transylvania.	Danville, Ky.	Aug. 12, 1887	74
Eugene Peck.	P.	Washington City.	Washington, D. C.	Mar. 15, 1888	48
John M. Peebles.	H. R.	Omaha.	Decatur, Neb.	July 30, 1887	63
Caleb J. Pitkin.	H. R.	Cleveland.	Vandalia, Ill.	June, 1886	75
Daniel Clarke Porter.	P.	Monmouth.	Mount Holly, N. J.	Aug. 11, 1887	38
Rufus Pratt.	H. R.	Boston.	Dorset, Vt.	Jan. 26, 1888	89
Israel Price.	H. R.	Steubenville.	Waynesburg, Ohio.	Nov. 27, 1887	67
Henry Pullan.	H. R.	Winnebago.	Milwaukee, Wis.	June 30, 1887	69
Hugh Reed.	H. R.	Neosho.	Richmond, Kansas.	Nov., 1887	71
Robert Rudd.	H. R.	Cairo.	Tamaroa, Ill.	Sept. 27, 1887	75
Edgar Webster Russell.	P.	Chester.	Nottingham, Pa.	Aug. 2, 1887	27
Arthur W. Sandford.	Ev.	Detroit.	Detroit, Mich.	Nov. 28, 1887	76
George Saul.	H. R.	New York.	New York, N. Y.	Sept. 17, 1886	81
Solomon R. Schofield.	P.	Westminster.	Strasburg, Pa.	Mar. 19, 1888	72
Alden Scovel.	H. R.	Bloomington.	Near Chicago, Ill.	July 16, 1887	87
Hiram Smith.	H. R.	Monroe.	Hillsdale, Mich.	July 28, 1887	88
Melville Smith.	S. S.	Boston.	Danvers, Mass.	Aug. 11, 1887	50
James J. Smyth.	H. R.	New Castle.	Salisbury, Md.	March 6, 1888	71
Elliott Elisha Swift, D.D.	P.	Allegheny.	Allegheny, Pa.	Nov. 30, 1887	63
Chauncey P. Taylor.	P.	Emporia.	Conway, Kansas.	March 6, 1888	66
John U. Tschudi.	W. C.	Hudson.	Warrensville, N. J.	May 17, 1887	70
Simon G. Visscher.	Licen.	Utica.	Rome, N. Y.	Dec. 24, 1887	60
John C. Wagaman.	Ev.	Cairo.	Nashville, Ill.	April 15, 1888	72
David M. Wilson.	S. S.	Kingston.	Spring City, Tenn.	Sept. 24, 1887	68

The spirits of the mighty dead, whose achievements we have rehearsed, seem to hover around us and to join in our songs of thanksgiving. For amidst the entrancing splendors of Paradise they cannot have lost the memories of the church to which they consecrated their earthly lives, or have lost their interest in its welfare. Nor shall we be forgetful of our spiritual lineage if, by the grace of God, we reach that "general assembly of the first-born" upon the glassy sea of crystal and of gold. Heaven destroys no identity, breaks no ties, dissolves no kinships.—*T. L. Cuyler, D.D.*

The character and fate of that stupendous future that now confronts our thoughts lies in other hands than ours; our responsibilities will have been met and our duties will have been discharged, when into the custody of that future we shall have passed this present, not only unbetrayed, undamaged, uncrippled, but nerved up to a higher and holier tension, fervid with a warmer zeal, purposes more rigorously girded, momentum harder to be resisted, and all baptized with tears of gratitude, enveloped in clouds of prayer and sanctified by a consecration higher and more entire. Amen and amen.—*W. P. Breed, D.D.*

TEMPERANCE.

The one hundredth General Assembly adopted the following resolutions on the recommendation of the proper committee. There was entire unanimity of opinion upon all except the second. To some this seemed a prescribing of a term of communion for which the Assembly has not authority. We never heard a finer specimen of clear statement and of Christian courtesy in debate than was given by Drs. Crosby and Patterson on the opposite sides of this question. Dr. Patterson's view prevailed.

1. That this Assembly emphatically reiterates the deliverances of all former Assemblies concerning the terrible evil, sin and crime resulting from intemperance and the liquor traffic; and, while disclaiming all connection with or relation to political action or measures, would declare itself unequivocally in favor of the entire suppression of the traffic in intoxicating liquors as a beverage; and that it is the duty of all Christian men and women to use every legitimate means to accomplish this result.

2. That this Assembly enjoins upon all our sessions carefully to guard the purity of the church against the admission of those to her membership who are engaged in the manufacture or sale of intoxicating liquors for drinking purposes.

3. That this Assembly rejoices in the great work being done by Christian women to promote the cause of temperance, and bids them Godspeed in their endeavors to remove the curse of intemperance from the land.

4. That the Assembly, believing that ignorance is largely the mother of vice, commends the effort now being made in many states to educate our youth in the knowledge of the effects of alcohol upon the human system.

5. That the Assembly views with shame, horror and apprehension the progress of this traffic by civilized nations with ignorant and heathen lands; that the Assembly will unite, as far as possible, with other churches in an effort to induce Christian governments to abolish and prevent the horrible practice of carrying intoxicants into the uncivilized nations of the world; and that a committee be appointed to lay this whole matter before his Excellency the President of the United States, with the request that he will present the facts to Congress, and ask that such steps may be taken, with the least possible delay, as will free us as a Christian nation from all complicity with this ruinous traffic, especially as regards the treaty concerning the Free Congo State.

[We have received the following, in the *Free Church of Scotland Monthly*, with the request of the writer of it for its publication in THE CHURCH AT HOME AND ABROAD. America is hand in hand with Scotland in the effort to bless France with the gospel.—ED.]

The *Societe Evangelique de France*, the oldest French home mission, has its name inseparably connected with F. Monod, Fisch, and other revival men. It is entirely supported by voluntary contributions. Its sphere of labor is among the most ignorant and superstitious parts of Roman Catholic or unbelieving France. Last year 40 agents (pastors, evangelists, teachers, etc.) worked under its superintendence. Through their efforts the gospel is preached more or less regularly in 82 places; 465 places were occasionally visited last year.

In the Cantal, at A——, a Bible woman has been doing a very remarkable work, having in the space of little more than a year gathered around her, or rather around the Bible, 35 to 40 women, come out of the fetters of Romanism. Near P——, in the Poitou, several goodly congregations could be organized if funds permitted to secure the services of an evangelist who is ready to undertake the task.

The steady labors of the society's agents, not sowing only but also ploughing, are most productive in obtaining permanent results. The political state of France, the state of morals, and that of the public mind, make such evangelistic continuous work absolutely necessary.

Owing to the severe winter and to the distressing state of affairs, misery is great in many of the society's stations.—I pray you to believe me, dear sir, yours truly,

H. MOURON.

In order to make the contents of our pages available for study and use in preparation for the monthly concert, it is necessary to issue it on the 20th of the month preceding the date which it bears—the July number, for example, on June 20. The treasurers of the boards cannot report their receipts for May until after June 1. It has been found impossible for them to reach this office until all the pages of the July number preceding those reserved for receipts are cast. Thus it is impossible to know seasonably how many pages should be reserved for this use. For these reasons we have decided to print the receipts one month later; that is, the receipts of April are in this July number, those of June will be in the August number, those of July in the September number, and so on hereafter.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic;* Churches in Roman.

☞ It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g., Pastor, Treasurer, Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR HOME MISSIONS, APRIL, 1888.

ATLANTIC.—*East Florida* — Hawthorne, 5; Palmer, 2; Waldo, 5. *Knox*—Medway, 2. *South Florida*—Higley, 25; Lakeland, 6. 45 00

BALTIMORE. — *Baltimore* — Baltimore 2d, 50; Lafayette Sq. sab-sch., 10. *New Castle*—Church Hill, 6; New Castle 1st, a lady, 10; Port Penn sab-sch., 11 51; Zion, 25. *Washington City* — Washington 1st sab-sch., 164; New York Ave. Y. M. S., 34. 310 51

CATAWBA.—*Yadkin*—Statesville 2d and Cameron, 3 23

CHINA.—*Peking*—Peking 2d, 35 00

COLORADO. — *Boulder*—Valmont, 1 11. *Gunnison*—Aspen, 15. *Santa Fé*—Capuline, 1. 17 11

COLUMBIA.—*East Oregon*—Pendleton, 3 35. *Oregon*—Portland St. John's, 8. *Puget Sound*—Tacoma sab-sch., 6 01. 17 36

DAKOTA.—*Aberdeen* — Doland, 2. *Central Dakota*—Blunt W. M. S., 7 15; Brookings (sab-sch., 4 51), 10 37. *Southern Dakota*—Tyndall, 3. 22 52

ILLINOIS.—*Alton*—Hillsboro', 25. *Bloomington*—Bloomington 1st sab-sch., 12; Minonk, 10 cts. *Chicago*—Englewood, 66; Maywood, 20; Normal Park, 10 03; Pullman sab-sch., 10 13; "A friend," 42 81. *Freeport*—Galena South sab-sch., 23 75; Marengo, 10 25; Ridgefield, 10. *Mattoon*—Mattoon, 12; Milton, 4; Pana (sab-sch., 5), 6 26; Shelbyville, 15: Tower Hill, 5; West Okaw sab-sch., 4 24. *Ottawa*—Au Sable Grove, 5; Earlville, 5. *Peoria*—Princeville (sab-sch., 6), 27 90. *Rock River*—Milan sab-sch., 8 25; Millersburg sab-sch., 10; Morrison sab-sch., 7 80; Norwood (W. M. S., 15 33, sab-sch., 7 35), 36; Rock Island Central, 18 28; Woodhull, 8 50. *Schuyler*—Brooklyn, 5; Huntsville, 5; Monmouth sab-sch., 15. *Springfield*—North Sangamon, 13; Springfield 2d, a member, 114. 555 30

INDIANA.—*Crawfordsville*—Bethel, 2. *Indianapolis*—Bainbridge, 5; Indianapolis 7th, 5 48; Southport, 4. *Logansport*—Monticello, 64 50; Plymouth, 3 33. *Muncie*—New Cumberland, 4; Noblesville, 12; Wabash, 7 50. *New Albany*—Leavenworth, 3; North Vernon, 1 85; Seymour, 4. *Vincennes*—Upper Indiana, 7 85. *White Water*—College Corner, 3; Liberty, 11 35. 138 86

IOWA.—*Cedar Rapids*—Delmar, 2; Elwood, 2; Marion (sab-sch., 8), 48. *Council Bluffs*—Villisca, 6 05. *Des Moines*—Minburn, 3 50. *Dubuque*—Dyersville, 2; Manchester, 9 03. *Fort Dodge*—Bethel, 2; Hosper's, 5; Lemors, a member, 10. *Iowa*—Burlington 1st, 11 32; Keokuk Westminster, 21 62; Middletown, 14 90; Oakland, 3 75; Wapella, 6 70; Winfield, 5. *Iowa City*—Mt. Union, 2; Scott sab-sch., 4; Summit sab-sch. infant class, 1 80. *Waterloo*—Dows, 4. 164 67

KANSAS.—*Emporia*—Quenemo, 6 68; Wellington, 36 29; Wichita, 149 80; Winfield sab-sch., 30. *Highland*—Highland, 19 50; Marysville North, 3. *Larned*—Galva, 3 32. *Neosho*—Yates Centre, 3 10. *Solomon*—Mllo, 1; Saltville, 2. *Topeka*—Adrian, 2; Clay Centre, 12 48; High Prairie, 11; Mulberry Creek Ger., 4 25; Perry, 3 30; Riley Centre Ger., 7; Sharon, 5 50; Keene Station, 3. 303 22

KENTUCKY.—*Ebenezer*—Augusta, 6 90. *Louisville*—Kuttawa, 2; Shelbyville 1st, 14. *Transylvania*—Harrodsburg, 25. 47 90

MICHIGAN.—*Detroit*—Detroit Memorial, 39 65; Trumbull Ave., 9 65. *Grand Rapids*—Cadillac sab-sch., 10; Grand Rapids Westminster, 20 65; Ionia, 23 87; Ludington, I. H. McCollum, 1; Muir, 2. *Kalamazoo*—Niles, 94. *Lansing*—Sunfield, 5. *Monroe*—Dover, 7. 212 82

MINNESOTA.—*Mankato*—St. James, 1; Westminster, 43 46. *St. Paul*—Red Wing sab-sch., 30. *Winona*—Chatfield, 12 36; Owatonna, 6 35. 98 17

MISSOURI.—*Kansas City*—Kansas City 4th, 10. *Ozark*—Springfield 2d, 5. *Palmyra*—Bevier, 3; Moberly, 10; New Providence, 5; Salem, 5. *Platte*—Bethel, 1; Lincoln, 2; Maryville, 72 45; Tina, 2 20. 115 65

NEBRASKA.—*Omaha*—Marietta, 2 23; Omaha 2d, 13; West Hamilton St., 50 cts. 15 73

NEW JERSEY.—*Corisco*—Evune, 1; Gaboon, 22; Ogove, 1; Corisco, 2; Batanga, 1. *Elizabeth*—Bethlehem sab-sch., 8; Cranford sab-sch., 65; Dunellen, 3 19; Liberty Corner, 10; Springfield, 25. *Jersey City*—Hoboken 1st, 5; Paterson 2d sab-sch., 40. *Monmouth*—Englishtown, 3; Holmanville, 5; Perrineville, 6. *Morris and Orange*—German Valley sab-sch., 10; South Orange, Mrs. Richardson, 60 cts.; Summit Central, 5. *Newark* — Newark Bethany, 3. *New Brunswick*—Princeton 1st, 29 54; Witherspoon St., 1; Trenton Bethany, 20. *Newton*—Belvidere 2d, 10; Hope, 5; Marksboro', 13; North Hardiston, 10. *West Jersey*—Bridgeton 1st, 100; 2d, 13 50; Clayton (sab-sch., 100), 110; Greenwich, 24 44; Millville (sab-sch., 99 04), 106 82; Pittsgrove, 8 24. 667 33

NEW YORK.—*Albany*—Ballston Spa sab-sch., 25; Gloversville, Hon. W. J. Heacock, 200; Sand Lake, 10; Saratoga Springs 2d, 6 25; West Troy, 5 67. *Binghamton*—Preble, 5; Windsor, 12. *Boston*—East Boston, 60. *Brooklyn*—Brooklyn 1st (M. C. C., 26 48), 951 48; Franklin Ave., 10; Green Ave., 13 87; Lafayette Ave. sab-sch., 200; Throop Ave., 56. *Buffalo*—Allegany, 5; Buffalo Bethany (sab-sch., 39), 114; Fredonia sab-sch., 68 09. *Cayuga*—Victory, 3. *Columbia*—Ashland, 5; Valatie, 5. *Genesee*—Leroy sab-sch., 67 58. *Geneva*—Canandaigua, 2 89; Penn Yan sab-sch., 33; Trumansburg (sab-sch., 15), 26 74. *Hudson*—Cochecton, 7 50; Haverstraw 1st sab-sch., 8. *Long Island*—Bridgehampton, 16; Selden, 2; Shelter Island (sab-sch., 9), 27. *Lyons*—Galen, 16 47; Marion, 2 90. *New York*—New York Canal St., 30; Phillips, 40; University Place, part, 7957 69. *Niagara* — Albion (interest on Hart Fund, 120), 163 13; Lockport 1st, sab-sch., 50; Lyndonville (sab-sch., 10), 18; Wilson (sab-sch., 10), 17. *North River*—Cold Spring, 43; Kingston, 14 25; Pine Plains (sab-sch., 11 36), 20 36; Pleasant Plains sab-sch., 7; Rondout sab-sch., 18 83. *Otsego*—East Guilford, 6 20; Laurens, 2. *Rochester*—Rochester 1st, 5; Emmanuel, 5 27. *St. Lawrence*—Chaumont, 11 97; Theresa, 5 46. *Steuben*—Prattsburg, 11; Wheeler, 2; Cuba, 9. *Syracuse*—Collamer, 3; Constantia, 2; Hannibal, 2. *Troy*—Hoosick Falls sab-sch., 14 36; North Granville, 26 17; Schaghticoke sab-sch., 8 29; Warrensburg sab-sch., 1 50. *Utica*—Kirkland (sab-sch., 5), 20; Norwich Corners, 3. *Westchester*—Yonkers Dayspring, 30. 10,512 92

NORTH DAKOTA.—*Bismarck*—Sterling, 8. *Fargo*—Jamestown, 5 42. 13 42

OHIO.—*Athens*—Athens (sab-sch., 25), 93; Middleport, 15; Pleasant Grove, 3. *Bellefontaine* — West Liberty sab-sch., 8 72. *Chillicothe* — Belfast, 6; Chillicothe Memorial, 2 36; Concord, 3; Frankfort, 10; Greenland, 1; Marshall, 4; Washington C. H., 12 62. *Cincinnati*—Cincinnati 4th, 10; 6th sab-sch., 125; Mt. Auburn sab-sch., 88; Clifton, 9 64; Loveland sab-sch., 81 57; Monterey, 4; Mt. Carmel sab-sch., 18; Linwood Calvary, 20. *Cleveland*—Cleveland Woodland Ave., 229 17; Independence, 5; Rome, 6. *Columbus*—Circleville, 20 30; Columbus Westminster sab-sch., 2 90. *Dayton*—

Greenville, 12 48; Middletown sab-sch., 51 64; New Paris, ?; Osborn, 3 70; Piqua, 56 10; Riley, 2; Yellow Springs (sab-sch., 4 70), 110 35. *Lima*—Blanchard, 20; Columbus Grove, 6; McComb, 20; Sidney, 50. *Mahoning*—Brookfield, 2; Coitsville, 7 86; Vienna, 3; Youngstown 1st (John C. Wick, 500), 574 49. *Maumee*—Paulding, 2 19. *St. Clairsville*—Barnesville sab-sch., 7 45; St. Clairsville sab-sch., 4. *Steubenville*—Carrollton sab-sch., 20; Centre, 3; Dennison, 16; Harlem, Mrs. Mary Van Horn, 1000; Madison, 5; Pleasant Hill, 2 87; Salineville, 24. *Wooster*—Ashland, 18 25; Blooming Grove, 2; Clear Fork, 3; Congress sab-sch., 6 70; Hayesville, 5; Jackson, 14; Wayne, 6 50. *Zanesville*—Fairmount, 4; Newark 1st, 20; Uniontown, 2; Zanesville 2d, 146 04. 3011 59

PACIFIC.—*Benicia*—Santa Rosa sab-sch., 5; St. Helena (sab-sch., 5), 17; Two Rocks sab-sch., 5; Ukiah, 2. *Los Angeles*—Anaheim 1st, 10; Arlington sab-sch., 53 41; Crescenta, 4 35; Santa Barbara sab-sch., 20. *Sacramento*—Colusa, 6. *San Francisco*—Alameda, 34 10; Brooklyn, 20; Oakland 1st, 164; San Francisco Howard, 30. *San José*—Hollister, 2; Menlo Park, 20. *Stockton*—Merced, 9. 401 86

PENNSYLVANIA.—*Allegheny*—Industry, 3; New Salem, 13; Pine Creek 2d, 5; Millvale, 5. *Blairsville*—Black Lick, 11 31; Centreville sab-sch., 8 85; Derry (sab-sch., 7), 20 50; Johnstown, 68 88; Livermore sab-sch., 10 50; Plum Creek sab-sch., 10; Turtle Creek, 3 30. *Butler*—Buffalo sab-sch., 6; Clintonville, 15; Middlesex, 8; New Hope, 4 45; North Washington sab-sch., 10. *Carlisle*—Rocky Spring, 10; Shippensburg, Miss Theresa Duncan, 50; Upper Path Valley, 10; Waynesboro', 24 55. *Chester*—Chester 2d, 6; Kennett Square, 3; Media sab-sch., 25; Ridley Park, 41 69. *Clarion*—East Brady, 3; Oil City 2d, 2 29; Ridgway sab-sch., 6; Tionesta, 2 50; Worthville, 3. *Erie*—Cambridge, 7; Erie Central, 25; Georgetown, 5; Gravel Run, 9; Harbor Creek, 2; Utica, 4 50. *Huntingdon*—Bellefonte sab-sch., 16 89; Curwensville, 10 16; Duncansville, 25; Houtzdale, 12 31; Lewistown sab-sch., infant department, 8; Lick Run, 4; Lower Spruce Creek sab-sch., 15 75; Milesburg, 2; Spring Creek, 29. *Kittanning*—Clarksburg (sab-sch., 2), 37; Ebenezer (sab-sch., 16), 40; Mahoning, 4; Midway, 2; Mt. Pleasant, 3; Rayne, 1; Rockbridge, 2; West Glade Run, 5. *Lackawanna*—Gibson, 3; Mt. Pleasant, 10; Nicholson, 7; Pittston, 20; Plains, 8; Scranton 2d sab-sch., 100; Unionddale, 7; Warren, 3; West Pittston, 298; Wilkesbarre Covenant, 2; Memorial, 97 51. *Lehigh*—Allentown, 86 62; Lock Ridge, 2; Pen Argyle, 5; Pottsville 2d, 74 50. *Northumberland*—Emporium, 12; New Columbia, 3; Orangeville sab-sch., 3 33; Williamsport 1st sab-sch., 75. *Philadelphia*—Philadelphia 3d sab-sch., 46 05; 4th, 18; Bethany, Pastor's Jubilee Fund, 66 68; South, 51; Southwark 1st, 5. *Philadelphia Central*—Philadelphia Cohocksink sab-sch., 13 40; Gaston sab-sch., 22 50; West Arch St., 740 19. *Philadelphia North*—Disston Memorial, 10; Eddington, 40; Leidytown, 2; Norristown 2d, 15. *Pittsburgh*—Amity, 15; Birmingham, 4; Mt. Pisgah, 5; North Branch, 3; Pittsburgh 2d sab-sch., 54 48; 6th, 5; 7th, 17; 8th, 5 50; Grace Memorial, 4; Shady Side sab-sch., 80; Wilkinsburg sab-sch., 50. *Redstone*—Belle Vernon, 12 69; George's Creek, 18; Greensboro', 2; McKeesport, 64 33; Rehoboth, a member, 1. *Shenango*—Sharpsville (sab-sch., 9), 13: Transfer, 1 78. *Washington*—Allen Grove, 4; Mill Creek, 18; Washington 1st, 55 86; Wheeling 2d, 72 16. *Westminster*—Bellevue, 10; Omitted in publishing March receipts—Lebanon 4th St., 100. 3022 01

TENNESSEE.—*Holston*—Elizabethton, 1 50. *Kingston*—Chattanooga 2d, 22 85. *Union*—Tabor, 7. 31 35

TEXAS.—*North Texas*—Adora, 2; Bowie, 2; Saint Joe, 2; Wichita Falls, 5. *Trinity*—Terrell, 10. 21 00

UTAH.—*Montana*—Great Falls, 7 00

WISCONSIN.—*Chippewa*—Chippewa Falls, 11. *La Crosse*—Galesville (sab-sch., 1 24), 6 64. *Lake Superior*—Menominee, 2; Oconto (sab-sch., 28 25), 54 25; Sault Ste. Marie, 8 08. *Milwaukee*—Ottawa, 1 18. *Winnebago*—Oshkosh, 8; Wausau, 32 25. 123 40

Woman's Executive Committee of Home Missions..... 3,500 00

Total received from churches April, 1888..... $23,414 98

LEGACIES.

Legacy of Henry C. Weston, dec'd, late of Lena, Ill., 50; Elizabeth Briant, dec'd, late of Mt. Carmel, Ind., 800; Sarah B. Majors, dec'd, late of Carlisle, Pa., 186 42; James E. Brown, dec'd, late of Kittanning, Pa., 1116 54; Ferdinand D. Beebee, dec'd, late of Brockport, N. Y., in part, 615; Samuel D. Powell, dec'd, late of Norristown, Pa., 1000; Amelia Kurtz, dec'd, late of York, Pa., 237 50; Catharine Kurtz, dec'd, late of York, Pa., 237 50..... 4,242 96

MISCELLANEOUS.

B. F. Felt, Galena, Ill., 100; Mrs. A. L. Hubbell, Goshen, Ind., 2; "A. M. S.," 1; A brother in Christ, 5; Dr. Alexander Guy, Oxford, O., 100; A friend of missions, 3000; W. S. S., 10; E. O. Emerson, Titusville, Pa., 500; Society of Inquiry of Lane Theol. Sem'ry, 7 26; S. Aten, Nevada, O., 3; Henry M. Trippe, East Orange, N. J., 1; Mrs. Julia C. Mears, New Paris, O., 5; Wm. N. Ellis, Corinne, Utah, 2; Mrs. A. H. Kellogg, Ableman, Wis., 5; John J. Tucker, N. Y., 65 61; Kirkwood Seminary, 8 10; Mrs. O. P. Reeder, Edinboro', Pa., 1; Mrs. M. J. Reeder, Edinboro', Pa., 2; Rev. T. Williston, Ashland, N. Y., 4; From a Presbyterian, Philadelphia, Pa., 1; "Widow's Mite," 2 50; C., Pa., 9; R. T. Parsons, Los Angeles, Cal., 5; Interest on Patterson Estate, 130 70; Permanent Fund, 30; John C. Green Fund, 250..... 4,250 17

Total received for Home Missions in April, 1888..... $31,908 06

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Ave., New York.

RECEIPTS FOR CENTENARY FUND, APRIL, 1888.

Troy—Woodside, 2. *Newton*—Yellow Frame, 50. *Bellefontaine*—Zanesfield, 50 cts.; Bellefontaine, 50 cts. *Zanesville*—Muskingum, 23. *Springfield*—Springfield 2d, 60. *Huntingdon*—Logan's Valley, Mrs. F. W. Shaffer and children, 2 25. *Peoria*—Prospect, 8 50. *Redstone*—New Providence, 13 35. *Washington*—Wheeling 1st sab-sch., 25. *Washington City*—Washington New York Ave., 514 75; Robert W. Burnet, East Walnut Hills, Cincinnati, O., 50.

Total received for Centenary Fund, April, 1888..... $754 85

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Ave., New York.

RECEIPTS FOR SUSTENTATION, APRIL, 1888.

BALTIMORE.—*Baltimore*—Baltimore Light St., 4; Emmittsburg, 22 26; Govanstown, 5. *New Castle*—St. George's, 1; Port Penn, 3 90; Zion, 3. 39 20

CHINA.—*Peking*—Peking 2d, 4 00

COLORADO.—*Boulder*—Valmont, 4 cts. *Denver*—Denver Capitol Ave., 5. 5 04

COLUMBIA.—*East Oregon*—Baker City, 1. *Oregon*—Portland Calvary, 20. 21 00

ILLINOIS.—*Mattoon*—Mattoon, 1; Pana, 1 ct. *Ottawa*—Aurora 1st, 2; Au Sable Grove, 2 50. *Peoria*—Elmira, 9 50. *Rock River*—Centre, 7 15; Peniel, 4; Princeton, 13 25; Rock Island Broadway, 4 75; Garden Plain, 1; Newton, 1; Edington, 7 25; Norwood, Rev. L. Jones, 2. *Schuyler*—Elvaston, 1. *Springfield*—North Sangamon, 2. 58 41

INDIANA.—*Crawfordsville*—Bethany, 11 53. *Indianapolis*—Hopewell, 19; Southport, 1; Indianapolis 7th, 9 50. *Logansport*—Union, 1 50; Crown Point, 1; Logansport 1st, 5. *Muncie*—Noblesville, 2. *New Albany*—Mitchell, 2; Seymour, 1. *White Water*—College Corner, 2. 55 53

IOWA.—*Cedar Rapids*—Marion (sab-sch., 2 55), 16 63. Clarence, 1. *Des Moines*—Des Moines Central, 3. *Iowa*—Keokuk Westminster, 66 cts.; Burlington 1st, 38 cts. 21 67

KANSAS.—*Emporia*—Union, 1. *Larned*—Spearville, 2 75. *Solomon*—Carlton, 1. 4 75

KENTUCKY.—*Louisville*—Pewee Valley, 5 00

MINNESOTA.—*St. Paul*—Minneapolis Stewart Memorial, 1; St. Paul Goodrich Ave., 16 97; 9th, 1; Central, 32 43; Oak Grove, 2; Red Wing, 84 cts.; Winsted, 1. 55 24

MISSOURI.—*Kansas City*—Holden, 6 35. *Ozark*—Springfield 2d, 2 60. *Palmyra*—Hannibal 1st, 5. 13 95

NEBRASKA.—*Omaha*—Black Bird Hills, 1; Bellevue 1st, 5; Omaha Hamilton St., 3. 9 00

NEW JERSEY.—*Corisco*—Gaboon, 7; Corisco, 2; Batanga, 1; Evune, 1; Ogove, 1. *Monmouth*—Mt. Holly, 5. *Morris and Orange*—Schooley's Mountain, 1; South Orange, Mrs. Richardson, 2 cts. *Newark*—Newark Bethany, 2. *West Jersey*—Clayton, 10. 30 02

NORTH DAKOTA.—*Pembina*—Grand Forks, 5 00

OHIO.—*Cleveland*—Cleveland Woodland Ave., 20. *Columbus*—Columbus Westminster sab-sch., 2 34. *Dayton*—Dayton Park, 5; Memorial, 7 47; Franklin, 2; New Jersey, 4; Reiley, 1; Greenville, 42 cts. *Huron*—Fostoria, 5; Sandusky 1st, 8 10. *Mahoning*—Beloit, 1; Brookfield, 1; Vienna, 1. *St.*

Clairsville—Barnesville, 5; Bellaire 1st, 19; Kirkwood, 11 39; Short Creek, 5. *Steubenville*—Pleasant Hill, 72 cts. *Wooster*—Doylestown, 5; Holmesville, 5; Marshallville, 1; Mansfield 1st, 10. 120 44

PACIFIC.—*Benicia*—St. Helena, 5; Two Rocks, 5. *Los Angeles*—Los Angeles Boyle Heights, 7. *Sacramento*—Placerville, 2. *San Francisco*—Berkeley, 6. *Stockton*—Merced, 1. 26 00

PENNSYLVANIA.—*Butler*—Clintonville, 6. *Carlisle*—Steelton 1st, 4; Waynesboro', 25 cts. *Chester*—Marple, 6 25; Fairview, 3. *Clarion*—Licking, 5; Oil City 2d, 11 cts.; West Millville, 2. *Erie*—Erie Park, 10. *Huntingdon*—Houtzdale, 41 cts. *Kittanning*—Rayne, 1; Parker City, 5; Jacksonville, 3. *Lackawanna*—Plains, 1; Orwell, 1 59. *Northumberland*—New Berlin, 3; Buffalo, 2 38; Montgomery, 2. *Pittsburgh*—Shady Side, 20. *Shenango*—Sharpsville, 3; Erwin, 30; New Castle 1st, 21 94; Clarksville, 13 80. *Washington*—Upper Buffalo, 16 57; Allen Grove, 2. 163 30

TENNESSEE.—*Union*—Tabor, 1 00

WISCONSIN.—*La Crosse*—Neillsville, 1. *Lake Superior*—Florence, 7. *Milwaukee*—Ottawa 1st, 4 cts. 8 04

Total received for Sustentation, April, 1888..... $646 55

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Ave., New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, APRIL, 1888.

Albany—Northampton, 1 40; Northville, 2; Albany West End, 25; Gloversville, 65. *Binghamton*—Preble, 3. *Cayuga*—Auburn Central, 30 38; Genoa 1st, 16. *Chemung*—Elmira 1st, 80; Lake St., 66; Watkins 1st, 50. *Columbia*—Hillsdale, 5. *Geneva*—Waterloo, 20; Manchester, 2. *Hudson*—Goshen, 5; Montgomery, 5; Haverstraw 1st, 13 90; Milford, 14 75; Unionville, 2; Cochecton, 3; Washingtonville, 3 44. *Long Island*—Mattituck, 20; Shelter Island sab-sch., 5. *Lyons*—Wolcott 1st, 40. *Nassau*—Melville, 1. *Niagara*—Lockport 2d Ward, 1; Lyndonville, 4. *North River*—Newburg 1st, 24; Union, 26. *Otsego*—Stamford 1st, 20 36. *St. Lawrence*—Watertown 1st, 4. *Steuben*—Plattsburg, 3. *Syracuse*—Liverpool, 50 cts.; Onondaga Valley, 14; Cazenovia, 23 46. *Troy*—Whitehall, 15. *Utica*—Clayville, 13; Vernon Centre, 11 15; Holland Patent, 18. *Westchester*—Yorktown, 10.

Total received for New York Synodical Aid Fund, April, 1888..... $666 34

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS

WITHIN THE SYNOD OF NEW JERSEY, FROM JANUARY 1 TO MARCH 31, 1888.

Elizabeth—Elizabeth 1st, add'l, 81 78; Rahway 2d, 135; Metuchen, 30; Rahway 1st, add'l, 15; Pluckamin, 9 20; Elizabeth 2d sab-sch., 75; Elizabeth 3d, 20; Rahway Ger., 3; Perth Amboy, 50; Springfield, 30. 448 98

Jersey City—Rutherford, 103; Jersey City 2d, 20; Jersey City Scotch, 8; Norwood, 10; Paterson East Side, 10; Passaic sab-sch., 10 51; Paterson Westminster, 4; Weehawken, 3 25; Claremont, 12. 180 76

Monmouth—Riverton Calvary, 13 18; Burlington, 55 11; Ocean Beach, 7 20, sab-sch., 1; Barnegat, 3; Forked River, 4 40; Tom's River, 15; Long Branch Mission Band, 12; Jacksonville, 3 13. 114 02

Morris and Orange—Summit, add'l, 108 26; Chester, 10; Boonton, 30; Mt. Olive, 5; Dover, 68 68; Hanover, 38; Myersville, add'l, 2; Chatham, 55 50; Mendham 1st, add'l, 23 44. 340 88

Newark—Newark South Park, 91 30; Newark 3d, 149 74; Newark 1st Ger., 13 50; Newark Woodside, 8; Newark Calvary, 26; Newark 3d Ger., 15; Newark Plane St., 3. 306 54

New Brunswick—New Brunswick 2d, 25; Flemington, 75; Princeton 1st, 48 21; Dutch Neck, 35; Milford, 29; New Brunswick 1st, 34 48; Trenton 3d, 100; Hopewell, 6 25; Dayton, add'l, 15; Lambertville, 42; Frenchtown, 80; Amwell 1st (Reaville), 1, Miss. Band, 22; Ringoes Kirkpatrick Memorial, 3; Amwell United (Ringoes), 3; Trenton 5th, 7; Pennington, 10 57. 486 51

Newton—Delaware, 10; Hackettstown, add'l, 50; Phillipsburg 1st, 15; Phillipsburg Westminster, 13 71; Belvidere 1st, 70; Andover, 6 02; Harmony, 15 32; Oxford 2d (Oxford), 4; Greenwich, add'l, 10. 194 05

West Jersey—Deerfield, 35; Blackwoodtown, 32; West Bridgeton, 33; May's Landing, 4 80; Camden 2d, add'l, 20; Haddonfield, 25; Salem, 50; Fairfield, 20 36; Absecon sab-sch., 5; Elwood Brainerd, 14. 239 16

Miss J. Alexander,..... 100 00

F. L. Janeway, Esq..... 500 00

Received in three months..... $2910 90
Previously acknowledged..... 2162 34

Received since October 1, 1887..... $5073 24

ELMER EWING GREEN, *Treasurer*,
P. O. Box 183, Trenton, N. J.

RECEIPTS FOR SABBATH-SCHOOL WORK, MARCH, 1888.

ATLANTIC.—*Knox*—Macon Washington Ave. sab-sch., 3. *McClelland*—Calvary Chapel sab-sch., 1 30. *South Florida*—Eustis, 2. *Yadkin*—St. Paul sab-sch. (*c.*), 1. 7 30

BALTIMORE.—*Baltimore*—Baltimore 1st, 100; Baltimore 12th, 5; Baltimore Central (75 *c.*), 85 09; Baltimore Fulton Ave., 2; Baltimore Knox, 2; Baltimore La Fayette Square, 5; Frederick City, 9 25; Govanstown sab-sch., 5; Granite, 30 cts.; Mt. Paran, 30 cts.; New Windsor, 45 cts. *New Castle*—Elkton, 12; Newark, 5; Pencader, 5; Snow Hill, 1; White Clay Creek, 7 24. *Washington City*—Albright, 2; Balston, 5; Big Oak sab-sch., 1; Georgetown West St., 15; Hyattsville, 2 55; Manassas, 1; Russell Grove sab-sch. (*c.*), 5 14; Washington 6th, 10, sab-sch. (*c.*), 7 22; Washington Assembly (sab-sch., 10), 21; Washington Covenant, 20; Washington New York Ave., 109 25. 443 79

COLORADO.—*Boulder*—Boulder, 2; Fort Collins, 5; Longmont, 7; Timnath, 1 05; Valmont, 12 cts. *Denver*—Denver Westminster sab-sch. (*c.*), 5. *Pueblo*—Canon City, 38; Durango, 3; Elmoro, 2; Pueblo, 8. *Santa Fé*—Albuquerque sab-sch. (*c.*), 10; Las Cruces sab-sch., 2; Santa Fé sab-sch. (*c.*), 3; Taos, 2. 88 17

COLUMBIA.—*Idaho*—Joseph, 1. *Oregon*—Ashland, 2; Astoria, 3; Tualitin Plains, 3; Yaquinnah Bay, 3. *Puget Sound*—Snohomish City, 1. 13 00

DAKOTA.—*Central Dakota*—Altoona, 2; Artesian City sab-sch., 50 cts.; Miller, 2 75. *Dakota*—Yankton Agency, 1. *Southern Dakota*—Lennox 1st Ger., 4; Montrose sab-sch., 3; Parker sab-sch., 18 cts.; White Lake, 1. 14 43

ILLINOIS.—*Alton*—Bethel sab-sch. (*c.*), 3 10; Blair, 5 10; Collinsville, 5; Lebanon, 5; Raymond (sab-sch., 2 55), (*c.*), 6 25. *Bloomington*—Bloomington 2d sab-sch., 18; Onarga, 5. *Cairo*—Carbondale, 5; Enfield, 5; McLeansboro', 1; Tamaroa, 2 50. *Chicago*—Chicago 1st, 100; Chicago 2d, 24 50; Chicago 4th, 87 50; Joliet Central, 9; Lake Forest 1st, 118 88; Wheeling Ger. sab-sch., 4; Wilmington, 4 20. *Freeport*—Rockford 1st, 6. *Mattoon*—Mt. Olivet sab-sch., 2; Tower Hill, 2; Vandalia sab-sch. (*c.*), 20 46. *Ottawa*—Brookfield sab-sch. (*c.*), 4; Paw Paw, 2; Waltham, 2; Waterman, 8. *Peoria*—Farmington, 6; Peoria 1st, 11 93; Peoria Grace, 5 67; Prospect, 12. *Rock River*—Aledo, 1 75; Ashton, 2; Edgington sab-sch. (*c.*), 3 70; Franklin Grove, 1; Fulton, 1; Millerburgh sab-sch., 3. *Schuyler*—Liberty, 1. *Springfield*—Decatur, 10; Farmington, 3; Pisgah, 1 62; Unity, 52 cts.; Virginia, 5. 524 68

INDIANA.—*Crawfordsville*—Dayton, 3 50; Fowler, 1; Oxford, 1, sab-sch., 3. *Fort Wayne*—Auburn sab-sch., 2; Elkhart sab-sch. (*c.*), 14 19. *Indianapolis*—Carpentersville sab-sch. (*c.*), 2. *Logansport*—South Bend 2d, 1. *Muncie*—New Cumberland (sab-sch., 4 34), 9 34; Wabash, 72 cts. *New Albany*—Bedford sab-sch., 5; Leavenworth sab-sch. (*c.*), 14 85; Walnut Ridge, 1. *Vincennes*—Evansville Grace sab-sch., 6 46; Oakland City, 1; Terre Haute Moffat St. sab-sch., 3; Upper Indiana sab-sch., 2. 71 06

INDIAN TERRITORY.—*Choctaw*—San Bois, 3 65

IOWA.—*Cedar Rapids*—Anamosa sab-sch., 2 07; Wyoming, 1 62. *Council Bluffs*—Clarinda, 2 75; Creston, 3; Essex, 2 25; Malvern, 3 21; Marne sab-sch., 2 71; Menlo, 4; Mt. Ayr sab-sch., 2 (*c.*), 6; Red Oak sab-sch., 11 75; Shenandoah, 25 cts.; Woodbine, 1. *Des Moines*—Humeston, 75 cts.; Laurel, 1. *Dubuque*—Bethel (sab-sch., 2 50), 8; Dubuque Ger. sab-sch., 5; Hazleton, 2. *Fort Dodge*—Alta, 1; Churdan, 4; Meriden, 2; Spirit Lake, 2. *Iowa*—Keokuk Westminster sab-sch., 10 51; Mediapolis, 69 cts.; Middletown, 30 cts.; St. Peter's Evangelical, 3. *Iowa City*—Montezuma, 3 10; Unity, 2; Washington, 75 cts. *Waterloo*—Marshalltown, 3; Rock Creek Ger., 1; Waterloo, 3. 93 71

KANSAS.—*Emporia*—Arkansas City, 16; Caldwell, 4; Em-

poria Welsh, 3; Marion sab-sch., 30; Peotone, 1; Wellington, 2. *Highland*—Effingham, 1; Huron, 1; Lancaster, 2 15; Nortonville, 1 50. *Larned*—Great Bend, 1; Medicine Lodge, 1 20. *Neosho*—Coffeyville, 1; Princeton sab-sch. (*c.*), 2 89. *Osborne*—Grainfield, 1; Osborne, 2. *Solomon*—Abilene, 3; Belleville sab-sch. M. S., 7; Clyde, 4; Culver, 1; Salina sab-sch. (*c.*), 7; Solomon, 5. *Topeka*—Clinton, 3; Lawrence, 12 06; Leavenworth 1st sab-sch. (*c.*), 50. 162 90

KENTUCKY.—*Ebenezer*—Falmouth, 3; Maysville, 4 65; Mt. Sterling, 3 25; New Concord, 7. *Louisville*—Cloverport, 2; Louisville Knox sab-sch. (*c.*), 2; Princeton 1st, 2. *Transylvania*—Livingston, 1; Paint Lick, 7 50. 32 40

MICHIGAN.—*Detroit*—Detroit 3d Ave., 16; Detroit Central, 20; Detroit Jefferson Ave. sab-sch. (*c.*), 10. *Grand Rapids*—Crooked Lake sab-sch., 1; Grand Haven sab-sch. (*c.*), 10. *Lansing*—Homer sab-sch., 4; Lansing 1st, 1; Mason, 10; Tekonsha, 2 48. *Monroe*—Raisin, 2 57. *Saginaw*—Marlette 2d, 4; Morrice, 4; Verona sab-sch. (*c.*), 3. 88 05

MINNESOTA.—*Mankato*—Amboy, 5; Currie sab-sch. (*c.*), 1 82; Madelia, 4; Pipestone, 1; St. James, 3; Westminster, 13 84; Winnebago City, 1. *Red River*—Fergus Falls sab-sch. (*c.*), 3 21; Moorhead, 1 05. *St. Paul*—Duluth 2d, 1; Hastings, 2; Minneapolis 5th, 5; Minneapolis Westminster sab-sch., 10; Shakopee, 4; St. Cloud, 4 82; Tower, 2 75; Willmar, 1 61. 70 10

MISSOURI.—*Osage*—Kansas City 4th, 3; Kansas City 5th, 3 63; Knob Noster, 2; Sunny Side sab-sch. (*c.*), 2 30. *Palmyra*—Kirksville, 3. *Platte*—Graham, 1. *St. Louis*—Bethel Ger. sab-sch., 3; Bethlehem sab-sch., 6 25; Cote Brilliante, 25; Cuba, 2; Rolla 1st, 1; Salem Ger., 2; St. Louis 2d, 100; St. Louis Washington Av. 15; Webster Grove sab-sch., 23. 192 18

NEBRASKA.—*Hastings*—Hastings, 25; Republican City, 3. *Kearney*—Central City sab-sch. (*c.*), 3; Fullerton sab-sch. (*c.*), 7 25; Gibbon, 1; Shelton, 1 50; Wood River, 2. *Nebraska City*—Falls City, 3; Palmyra sab-sch. (*c.*), 2 75. 48 50

NEW JERSEY.—*Elizabeth*—Clinton, 15 14; Dunellen, 4; Elizabethport, 18 84; Pluckamin, 4 60; Rahway 1st, 9 11; Rahway 2d, 10; Roselle, 6 51. *Jersey City*—Jersey City 1st, 23 50; Jersey City Bergen 1st, 72 85; Jersey City Claremont, 5; Jersey City Scotch, 10; Norwood, 2 27; Paterson 1st, 2; Rutherford sab-sch., 28 74. *Monmouth*—Columbus (sab-sch., 12), 14; Cranbury 2d, 5; Matawan, 7 39; Ocean Beach (sab-sch., 5), 8; Oceanic, 7; Plattsburg, 1; Plumstead, 2 03; Providence, 3; Shrewsbury, 10; Tuckerton, 1 38; Whiting and Shamong, 1. *Morris and Orange*—Chatham sab-sch. (*c.*), 20 10; German Valley, 5; Hanover, 15; Madison, 2 13; Mine Hill, 3; Orange Bethel, 9 45; Parsippany, 6; South Orange, 9 99; St. Cloud, 4; Succasunna, 5 63; Whippany, 1. *Newark*—Montclair sab-sch. (*c.*), 100; Newark 1st Ger., 3; Newark 2d, 13 96; Newark 3d Ger., 5; Newark Calvary sab-sch., 25; Newark Park, 46 50. *New Brunswick*—Amwell 1st, 3; Dayton, 3 79; Frenchtown sab-sch., 9; Hamilton Square, 5; Hopewell, 3 60; Kingston, 13; Lawrenceville, 15; New Brunswick 1st sab-sch., 25; New Brunswick 2d, 5; Trenton 3d (sab-sch., 17), 37; Trenton Prospect St. sab-sch., 20. *Newton*—Asbury, 12; Branchville, 13; Deckertown, 4; Delaware, 3; Mansfield 2d, 2; New Hampton sab-sch. (*c.*), 5; Phillipsburg, 5; Wantage 2d (sab-sch., 8 25, *c.*), 13 25. *West Jersey*—Bridgeton mission sab-sch. (*c.*), 5; Cape Island, 11; Deerfield, 8; Gloucester City, 2; Wenonah, 25; Williamstown (sab-sch., 3 66), 3 66. 803 44

NEW YORK.—*Albany*—Albany 4th, 25; Albany 6th sab-sch., 7; Albany State St., 18 88; Amsterdam 1st, 3; Amsterdam 2d, 40; Greenbush sab-sch., 9 32; Jermain Memorial, 3 59; Johnstown, 15; Schenectady 1st mission sab-sch., 11; Schenectady East Ave., 5 47. *Binghamton*—Binghamton North, 2 80; Conklin, 3 90. *Boston*—Boston St. Andrews, 75 cts.; Lonsdale sab-sch. (*c.*), 3; Lowell, 5; Woonsocket, 2. *Brooklyn*—Brooklyn Ainslie St., 5; Brooklyn Cumberland St., 3; Brooklyn Memorial, 19 87; Brooklyn Siloam, 1; Brooklyn South 2d St. E. D. sab-sch., 10; Brooklyn 5th Ger., 3; East Williamsburg Ger., 2. *Buffalo*—Buffalo 1st, 20; Buffalo Bethany, 16; Buffalo Calvary, 15; Buffalo Westminster, 60 48; Ellicottville sab-sch. (*c.*), 7 50; Sherman, 10. *Cayuga*—Auburn Calvary, 5 11; Genoa 3d, 50 cts.; Port Byron sab-sch., 4. *Champlain*—Chateaugay sab-sch., 2 66. *Chemung*—Breesport sab-sch. (*c.*), 4 50; Elmira 1st sab-sch., 12 50; Elmira 1st ch., 7 34. *Columbia*—Valatie, 6. *Genesee*—Byron, 5; Perry, 10. *Geneva*—Penn Yan, 13; Waterloo sab-sch., 25. *Hudson*—Amity, 5; Clarkstown Ger., 2; Good Will, 1 68; Haverstraw Central, 10; Hempstead, 1; Monticello sab-sch. (*c.*), 3 37; Monroe, 5; Port Jervis, 10; Ramapo sab-sch., 30; Ridgebury, 20 cts.; Washingtonville 1st (sab-sch., 19 15), 29 15; Washingtonville 2d, 2 56; West Town, 2. *Long Island*—Bridgehampton sab-sch. (*c.*), 17; Greenport, 2 50; Sag Harbor, 10; Southampton, 9 72; West Hampton sab-sch., 25. *Lyons*—Wolcott 1st, 5 30. *Nassau*—Jamaica, 13 79; Springfield, 3. *New York*—New York 1st, 165 18; New York Brick Church Chapel, 8; New York Harlem, 5; New York Mount Washington, 21 15; New York Puritans, 23 37; New York Spring St., 5; New York Zion Ger., 4. *Niagara*—Niagara Falls ch. and sab-sch., 16. *North River*—Bethlehem, 12; Cornwall, 5 45; Milton sab-sch., 1; Westminster sab-sch., 11 82. *Otsego*—Colchester sab-sch. 3 11; Delhi 1st, 7; Delhi 2d, 5; Gilbertsville, 6; Milford, 6; Otego sab-sch. (*c.*), 1; Cooperstown, 13 92. *Rochester*—Avon, 1; Avon Central, 2; Brighton, 3 24; Caledonia sab-sch. (*c.*), 10; Geneseo 1st, 11 50; Geneseo Village, 30; Nunda, 3; Ogden, 2 24; Pittsford, 3; Rochester Central, 13 89; Rochester St. Peter's sab-sch., 19 40; Rochester St. Peter's ch., 10; Rochester Calvary, 2; Springwater, 2. *St. Lawrence*—Brownville, 1; Oswegatchie 1st sab-sch., 12. *Steuben*—Almond (*c.*), 7 80; Corning, 2 43; Hornellsville, 2 12; Howard sab-sch., 11 50; Jasper sab-sch., 5 39; Painted Post sab-sch., 20; Rushford, 2. *Syracuse*—Baldwinsville, 3 08; Canastota sab-sch., 10; Fayetteville, 2 01; Hannibal sab-sch., 5; Marcellus, 1 26; Oswego Grace, 12 18; Ridgeville, 2; Syracuse 1st Ward, 3; Syracuse Memorial, 5. *Troy*—Argyle, 2; Cambridge, 3 50; Cohoes, a member, 1000; North Grantville sab-sch., 10 86; Stillwater 1st sab-sch., 2; Troy 2d, 55 06; Troy 2d St., 97 04. *Utica*—Lowville, 5; Oneida, 10 75; West Camden, 3; Whitesboro' sab-sch. (*c.*), 10. *Westchester*—Darien sab-sch., 10; Darien ch., 6; Huguenot Memorial, 2; Katonah, 2; Port Chester, 1 15; South East, 4; West Farms, 1 21; Yonkers Dayspring, 5. 2389 07

NORTH DAKOTA.—*Bismarck*—Albert Barnes ch., 2. *Pembina*—Ardoch, 4 04; Bethel, 2; Elkmont, 2; Hamilton, 1; Inkster, 2; Mekinok sab-sch. (*c.*), 6 50; Osnabruck, 1. 20 54

OHIO.—*Athens*—McConnellsville sab-sch. (*c.*), 5; Middleport sab-sch. (*c.*), 5; New Plymouth sab-sch. (*c.*), 5. *Bellefontaine*—Galion, 3 50; Spring Hills, 44 cts.; Urbana sab-sch., 7 65; West Liberty, 27 cts. *Chillicothe*—Chillicothe 1st, 30. *Cincinnati*—Batavia, 2 50; Cincinnati 2d, 228 26; Cincinnati Central, 30 04; Cincinnati Poplar St., 3; Glendale, 15 70; Goshen, 1; Harrison sab-sch. (*c.*), 10; Morrow, 2; Reading and Lockland, 5 50; Somerset, 1. *Cleveland*—Akron, 3; Cleveland 1st, 51 39; Cleveland 2d, 95 40; Cleveland Beckwith, 7; Cleveland Case Ave., 58 33; Cleveland Miles Park, 7; Cleveland Wilson Ave., 4. *Columbus*—Columbus Westminster, 11. *Dayton*—Dayton 1st sab-sch., 15; Seven Mile, 5 05. *Lima*—Bluffton sab-sch. (*c.*), 9 35; Celina, 3; North Baltimore, 42 cts.; Shanes Crossing, 2 50. *Mahoning*—Champion, 2; East Palestine, 8; Hubbard, 2; Mineral Ridge, 2; Newton, 5; Niles, 4; North Benton, 6; Warren, 6 75. *Marion*—Chesterville sab-sch., 12 93. *Portsmouth*—Portsmouth 1st Ger., 4; Winchester, 2. *St. Clairsville*—Bellaire 2d, 9; Buffalo, 4 12; Coal Brook, 2 14; Farmington, 1 85; Nottingham, 13 34; St. Clairsville, 20. *Steubenville*—Bethesda, 2; Buchanan Chapel sab-sch., 2; Cross Creek, 3; New Philadelphia, 3; Oak Ridge, 4; Ridge, 1; Steubenville 2d sab-sch., 9 30; Yellow Creek, 3. *Wooster*—Holmesville, 3; Hopewell sab-sch. (*c.*), 14; Millersburg, 4 25; Orange, 2; Wayne, 1 31. *Zanesville*—Granville, 18 50; Keene sab-sch. (*c.*), 10; Pataskala, 2 70; Warsaw, 3. 813 99

PACIFIC.—*Benicia*—Arcata, 5; Petaluma, 5; Tomales, 1. *Los Angeles*—Glendale, 2 70. *Sacramento*—Bethel, 2; Carson City, 5; Chico, 7; Marysville sab-sch., 6 30; Modesto, 6; Red Bluff, 5; Sacramento 14th St., 1. *San Francisco*—San Francisco 1st, 10; San Francisco Howard, 15; West Berkeley sab-sch., 4 25. *San José*—Cayucas, 2 16; Gilroy, 5; Livermore sab-sch. (*c.*), 3. 85 41

PENNSYLVANIA.—*Allegheny*—Allegheny 1st Ger., 1 93; Bethel, 2; Cross Roads, 6 06; Glenshaw (sab-sch., 2 86), 9 93; Natrona, 2; Pleasant Hill, 1; Sharpsburg, 15 99. *Blairsville*—Congruity, 7 50. *Butler*—Centre, 1 54; Concord, 9 20; Grove City, 3 86; North Butler, 3 70. *Carlisle*—Chambersburg Central, 5 76; Duncannon, 5 80; Green Hill, 1; Harrisburg Market Sq., 31 27; Harrisburg 7th St., 10; Middle Spring, 15. *Chester*—Darby 1st, 1; Dilworthtown, 2; Cedar Grove sab-sch., 10; Marple sab-sch., 25; Middletown, 3; Toughkenamon sab-sch. (*c.*), 2. *Clarion*—Elkton, 16 37. *Erie*—Cochranton sab-sch. (*c.*), 15; Garland, 2 50; Pittsfield, 2 50; Union, 2; Waterford, 3. *Huntingdon*—Altoona 2d sab-sch., 7 82; Birmingham, 19 91; Bradford sab-sch., 31 34; Hollidaysburg, 36 85; Houtzdale sab-sch. (*c.*), 2 30; Lewistown, 5 70; Mapleton, 5; Martinsburg, 2; Mt. Union, 2. *Kittanning*—Bethel sab-sch., 2; Brady's Bend, 1; Cherry Run, 2; Crooked Creek, 2; Harmony, 2 22; Mechanicsburg, 2; Middle Creek, 2; Plumville, 3; Rural Valley, 5; Saltsburg, 18 97; Smicksburg, 1. *Lackawanna*—Franklin, 58 cts.; Hawley, 2; Langelyffe, 5; Nicholson sab-sch., 2 80; Scranton 1st, 90; Scranton 2d, 155 83; Shickshinny, 1; Wilkesbarre 1st sab-sch., 25 85; Wyoming sab-sch., 1 67. *Lehigh*—Catasauqua 1st, 10; Easton 1st, 24; Port Carbon, 10; Pottsville 1st, 7 25; Shawnee, 2; South Bethlehem, 1; Stroudsburg, 5; Weatherly, 10. *Northumberland*—Briar Creek, 1; Grove, 21 68; Lycoming, 6; Williamsport 1st, 10. *Philadelphia*—Philadelphia 1st, 185 80; Philadelphia 2d, 138 18; Philadelphia Greenwich, 10; Philadelphia Mariner's, 5 25; Philadelphia Tabernacle, 116 50. *Philadelphia Central*—Philadelphia Beacon, 5; Philadelphia Covenant, 12; Philadelphia Kensington, 13; Kensington 1st, Female Bible Class, 60, sab-sch., 200; Philadelphia Mantua 2d, 2; Philadelphia North, 22 20; Philadelphia Northminster ch., 38 78, sab-sch., 50; Philadelphia Patterson Memorial, 1; Philadelphia Susquehanna Ave., 10; Philadelphia Temple, 42; Philadelphia Trinity, 5; Philadelphia Tioga, 5. *Philadelphia North*—Frankford, 18 13; Huntingdon Valley, 10; Jeffersonville Central, 5; Lower Merion, 2; Mt. Airy, 8; Neshaminy Warwick, 20; New Hope Chapel

sab-sch. (*c.*), 7; Disston Memorial, 2. *Pittsburgh*—Bethany, 3; Cannonsburg (*c.*), 5; Chartiers, 3; Monongahela City, 25; Pittsburgh 1st sab-sch., 84 36; Pittsburgh Bellefield, 10; Pittsburgh Central, 6; Pittsburgh East Liberty, 11; Pittsburgh Lawrenceville, 8 50; Pittsburgh Shady Side, 12. *Redstone*—McClellandtown, 3; Mt. Vernon, 3. *Washington*—Bethlehem, 2 78; Frankfort, 5; Moundsville sab-sch., 15; New Cumberland, 20; Washington 2d, 18. *Westminster*—Lancaster Memorial, 1; Lebanon 4th St. sab-sch. (*c.*), 30; Stewartstown, 7; York Westminster, 8. *West Virginia*—Grafton, 5. 2043 66

TENNESSEE.—*Holston*—Jonesboro', 5; Mt. Bethel, 2; St. Marks sab-sch. (*c.*), 3. *Kingston*—Wartburg, 1. *Union*—Knoxville 2d, 9; Mt. Zion, 3. 23 00

TEXAS.—*Austin*—New Orleans Ger., 1; San Antonio Madison Sq., 3. *North Texas*—Gainesville sab-sch., 5; Seymour, 1 50; Throckmorton, 65 cts. 11 15

UTAH.—*Utah*—Ephraim, 6; Hyrum sab-sch., 2 20; Logan, 3; Manti, 8; Mt. Pleasant, 2; Richfield sab-sch., 4. *Wood River*—Franklin sab-sch. (*c.*), 4 80. 30 00

WISCONSIN.—*La Crosse*—Bangor, 1; West Salem, 3. *Lake Superior*—Detour sab-sch., 6 44; Ford River sab-sch., 4 50; St. Ignace, 4. *Madison*—Beloit Ger., 2; Madison 1st, 18 04; Poynette sab-sch. (*c.*), 8 34. *Winnebago*—Kesheha, 2; Stevens Point sab-sch., 6 04. 55 36

From the churches, March, 1888	$6,366 12
From the Sabbath-schools, March, 1888	1,763 42
Total from churches and sab-sch's, March, 1888	$8,129 54

MISCELLANEOUS.

C. S. Haines, Newark, N. J., 40; Rev. J. A. Nourse, Washington, D. C., 1; Rev. P. M. Bartlett, D.D., Maryville, Tenn., 4; Miss S. N. Sanford, Phila., 35 cts.: W. W. Sisson, Washburn, Iowa, 1; Rev. H. L. Janeway, Williamstown, N. J., 25; Pauline and Ethel Gifford, Hudson, N. Y., 2; Frank L. Janeway, Savannah, Ga., 282 75; Rev. W. L. Tarbet and wife, Ill., 1 86; C., Pa., 1; X., Los Angeles, 1; Interest, J. C. Green Fund, 242 50; A pastor, Pres. Nassau, 2 50; A. A. H., New York city, 25; Miss G. Holliday, missionary in Persia, 5; Cash, Fort Sully, Dak., 20; Pine Bluff ch., Ark., 1; Miss Jane Russell, Marion, Minn., 5; Interest from trustees, 1203 32..... 1,864 28

$9,993 82

Deduct contributions from Newport, Columbia St. Ky. ch. sab-sch., 23 70, and Atglen sab-sch., Pa., 2 36, received in February, and should have been sent to Centenary Relief Fund..... 26 06

Total receipts for March, 1888	$9,967 76
From Business Department, two thirds of net profit for the year	5,825 16
	$15,792 92

Note.—Those marked *c.* (italics) are *centenary offerings.*

C. T. MCMULLIN, *Treasurer.*

RECEIPTS FOR SABBATH-SCHOOL WORK, APRIL, 1888.

ATLANTIC.—*East Florida*—Palmer, 50 cts. *Fairfield*—Ebenezer, 1. *Knox*—Medway, 2. *South Florida*—Lakeland, 1. *Yadkin*—Cameron, 1 65; Mebane sab-sch., 1 25; Wilmington Chestnut St. (*c.*), 1. 8 40

BALTIMORE.—*Baltimore*—Baltimore Lafayette Sq. sab-sch., 10; Baltimore Madison St., 3; Havre de Grace, 2; Mt. Paran sab-sch. (*c.*), 6; Paradise, 2. *New Castle*—Wicomico, 5; Zion, 10. *Washington City*—Washington 1st, 7 07. 45 07

CHINA.—*Peking*—Peking 2d, 4 00

COLORADO.—*Boulder*—Valmont, 11 cts. *Denver*—Denver Central, 32 05. *Pueblo*—Monument, 2; Trinidad 1st sab-sch., 5. *Santa Fé*—Jemes, 2; Las Vegas, 2; Las Vegas Spanish sab-sch., 1. 44 16

COLUMBIA.—*Idaho*—Baker City, 1; Davenport, 1. *Oregon*—Portland St. John's, 1. *Puget Sound*—Nooksack sab-sch., 7 25. 10 25

DAKOTA.—*Aberdeen*—Aberdeen, 4; Groton, 2 50. *Central Dakota*—Artesian City, 2; Pierre, 2. *Southern Dakota*—Tyndall, 1. 11 50

ILLINOIS.—*Alton*—Carrollton, 1 26. *Bloomington*—Roseville, 3. *Chicago*—Chicago Covenant sab-sch., 38 30; Chicago Holland, 1; Glenwood, 1; Highland Park sab-sch. (*c.*), 10; Homewood, 2. *Freeport*—Galena South, 7 50; Ridgefield, 5; Rockford 1st sab-sch., 3 62. *Mattoon*—Mattoon, 4; Pana, 2 cts.; Pleasant Prairie, 2; Shelbyville, 5; Shobonier sab-sch., 2 50. *Ottawa*—Earlville, 2; Morris, 6. *Rock River*—Rock Island Broadway, 1 75; Sterling sab-sch., 12 59. *Schuyler*—New Salem, 1. *Springfield*—North Sangamon, 5; Virginia, 6 25. 120 79

INDIANA.—*Crawfordsville*—Benton, 1; Bethel, 3; Dayton, 7; Dayton sab-sch. (*c.*), 10 33. *Fort Wayne*—Fort Wayne 3d, 7 62. *Indianapolis*—Indianapolis 7th, 4 50. *Logansport*—Logansport 1st, 5; Valparaiso, 2; West Union, 1. *Muncie*—Liberty, 6 25; Noblesville, 3; Wabash, 75 cts. *New Albany*—Seymour, 1. 52 45

INDIAN TERRITORY.—*Cherokee Nation*—Tahlequah, 3. *Choctaw*—Big Spring sab-sch., 2. *Muscogee*—Muscogee, 18. 23 00

IOWA.—*Cedar Rapids*—Delmar, 1. *Council Bluffs*—Bedford, 3; Clarinda sab-sch., 7 30. *Des Moines*—South Des Moines sab-sch. (*c.*), 3; Winterset sab-sch., 22. *Dubuque*—Dyersville, 1; Waukon Ger., 8. *Fort Dodge*—Rockwell, 10; Sioux City, 5. *Iowa*—Burlington 1st, 1 13; Keokuk Westminster, 1 96; Morning Sun, 2. *Iowa City*—Mt. Union, 1; Muscatine Ger., 1; Sugar Creek, 2; West Liberty sab-sch., 5 16; Wilton Junction, 6. 80 55

KANSAS.—*Emporia*—Brainerd, 2; Sedan, 1. *Larned*—Danville, 50 cts.; Freeport, 75 cts. *Neosho*—Baxter Springs, 4 50; Paola, 1. *Osborne*—Phillipsburg, 1; Russell, 4. *Solomon*—Cheever, 2; Ellsworth, 1; Orbitello, 1. *Topeka*—Clay Centre, 3 40; Pa'myra, 2; Riley Centre Ger., 2. 26 15

KENTUCKY.—*Ebenezer*—Ashland, 32 85; Covington 1st, 66 82. *Louisville*—Plum Creek, 95 cts.; Shelbyville 1st, 1. 101 62

MICHIGAN.—*Detroit*—Detroit Memorial, 13 21; Detroit Union, 10; Plymouth 2d, 8. *Grand Rapids*—East Jordan, 12; Grand Haven, 14 64. *Kalamazoo*—Kendall, 5; Sturgis, 4. *Monroe*—Erie, 1. *Saginaw*—Calkinsville sab-sch., 1 34; Flynn sab-sch., 1. 70 19

MINNESOTA.—*Red River*—Bethel, 69 cts.; Knox, 1 57. *St. Paul*—Howard, 1; Minneapolis Bethlehem, 7 42; Minneapolis Bloomington Ave., 11 35; Minneapolis Stewart Memorial, 1; Red Wing, 2 52; St. Paul Goodrich Ave., 1; White Bear Lake, 1; Winsted, 1. 28 55

MISSOURI.—*Osage*—Deepwater sab-sch., 2. *Ozark*—Ash Grove, 2; Lockwood, 1; Ozark Prairie, 4; Springfield Calvary, 23 75; Springfield 2d, 2 60; White Oak, 2. *Palmyra*—Hannibal 1st, 60 05, sab-sch., 27 80, *c.*, 46 75. *Platte*—Akron, 1; New Hampton, 50 cts. *St. Louis*—St. Louis 1st Ger., 5; St. Louis Glasgow Ave., 4; St. Louis McCausland Ave., 3. 110 90

NEBRASKA.—*Hastings*—Hastings, 4. *Kearney*—Burr Oak, 1. *Nebraska City*—Tecumseh, 1. *Omaha*—Bellevue, 15; Black Bird Hills, 1; Blue Ridge, 1; Marietta sab-sch., 16 58; Omaha Hamilton St., 3; Stronesburg, 1. 43 58

NEW JERSEY.—*Corisco*—Batanga, 1; Corisco, 2; Evune, 1; Gaboon, 7; Ogove, 1. *Elizabeth*—Metuchen, 11 08. *Jersey City*—Passaic sab-sch., 3 56; Paterson 1st Ger., 2; Paterson Church of the Redeemer, 50; West Hoboken, 20. *Monmouth*—Barnegat, 2; Englishtown, 2; Farmingdale, 10; Freehold 1st, 11 31. *Morris and Orange*—Madison, 78 72; New Vernon, 5; Orange 1st, 120; Pleasant Grove, 4; Schooley's Mountain, 1; South Orange, 6 cts.; Summit Central, 37 29. *Newark*—Lyon's Farms, 8 69; Newark 6th, 5; Newark Bethany, 1; Newark Calvary, 3 05; Newark Roseville, 50; Newark Woodside sab-sch., 25. *New Brunswick*—Little York sab-sch., 1; Princeton 2d, 12 88; Princeton Witherspoon St., 1. *Newton*—Belvidere 2d, 5; Blairstown, 43 64. *West Jersey*—Bridgeton West, 38 10; Clayton, 10; Cold Spring, 5; Jericho, 50 cts.; Woodstown, 7. 586 86

NEW YORK.—*Albany*—Albany 2d, 67; Kingsboro', 5 20; Northampton, 1 50; Northville, 1 90; Sand Lake, 2 18; Saratoga Springs 2d, 5; Schenectady 1st, 34 10; West Galway, 1. *Binghamton*—Binghamton 1st, 18 66; Masonville sab-sch., 2 54; Owego sab-sch., 25. *Boston*—East Boston, 15. *Brooklyn*—Brooklyn Cumberland St. sab-sch., 10; Brooklyn Franklin Ave., 5; Brooklyn Greenpoint, 10; Brooklyn Hopkins St. Ger., 5; Brooklyn Ross St. sab-sch. (*c.*), 64 84. *Buffalo*—Buffalo Wells St., 2; Buffalo West Side, 1; Fredonia, 19; Gowanda, 3 03; Jamestown, 90. *Cayuga*—Auburn 1st, 35 99; Victory, 4. *Champlain*—Plattsburg, 2. *Genesee*—Oakfield, 1. *Hudson*—Middletown 2d, 73 cts.; Milford, 1; Nyack, 1 11; Nyack Ger., 1; Scotchtown, 4. *Long Island*—Shelter Island (sab-sch., 1), 7. *Lyons*—Fairville, 3; Galen (sab-sch., 6 10), 11 23; Ontario, 1. *Nassau*—Babylon, 9. *New York*—New York 1st, 50; New York 5th Ave., 972 06; New York Knox, 2; New York Madison St. Ger., 5; New York Redeemer, 2; New York West 23d St. sab-sch., 100. *Niagara*—Albion, 5; Lockport 1st ch., 23 03, sab-sch. (*c.*), 50; Lockport 2d Ward, 1. *North River*—Cold Spring, 1; Pine Plains, 8. *Otsego*—Worcester, 1. *Rochester*—Emmanuel, 60 cts.; Rochester 1st, 50; Rochester Westminster sab-sch., 7 75. *Steuben*—Andover, 1. *Syracuse*—Fulton, 15. *Troy*—Johnsonville sab-sch. (*c.*), 5; Salem, 14 21; Waterford, 3 65. *Utica*—Utica 1st, 23 63; Utica Bethany, 18 10; Verona, 3 90. *Westchester*—Irvington, 31 78. 1865 77

NORTH DAKOTA.—*Bismarck*—Sterling, 2. *Fargo*—Tower City, 1. 3 00

OHIO.—*Athens*—Athens, 6 45; Middleport (sab-sch., 50 cts.), (*c.*), 44 50. *Bellefontaine*—Buck Creek, 3; Bucyrus, 1 20; Ur-

hana sab-sch., 10. *Chillicothe*—Bourneville, 4; New Petersburg, 5. *Cincinnati*—Cincinnati 1st Ger., 5; Cincinnati 4th, 5; College Hill, 15 73; Linwood Calvary, 3. *Cleveland*—Cleveland North, 2; Cleveland Woodland Ave., 20. *Columbus*—Columbus Westminster sab-sch., 3 23. *Dayton*—Dayton 4th, 5; Dayton Park, 5; Greenville, 1 25; New Paris, 2; Riley, 1. *Huron*—Fremont sab-sch. (*c.*), 20. *Mahoning*—Beloit, 1; Brookfield, 1; East Palestine, 2 50. *Portsmouth*—Portsmouth 1st Ger. sab-sch., 6. *St. Clairsville*—Bellaire 1st, 10; New Athens, 9; Washington, 8 02. *Steubenville*—Pleasant Hill, 1 20; Salineville, 3. *Wooster*—Wooster Westminster, 17 16. *Zanesville*—Muskingum, 2 75. 223 93

PACIFIC.—*Benicia*—Calistoga, 2; St. Helena sab-sch., 5; Two Rocks sab-sch., 5; Ukiah, 1; Vallejo, 5. *Los Angeles*—Los Angeles Bethany, 1. *Sacramento*—Anderson, 2; Redding, 2. *San Francisco*—North Temescal, 10; San Francisco Central, 10. *San José*—Santa Clara, 2. 45 00

PENNSYLVANIA.—*Allegheny*—Allegheny Providence sab-sch., 28 88; Glenfield sab-sch. (*c.*), 5; West Bellevue sab-sch., 20. *Blairsville*—Blairsville, 19 08; Derry, 11 62; Ebensburg, 5; Union, 6 51; Verona, 2. *Butler*—Clintonville, 4; New Hope, 2 18. *Carlisle*—Millerstown sab-sch., 9; Waynesboro', 75 cts. *Chester*—Avondale, 4 95; Fagg's Manor, 19 85; Fairview, 3; Media sab-sch., 6 28; New London, 7; Ridley Park, 4 60. *Clarion*—Concord, 3; East Brady, 3; Edenburg, 2; Emlenton, 5; Oil City 2d, 1; Worthville, 1. *Erie*—Concord, 1; Erie 1st sab-sch. (*c.*), 25; Erie Central, 15; Mercer 1st, 14. *Huntingdon*—Bellefonte, 30; Beulah, 2; Birmingham sab-sch., 5 32; Clearfield, 13 08; Curwensville, 7 79; Duncansville, 4; Houtzdale, 1 23; Mann's Choice, 1; Newton Hamilton, 1 50; Port Royal, 1 23; Spring Creek, 4. *Kittanning*—Clarksburg, 5; Ebenezer, 4; Jacksonville, 15; Mahoning, 2; Midway, 1; Mt. Pleasant, 1; Parker City 1st, 5; Rockbridge, 2; Saltsburg, 21 17; Union, 3 05. *Lackawanna*—Mt. Pleasant, 1; Nicholson, 2; Plains, 1; Scranton Washburn St. sab-sch., 6 46; Troy, 15 65; Uniondale, 1; West Pittston, 25; Wilkesbarre Covenant, 2; Wilkesbarre Memorial, 24 57. *Lehigh*—Lock Ridge sab-sch., 2 03; Pottsville 2d, 14 50; Summit Hill (sab-sch., 87 cts.), 2 05; Tamaqua (sab-sch., 1 81), 3 81. *Philadelphia*—Philadelphia 3d sab-sch., 75; Philadelphia 4th, 5; Philadelphia 10th sab-sch., 18 35. *Philadelphia Central*—Philadelphia Alexander, 33 38; Philadelphia Gaston, 19 65; Philadelphia York St., 15. *Philadelphia North*—Ann Carmichael, 2; Forestville, 2; Germantown 1st, 192 93; Norristown 2d, 1. *Pittsburgh*—Amity, 5; Birmingham, 4; Chartiers, 1 50; Miller's Run, 4; Pittsburgh East Liberty (sab-sch., 26 44), 40 07; Pittsburgh Park Ave., 7 27; Pittsburgh Shady Side, 20. *Redstone*—Belle Vernon, 5 09; George's Creek, 4 25; Greensboro', 2; Long Run, 14. *Washington*—Allen Grove, 2; Fairview, 15; Mt. Prospect, 15; Washington 1st, 15 52. *Wellsboro'*—Wellsboro', 2 37. *West Virginia*—Morgantown, 4 50. 976 96

TENNESSEE.—*Kingston*—Huntsville, 3 00

TEXAS.—*Austin*—Brownwood, 1 32; Lipe Springs, 18 cts. 1 50

UTAH.—*Utah*—Parowan, 10 00

WISCONSIN.—*Chippewa*—Hudson sab-sch., 40. *La Crosse*—Galesville, 3 16; Neillsville, 1. *Lake Superior*—Marinette, 10; Menominee, 3. *Milwaukee*—Cedar Grove, 4; Ottawa, 12 cts. *Winnebago*—Oshkosh, 3. 64 28

From the churches, April, 1888	$3743 56
From the Sabbath-schools, April, 1888	817 92
Total from churches and Sabbath-schools, April, 1888	$4561 48

MISCELLANEOUS.

E. M. S., Los Angeles, Cal., 1; Rev. Chas. Leaman, Nanking, China, 7; Rev. J. L. Wilson, Eustis, Fla., 2; A. West, Bridgeton, N. J., 5; W. D. Ward, Springfield, Ill., 9; Prof. E. A. Elmore, Maryville, Tenn., 15; Rev. D. A. Jewell, Ionia, Mich., 20; Rev. R. H. Nassau, Gaboon, W. A., 1; Rev. W. G. McClure, Siam, 2 50; Rev. Samuel Ward, Walton, Kan., 5; W. S., Lehigh Pres., 30 cts.; C., Pa., 1 ..... 68 80

	$4630 28
Deduct contribution of March 23 from Elmira 1st ch. sab-sch., paid to *Children's Work for Children*.	12 50
Total receipts for April, 1888	$4617 78

Note.—Those marked *c.* (italics) are *centenary offerings*.

C. T. MCMULLIN, *Treasurer*.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, FROM MARCH 31 TO APRIL 10, 1888.

ATLANTIC.—*East Florida*—San Mateo, 10. *South Florida*—Eustis, 11. 21 00

BALTIMORE.—*Baltimore*—Baltimore Abbott Memorial, 2; Baltimore Madison St., 3; Bel Air, 8; Churchville, 10 45; Havre de Grace, 2. *New Castle*—Green Hill, 12; Wicomico, 10; Wilmington 1st, 10. *Washington City*—Falls ch. (Balston), 5; Washington 1st, 11 60. 74 05

CATAWBA.—*Yadkin*—Booneville, 1 00

COLORADO.—*Denver*—Brighton, 10; Denver Central, 71 85; Denver Capitol Ave., 5. *Pueblo*—Monument, 2; Pueblo, 43. *Santa Fé*—Las Vegas 1st, 4. 135 85

COLUMBIA.—*Idaho*—Davenport, 1; Joseph, 4; Moscow, 3. *Oregon*—Astoria, 4; Brownsville, 7 50; Jacksonville 1st, 7. 26 50

DAKOTA.—*Aberdeen*—Britton, 6. *Southern Dakota*—Kimball, 1; Montrose, 1 63; Sioux Falls, 7. 15 63

ILLINOIS.—*Alton*—Carrollton, 3 56; Lebanon, 7; Litchfield, 6. *Bloomington*—Fairbury, 5. *Chicago*—Austin, 2 69; Chicago Belden Ave., 15; Chicago Fullerton Ave., 7; Glenwood, 1; Homewood, 2. *Freeport*—Galena South, 37 33; Rockford 1st, 10 75. *Mattoon*—Bethel, 2. *Ottawa*—Morris, 4. *Schuyler*—Liberty, 2; New Salem, 3. 108 13

INDIANA.—*Crawfordsville*—Thorntown, 4 50. *Indianapolis*—White Lick, 5. *Logansport*—Valparaiso, 13. *New Albany*—Mitchell, 2. *Vincennes*—Oakland City, 1. 25 50

INDIAN TERRITORY.—*Cherokee*—Fort Gibson, 5; Tahlequah, 6. 11 00

IOWA.—*Cedar Rapids*—Cedar Rapids 3d, 9; Centre Junction, 4. *Council Bluffs*—Logan, 10 50; Mt. Ayr, 2; Sidney, 4; Woodbine, 4 12. *Des Moines*—Des Moines Central, 36 15. *Dubuque*—Dubuque 1st, 40. *Fort Dodge*—Calliope, 10; Dedham, 3; Liberty, 3; O'Brien county Scotch, 4; Sioux City, 5. *Iowa City*—Iowa City, 5; Muscatine Ger., 1; Sugar Creek, 2; Wilton Junction, 8. 150 77

KANSAS.—*Emporia*—Brainerd, 4; Emporia 1st, 30; Emporia 2d W. ish, 5; Sedan, 2. *Larned*—Great Bend, 12. *Neosho*—Louisburg, 2 25; Paola, 3. *Osborne*—Colby, 3; Covert, 3; Lodell, 2 50; Oberlin, 3. *Solomon*—Beloit, 10; Clyde, 8; Concordia, 13 44; Ellsworth, 4. *Topeka*—Rossville, 3; Silver Lake and Ridge, 2. 110 19

KENTUCKY.—*Ebenezer*—Lexington 2d, 72. *Louisville*—Plum Creek, 95 cts. 72 95

MICHIGAN.—*Grand Rapids*—Tustin, 1. *Kalamazoo*—Sturgis, 6 25. *Lansing*—Albion, 3 50. *Monroe*—Coldwater, 9; Quincy, 17. 36 75

MINNESOTA.—*St. Paul*—Hastings, 2; Minneapolis Bethlehem, 8 89; Minneapolis Westminster sab-sch., 10; St. Paul East, 9 40. *Winona*—Winona 1st, 9. 39 29

MISSOURI.—*Osage*—Clinton, 5; Jefferson City, 2. *Ozark*—Ash Grove, 6; Lockwood, 3; Ozark Prairie, 15; Springfield Calvary, 38; White Oak, 5. *Palmyra*—La Clede, 2 80; Millard, 1. *Platte*—Akron, 2; New Hampton, 2. *St. Louis*—St. Louis 2d, 100. 181 80

NEBRASKA.—*Hastings*—Hastings Ger., 1. *Kearney*—Plum Creek, 7; St. Edwards, 10; Shelton, 3. *Nebraska City*—Hopewell, 6; Pawnee City, 20; Tecumseh, 6. *Omaha*—Bellevue (including sab-sch., 4 40), 31 40; Blue Ridge, 1; Omaha Knox, 5; Stronesburg, 2; Waterloo, 4. 96 40

NEW JERSEY.—*Elizabeth*—Cranford, 10 50; Dunellen, 6; Elizabeth 3d, 24. *Jersey City*—Englewood, 102 32; Paterson Church of the Redeemer, 75; Rutherford 1st, 21; West Hoboken, 30; West Milford, 2. *Monmouth*—Barnegat, 4; Manchester, 10; Tuckerton, 2. *Morris and Orange*—New Vernon, 5; Pleasant Grove, 5; Schooley's Mountain, 1. *Newark*—Newark Calvary, 8 14. *New Brunswick*—Alexandria 1st, 4; Lawrenceville, 20; Princeton 2d, 8 87. *Newton*—Knowlton, 2; Oxford 2d, 5. *West Jersey*—Cold Spring, 5; Wenonah, 30; Woodstown, 4. 384 83

NEW YORK.—*Albany*—Albany 6th, 2; Saratoga Springs 2d, 9 30; Schenectady East Ave., 15 95; West Galway, 1. *Binghamton*—Binghamton 1st, 32 65. *Boston*—Boston Scotch, 5; Fall River, 1; Quincy, 2. *Brooklyn*—Brooklyn 1st, 66 95; Brooklyn Greenpoint Noble St., 10; Brooklyn Hopkins St. Ger., 5; Brooklyn Tabernacle, 134 08. *Buffalo*—Buffalo Wells St., 3; Buffalo West Side, 3; Jamestown, 87. *Hudson*—Centreville, 1; Chester, 13 81; Middletown 2d, 1 94; Milford, 5; Nyack, 2 96; Nyack Ger., 1; Scotchtown, 14. *Long Island*—Southold, 10. *Lyons*—Fairville, 3; Ontario, 3. *Nassau*—Freeport, 17; Melville, 1. *New York*—New York 5th Ave., 3243 85; New York French Evangelical, 5; New York Knox, 10; New York Redeemer, 2; New York Rutgers, 15; New York West, 812 88; New York Westminster, 19 63; New York West 23d St., add'l, 2. *Niagara*—Knowlesville, 6. *North River*—Highland Falls, 13; Lloyd, 6 40. *Otsego*—Worcester, 3. *Rochester*—Avon Central, 2 28; Nunda, 5; Rochester 1st, 92 23; Rochester Emmanuel, 40 cts.; Sparta 1st, 9; Sparta 2d, 7 21. *Syracuse*—Fulton, 45; Ridgeville, 2. *Troy*—Lansingburg 1st, 26 67; Waterford, 7 29. *Utica*—Augusta, 1; Utica 1st, 15 75; Utica Olivet, 5; Verona, 7 81. *Westchester*—Mahopac Falls, 16 63; New Haven 1st, 2. 4335 67

NORTH DAKOTA.—*Pembina*—Milton, 1; Osnabruck, 1. 2 00

OHIO.—*Athens*—Deerfield, 5. *Bellefontaine*—Buck Creek, 3;

Bucyrus, 3 20. *Chillicothe*—Bourneville, 5; New Petersburg, 10. *Cincinnati*—Batavia, 4; Morrow, 6. *Cleveland*—Cleveland Miles Park, 12; Milton (incl. sab-sch.), 10. *Columbus*—Columbus 1st, 30 20. *Dayton*—Dayton 4th, 10. *Huron*—Monroeville, 3. *Mahoning*—East Palestine, 2 50; Niles, 4; Salem, 15 68. *Marion*—Chesterville, 3 11. *Maumee*—Toledo 3d, 11 23. *Portsmouth*—Georgetown, 7. 144 92

PACIFIC.—*Benicia*—Tomales, 3; Vallejo, 15. *Los Angeles*—Santa Paula, 6. *Sacramento*—Andersou, 3; Dixon, 6; Redding, 3. *San Francisco*—San Francisco Howard, 30. *San José*—San José, 83 40; Watsonville, 10. 159 40

PENNSYLVANIA.—*Allegheny*—Allegheny Bethel, 1; Glenshaw (including sab-sch., 3 20), 12 68. *Blairsville*—Ebensburg, 6; Fairfield, 7 92. *Butler*—Clintonville, 5. *Carlisle*—Harrisburg Elder St., 1; Steelton, 6. *Chester*—Avondale, 4 49; Fagg's Manor, 22; New London, 13. *Clarion*—Corsica (Pisgah ch.), 3; Reynoldsville, 9 45. *Erie*—Concord, 1; Erie 1st, 27; Pleasantville, 3; Titusville, 37 65. *Huntingdon*—Bellefonte, 61; McVeytown, 7; Port Royal, 3 29. *Kittanning*—Clarksburg, 10; Concord, 3; Ebenezer, 5; Homer, 8 24; Rayne, 1. *Lackawanna*—Ashley, 15; Honesdale, 21 34; Nicholson, 1. *Lehigh*—Audenreid, 8; Catasauqua 1st, 10; Reading Washington St., 1 25; Stroudsburg, 5; Summit Hill (including two sab-schs., 2 33), 5 49; Tamaqua (including sab-sch., 2), 4. *Northumberland*—Renovo, 3; Washington, 19. *Philadelphia*—Philadelphia Grace, 5; Philadelphia Tabernacle, 122 68. *Philadelphia Central*—Philadelphia Susquehanna Ave., 12. *Philadelphia North*—Chestnut Hill, 2 50; Frankford, 12 95; Jeffersonville Centennial, 5. *Pittsburgh*—Chartiers, 4; Pittsburgh Bellefield, 16 68; Pittsburgh East Liberty (including sab-sch., 48 47), 76 73; Pittsburgh Park Ave., 21 79. *Redstone*—McClellandtown, 3. *Wellsboro'*—Arnot, 6; Wellsboro', 6 33. *Westminster*—Hopewell, 6 04; Stewartstown, 13 11; Wrightsville, 16. *West Virginia*—Sugar Grove, 5. 686 59

TENNESSEE.—*Holston*—Davidson's River, 1. *Kingston*—Huntsville, 15 58. 16 58

TEXAS.—*Austin*—Brownwood (including L. M. S., 35 cts.), 3 52; Galveston Ger., 5; Lipe Springs, 48 cts. *North Texas*—Denison, 20. 29 00

UTAH.—*Utah*—Mt. Pleasant, 2; Parowan, 5. 7 00

WISCONSIN.—*Lake Superior*—Detour, 1 57; Iron Mountain, 11; Marinette, 10. *Madison*—Lancaster, 2. *Winnebago*—Crandon, 5 50. 30 07

Total church collections..... $7,402 87

OTHER CONTRIBUTIONS.

Rev. R. H. Nassau, Gaboon, W. A., 1; W. S., 80 cts.; Rev. W. G. McClure, Siam, 1 25; Cash, Fort Sully, 20; A missionary in China, 7; E. M. S., Cal., 1; S. R. M., Philadelphia, 50; Tithe Fund, 1..... 82 05

$7,484 92

LEGACY.

Estate Elizabeth Gibson, Detroit, Mich..... 1,000 00

MISCELLANEOUS.

Interest, 550; Premiums of insurance, 44 25..... 594 25

SPECIAL DONATIONS.

West Jersey—Pittsgrove, 14; *Cayuga*—Auburn 1st sab-sch., 25; Rev. H. A. Nelson, D.D., Philadelphia, 5; Per O. D. Eaton, Treasurer, 500..... 544 00

Total..... $9,622 17

MANSE FUND.

MISCELLANEOUS.

Installments on loans, 518 64: Interest, 2 90..... 521 54

WILSON MEMORIAL FUND.

COLUMBIA.—*Idaho*—Lapwai, 2 00
IOWA.—*Fort Dodge*—Calliope, 10 00
NEW JERSEY.—*Elizabeth*—Plainfield Crescent Ave., 50. *Morris and Orange*—Chatham sab-sch., 5. 55 00
MINNESOTA.—*Winona*—Winona, 10 00
NORTH DAKOTA.—*Pembina*—Bathgate, 5 00
PENNSYLVANIA.—*Northumberland*—Bloomsburg 1st, 5 25
87 25

OTHER CONTRIBUTION.

E. W. Hume, Mantene, Ill..... 5 00

Total..... $613 79

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, APRIL, 1888.

ATLANTIC.—*South Florida*—Higley Westminster, 2; Kismet, 2; Lakeland, 3. 7 00

BALTIMORE.—*Baltimore*—Paradise, 6. *New Castle*—West Nottingham, 16; Zion, 10. 32 00

CATAWBA.—*Yadkin*—Cameron, 27 cts.; Nazareth, 1; Statesville, 2 41. 3 68

COLORADO.—*Boulder*—Valmont, 30 cts. *Denver*—Central City, 10. *Santa Fé*—Albuquerque, 10; Jemes, 2. 22 30

COLUMBIA.—*East Oregon*—Baker City 1st, 2; Pendleton, 3. *Oregon*—Medford, 9 31; Portland St. Johns, 2; Portland 4th, 5. *Puget Sound*—Sumner, 7. 28 31

DAKOTA.—*Aberdeen*—Uniontown, 2. *Central Dakota*—Pierre sab-sch., 1. *Southern Dakota*—Hope Chapel, 3; Tyndall, 2. 8 00

ILLINOIS.—*Bloomington*—Rossville, 2. *Cairo*—Potter Memorial, 1; Saline Mines, 1. *Chicago*—Chicago 41st St., 56 41; Chicago River Park, 2; Chicago Scotch, 28 60; Highland Park, 15; Normal Park, 5 72; Woodlawn Park, 30. *Freeport*—Belvidere, 23; Marengo, 1; Ridgefield, 10. *Mattoon*—Arcola, 2; Pana, 7 cts.; Shelbyville, 12. *Peoria*—Eureka, 8; Princeville, 4. *Schuyler*—Mt. Sterling, 14 29. *Springfield*—Springfield 2d, a member, 12. 228 09

INDIANA.—*Crawfordsville*—Benton, 5; Bethlehem, 6. *Indianapolis*—Indianapolis 7th, 10 50. *Logansport*—Logansport 1st, 7; Michigan City, 10; West Union, 1. *Muncie*—Noblesville, 5; Wabash, 2. *White Water*—College Corner, 7; Kingston, 5; Lewisville, 4 40. 61 90

INDIAN TERRITORY.—*Muscogee*—Muscogee, 20. 20 00

IOWA.—*Cedar Rapids*—Delmar, 2; Elwood, 1. *Dubuque*—Dyersville, 3; Maynard, 10. *Fort Dodge*—Battle Creek, 3; Emmett Co. 1st, 2 45; Hosper's, 1. *Iowa*—Burlington 1st, 3 02; Keokuk Westminster, 5 23; Martinsburg, 3. *Iowa City*—Mt. Union, 2; Oxford, 4; What Cheer, 3. *Waterloo*—Dows, 1. 43 70

KANSAS.—*Emporia*—Wichita 1st, 30. *Larned*—Spearville, 5 10. *Neosho*—Iola, 9. *Solomon*—Milo, 1. *Topeka*—Clay Centre, 3 40; Manhattan, 10; Mulberry Creek Ger., 4; Riley Centre Ger., 2. 64 50

KENTUCKY.—*Ebenezer*—Augusta, 11 29; Paris, 10. *Louisville*—Louisville Central, 55 75; Shelbyville 1st, 1. 78 04

MICHIGAN.—*Detroit*—Detroit Memorial, 13 21. *Grand Rapids*—Muir, 1. *Saginaw*—Midland City, 9 30. 23 51

MINNESOTA.—*Mankato*—Blue Earth City, 4 75. *St. Paul*—Minneapolis Riverside Mission, 2 70; Red Wing, 6 71; St. Paul Goodrich Ave., 2. 16 16

MISSOURI.—*Kansas City*—Holden, 5 20. *Palmyra*—Bevier, 1; Hannibal 1st, 5; Macon, 1; Milan, 1; Moberly, 7; Sullivan 1st, 1 50. *Platte*—Bethel, 1; Lincoln, 2. *St. Louis*—St. Louis 1st Ger., 7; St. Louis 2d Ger., 3; St. Louis Glasgow Ave., 10 26; St. Louis McCausland Ave., 3. 47 96

NEBRASKA.—*Hastings*—Bloomington, 1; Hartwell, 2. *Kearney*—Burr Oak, 1; Turkey Creek, 3. *Nebraska City*—Burchard, 2; Lincoln 1st, 59 01; Seward, 4 25. *Omaha*—Omaha Hamilton St., 3. 75 26

NEW JERSEY.—*Corisco*—Batanga, 1; Corisco, 2; Evune, 1; Gaboon, 6; Ogove, 1. *Elizabeth*—Springfield, 15. *Jersey City*—Paterson 2d, 34 20. *Monmouth*—Englishtown, 1. *Morris and Orange*—South Orange, 16 cts. *Newark*—Newark Bethany, 3; Newark Memorial, 21. *New Brunswick*—Princeton Witherspoon St., 1; Trenton 4th, 50. *Newton*—Marksboro', 5; North Hardiston, 2 35. *West Jersey*—Clayton, 10; Williamstown, 8 65. 162 36

NEW YORK.—*Albany*—Jefferson, 2; Northampton, 1 30; Northville, 1 55; Sand Lake, 2 53; Saratoga Springs 2d, 2 25. *Brooklyn*—Brooklyn Franklin Ave., 5. *Geneva*—Canandaigua, 10 26; Manchester, 2; Phelps, 2 50; Trumansburg, 10. *Long Island*—Shelter Island (including sab-sch., 1), 7. *Lyons*—Galen, 27 60. *New York*—New York 5th Ave., 200; New York Calvary, 5; New York Covenant, 368 85; New York W. 23d St. sab-sch., 25. *Niagara*—Lockport 2d Ward, 1. *North River*—Cold Spring, 5; Pine Plains, 7; Rondout, 9. *Steuben*—Cuba, 2; Prattsburg, 9. *Syracuse*—Collamer, 2. *Troy*—Hebron, 1; Troy 2d St., 224 72. *Utica*—Ilion, 2 79. 936 35

NORTH DAKOTA.—*Bismarck*—Sterling, 5. *Fargo*—Jamestown, 9 97; Tower City, 2. *Pembina*—Grand Forks, 15. 31 97

OHIO.—*Athens*—Athens, 6 45; Bashan, 2; Tupper's Plains, 2 25. *Chillicothe*—Frankfort, 1; Washington C. H., 6 70. *Cincinnati*—Cincinnati 4th, 5; Delhi, 15; Goshen, 2; Linwood (Calvary), 3; Somerset, 1. *Cleveland*—Cleveland North, 4; Cleveland Woodland Ave., 60. *Columbus*—Columbus 2d, 84 71; Columbus Westminster sab-sch., 2 42. *Dayton*—Dayton Memorial, 18; Greenville, 3 33; New Jersey, 4; New Paris, 2; Osborn, 2 24; Reiley, 2. *Lima*—Columbus Grove, 3. *Mahoning*—Beloit, 2; Brookfield, 1; Coitsville, 4 35. *Marion*—Pisgah, 2; Richwood, 7; York, 5. *St. Clairsville*—Cambridge, 7; New Athens, 5 35; Westchester, 1. *Steubenville*—

Pleasant Hill, 1 33; Salineville, 4. *Wooster*—Wooster Westminster, 23 10. *Zanesville*—Newark 1st, 5; Uniontown, 2. 250 28

PACIFIC.—*Benicia*—Calistoga, 2; San Rafael (including sab-sch., 15 05), 30 05; Ukiah, 11. *Los Angeles*—Crescenta, 3 80. *Sacramento*—Placerville, 3. *San Francisco*—Brooklyn 1st, 44; Walnut Creek, 6 25. *Stockton*—Fowler, 2 50; Merced 1st, 3. 105 60

PENNSYLVANIA.—*Allegheny*—Evans City, 3. *Blairsville*—Blairsville, 51; Derry, 11 62; Union, 6 51. *Butler*—New Hope, 2 89. *Carlisle*—Millerstown, 6; Waynesboro', 2. *Chester*—Fairview, 3; Kennett Square, 5; Ridley Park, 9 20. *Clarion*—East Brady, 5; Emlenton, 8; Oil City 2d, 12; Worthville, 1. *Erie*—Erie Central, 15; North Clarendon, 3. *Huntingdon*—Duncansville, 4; Houtzdale, 3 29; Mann's Choice, 2; Newton Hamilton, 1; Spring Creek, 6. *Kittanning*—Mahoning, 2; Midway, 1; Mt. Pleasant, 1; Rockbridge, 2; Rural Valley, 2. *Lackawanna*—Ararat, 1; Gibson, 1; Plains, 4; Pleasant Mount, 1; Uniondale, 1; West Pittston, 35; Wilkesbarre Covenant, 2; Wilkesbarre Memorial, 23 08. *Lehigh*—Allentown, 15 26; Lock Ridge (including sab-sch., 1 87), 5 45; Mahanoy City, 3 50; Pen Argyl, 2; Pottsville 2d, 29. *Northumberland*—Emporium, 12, Montgomery, 4; Shiloh, 5. *Philadelphia*—Philadelphia 4th, 10; Philadelphia Mariner's, 6 50; Philadelphia Woodland, 228 43. *Philadelphia Central*—Philadelphia Alexander, 41 13. *Philadelphia North*—Norristown 2d, 2. *Pittsburgh*—Amity, 5; Birmingham, 2; Homestead, 12; Pittsburgh 8th, 5; Pittsburgh Shady Side sab-sch., 20. *Redstone*—Belle Vernon, 8 62; Connellsville, 15 65; George's Creek, 4; Greensboro', 3. *Shenango*—Transfer, 3. *Washington*—Allen Grove, 3; Unity, 6; Washington 1st, 37 24; Wheeling 2d, 21 83. *Westminster*—Union, 20. 767 20

TENNESSEE.—*Union*—Tabor, 4. 4 00

TEXAS.—*North Texas*—Adora, 2; Leonard, 4; St. Jo, 2. 8 00

WISCONSIN.—*La Crosse*—Galesville (including sab-sch., 1 20), 6 92; La Crosse 1st (including sab-sch.), 3 50. *Lake Superior*—Menominee, 3. *Milwaukee*—Ottawa, 31 cts. *Winnebago*—Oshkosh, 3. 16 73

Total from churches and Sabbath-schools..... $3,042 90

OTHER CONTRIBUTIONS.

C., Pa., 3; G. I., Troy, N. Y., 200; The children of Hokendauqua manse, 1 08; Alexander Guy, Oxford, O., 100; Mrs. M. J. Reed, Edinboro', Pa., 50 cts..... 304 58

$3,347 48

LEGACIES.

Estate Mrs. Sarah B. Majors, Pa., 93 22; Estate James E. Brown, late of Kittanning, Pa., 558 28. 651 50

MISCELLANEOUS.

Plans, 10; Insurance, 119 34..... 129 34

SPECIAL DONATIONS.

NEW JERSEY.—*Morris and Orange*—Morristown South St. (a sab-sch. teacher). 50 00

PENNSYLVANIA.—*Philadelphia North*—Carmichael Memorial, 5; Hermon, 10. 15 00

65 00

Specials for chapels in Utah and Idaho..... 687 68

Total..... $4,881 00

MANSE FUND.

MISCELLANEOUS.

Installments of loans, 140; Premiums of insurance, 7 50..... 147 50

WILSON MEMORIAL FUND.

CATAWBA.—*Cape Fear*—Wilmington Chestnut St.,* 1 00

ILLINOIS.—*Chicago*—Woodlawn Park, 5. *Springfield*—Pisgah, 25; Unity, 8 26. 33 26

NEW YORK.—*New York*—Covenant, 100 00

OHIO.—*Cincinnati*—Delhi,* 5. *Dayton*—Springfield 2d,* 13 65. 18 65

PENNSYLVANIA.—*Redstone*—New Providence,* 5 25

Total church collections..... 163 16

OTHER CONTRIBUTIONS.

Rev. H. L. Janeway and wife, Williamstown, N. J.,* 50; A. C., 5..... 55 00

Total..... $365 66

* Advised as "Centennial Offerings."

ADAM CAMPBELL, *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, APRIL, 1888.

ATLANTIC.—*East Florida*—Palmer, 5. *Fairfield*—Ebenezer, 1. *McClelland*—Mattoon (2 from sab-sch.), 3. *South Florida*—Higley, 2; Lakeland, 7. *Yadkin*—Freedom, 1 19; Logan, 78 cts.; Statesville and Cameron, 8 90. 28 87

BALTIMORE.—*Baltimore*—Baltimore Abbott Chapel, 10; Baltimore Lafayette Sq., 32 98; Baltimore Light St., 4; Baltimore Madison St., 5; Chestnut Grove, 10; Havre de Grace, 10. *New Castle*—Delaware City, 20; Wicomico, 18; Zion, 15. *Washington City*—Washington 1st, 12 90; Washington 15th St., 4 46; Washington New York Ave., 2 20. 144 54

COLORADO.—*Boulder*—Laramie, 30; Valmont, 33 cts. *Denver*—Black Hawk, 3; Denver Central, 107 85; Georgetown 1st, 19 60. *Pueblo*—Huerfano Cañon, 1; Trinidad 2d, 1. *Santa Fé*—Jemez, 2; Las Vegas, 3. 167 78

COLUMBIA.—*East Oregon*—Baker City 1st, 2. *Idaho*—Davenport, 1. *Oregon*—Albany 1st, 5; Portland St. John's, 1. 9 00

DAKOTA.—*Central Dakota*—Artesian, 2; Okobojo, 2; St. Lawrence, 2 55; Wessington, 1 56. *Southern Dakota*—Kimball, 1; Tyndall, 1. 10 11

ILLINOIS.—*Alton*—Carrollton, 3 78; Collinsville, 16 25; East St. Louis, 5; Edwardsville 1st, 5. *Bloomington*—Alvin, 2; Rossville, 3 50. *Cairo*—Saline Mines, 2. *Chicago*—Austin, 6 81; Chicago Fullerton Ave., 7; Glenwood, 1; Highland Park, 25; Pullman sab-sch., 6 68. *Freeport*—Linn and Hebron, 4; Rockford 1st, 39 75. *Mattoon*—Mattoon 1st, 20; Milton, 1; Morrisonville, 2; Neoga, 13; Pana 1st and sab-sch., 57 31; West Okaw Prairie Home sab-sch., 1 52. *Ottawa*—Morris 1st, 8. *Rock River*—Rock Island Central, 10 28; Woodhull, 19 10. *Schuyler*—New Salem, 2. *Springfield*—Divernon, 38; Springfield 1st sab-sch., 30; Springfield 3d, 10 31. 340 27

INDIANA.—*Crawfordsville*—Benton, 3; Dayton, 10; Lexington, 100; Marshfield, 1 75; State Line, 2; West Lebanon, 1 75. *Fort Wayne*—Decatur 1st, 5 50. *Indianapolis*—Bainbridge, 4; Indianapolis 7th, 6. *Logansport*—Centre, 5; Logansport 1st, 5; Michigan City 1st, 24; Valparaiso, 16; West Union, 1. *Muncie*—Marion, 10; Noblesville, 8; Wabash, 2 25. *New Albany*—Madison 1st, 10 49; Madison 2d, 9; Mitchell, 7; North Vernon, 2; Seymour, 9 78. *Vincennes*—Oakland City, 1; Washington, 4. *White Water*—College Corner, 5; Kingston, 12 50; Lawrenceburg, 5. 271 02

INDIAN TERRITORY.—*Choctaw*—Lehigh, 2. *Cherokee*—Tahlequah, 3; Fort Gibson, 5. *Muscogee*—Achena, 1; Wewoka, 10 45. 21 45

IOWA.—*Cedar Rapids*—Centre Junction, 7; Delmar, 3 40; Vinton 1st, 30. *Council Bluffs*—Audubon, 7 66; Brooks, 2; Marne, 6 66; Nodaway, 2; Randolph, 6 81. *Des Moines*—Des Moines Central, 215 72; East Des Moines, 11 20. *Dubuque*—Dyersville, 1. *Fort Dodge*—Battle Creek, 3; Glidden, 3 38; Paton, 8; Sioux City 1st, 10; Wheatland Ger., 2. *Iowa*—Burlington 1st, 3 39; Keokuk Westminster, 6 39; Kossuth 1st, 29. *Iowa City*—Malcolm, 4; Mt. Union, 2; Sugar Creek, 5; Williamsburg 1st, 5; Wilton, 4. *Waterloo*—Cedar Falls, 10; Dows, 2; East Friesland Ger., 5; Holland Ger., 14; Toledo, 5. 464 61

KANSAS.—*Emporia*—Brainerd, 3; Sedan, 2. *Highland*—Highland, 5. *Neosho*—Cherokee, 5; Paola 1st, 3. *Osborne*—Oberlin, 3; Phillipsburg, 3. *Solomon*—Beloit, 10; Orpitello, 1; Saltville, 2. *Topeka*—Clay Centre, 2; Riley Centre Ger., 5; Topeka 3d, 10; Vineland 1st, 8. 62 00

KENTUCKY.—*Louisville*—Louisville College St., 170; Plum Creek, 95 cts.; Shelbyville 1st, 14 75. *Transylvania*—Concord, 1. 186 70

MICHIGAN.—*Detroit*—Pontiac 1st, 5. *Grand Rapids*—Grand Haven, 23 28; Grand Rapids 1st, 14 16; Grand Rapids Westminster, 32 40; Muir, 4. *Kalamazoo*—Edwardsburg, 10; Sturgis, 5. *Lansing*—Albion, 5; Marshall, 8 12. *Monroe*—Coldwater 1st, 3; Erie, 10; Petersburg, 3; Quincy, 5. 127 96

MINNESOTA.—*Mankato*—Blue Earth City, 5; Luverne, 2. *St. Paul*—Minneapolis Bethlehem (2 11 from sab-sch.), 9 53; White Bear Lake, 2 43; Winsted, 2. *Winona*—Preston L. H. M. Soc., 2 75. 23 71

MISSOURI.—*Kansas City*—Jefferson City, 40 cts. *Ozark*—Ash Grove, 4; Joplin, 3; Lockwood, 2; Ozark, 7; Springfield Calvary, 144; White Oak, 3. *Palmyra*—Brookfield, 3; Millard, 60 cts. *Platte*—Akron, 1; Bethel, 1; Martinsville, 2 35; New Hampton, 1. *St. Louis*—Carondelet, 17 75; Ironton, 3; St. Louis 2d Ger., 2; St. Louis Lafayette Park, 80 10; St. Louis McCausland Ave., 18. 293 20

NEBRASKA.—*Hastings*—Culbertson, 2 50; Hastings Ger., 5. *Kearney*—North Loup, 1 50; Wilson Memorial, 1 50. *Nebraska City*—Burchard, 2; Fairbury 1st, 10; Fairmont, 4;

Seward, 8 40; Table Rock, 11 43. *Niobrara*—Coleridge, 5; Norden, 2; St. James, 3 50. *Omaha*—Bellevue, 15; Blue Ridge, 1; Stronesburg, 2; Wahoo, 5. 79 83

NEW JERSEY.—*Corisco*—Batanga, 1; Corisco, 2; Evune, 1; Gaboon, 8; Ogove, 1. *Elizabeth*—Dunellen 1st, 10; Liberty Corner, 5; Springfield, 5. *Jersey City*—Hoboken 1st, 6; Newfoundland, 17; Paterson 1st Ger., 10; Paterson Redeemer, 75; West Hoboken, 40; West Milford, 3. *Monmouth*—Barnegat, 5; Farmingdale, 5; Forked River, 1 11; Point Pleasant, 6 50. *Morris and Orange*—Madison, 10 10; New Vernon, 25; Orange Ger., 5; Pleasant Grove, 12; Schooley's Mountain, 3; South Orange, 18 cts. *Newark*—Bloomfield Westminster, 64 45; Newark Bethany, 1; Newark Calvary, 9 16; Newark Wickliffe, 12. *New Brunswick*—Alexandria 1st, 5; Kingwood, 1; Princeton 2d, 10 26; Princeton Witherspoon St., 1; Trenton Bethany, 25. *Newton*—Danville, 6; Hope, 3; Knowlton, 2; La Fayette, 9; Marksboro', 6; Phillipsburg 1st, 8; Sparta, 3 50. *West Jersey*—Clayton, 55; Woodstown, 60. 538 26

NEW YORK.—*Albany*—Jefferson, 1; Northampton, 2 30; Northville, 2 05; Sand Lake, 2; Saratoga Springs 1st sab-sch., 5 43; Saratoga Springs 2d, 9 10. *Binghamton*—Binghamton 1st, 27 98. *Boston*—East Boston 1st, 12 18; Newburyport 1st, 1. *Brooklyn*—Brooklyn 1st, 15; Brooklyn Franklin Ave., 23; Brooklyn Greenpoint, 10; Brooklyn Hopkins St. Ger., 5; Brooklyn Tabernacle (1 from H. Bible class), 141. *Buffalo*—Buffalo West Side, 10; Jamestown 1st, 72. *Cayuga*—Auburn Central, 50 cts.; Dryden, Mrs. Williams, 2; Sennett, 1 42. *Chemung*—Horse Heads, 9. *Geneva*—Geneva 1st, 38 17; Gorham, 12 50. *Hudson*—Cochecton, 15 25; Middletown 2d, 2 18; Milford, 2; Nyack 1st, 3 33; Nyack Ger., 1; Scotchtown, 2. *Long Island*—Shelter Island, 17. *Lyons*—Fairville, 3; Galen, 15 55; Newark 1st sab-sch., 15 39; Ontario, 4; Sodus 1st, 14 90. *Nassau*—Melville, 1. *New York*—New York 1st, 733 59; New York 5th Ave., 25; New York Madison St. Ger., 5; New York Morrisania 1st, 15; New York Redeemer, 3; New York Sea and Land, 6; New York Westminster, 19 64. *Niagara*—Albion 1st, 19 25; Knowlesville, 8 59; Lyndonville, 1; Wilson 1st, 6. *North River*—Highland Falls, 21 50; Little Britain, 5; Millerton, 4; Rondout, 20 85. *Otsego*—Worcester, 2. *Rochester*—Charlotte, 3 50; Rochester 1st, 85; Rochester Emmanuel, 80 cts.; Wheatland 1st, 18. *Steuben*—Andover, 10; Cuba, 8; Prattsburg, 12. *Syracuse*—Fulton, 55. *Troy*—Caldwell, 3 20; Hebron, 7; Salem, 5; Waterford 1st, 7 29. *Utica*—Norwich Corners, 3; Utica Westminster L. M. S., 10; Verona, 10 44. *Westchester*—Bedford (27 from sab-sch.), 129. 1761 88

NORTH DAKOTA.—*Fargo*—Tower City, 2 00

OHIO.—*Athens*—Athens, 18. *Bellefontaine*—Bucyrus, 3 60. *Chillicothe*—Bourneville, 5; Frankfort, 10; Greenland, 5; New Petersburg, 10. *Cincinnati*—Cincinnati 4th, 5. *Cleveland*—Cleveland 2d, 1509; Cleveland North, 5; Cleveland Woodland Ave., 50; Independence, 2; Milton and sab-sch., 5. *Columbus*—Columbus Westminster sab-sch., 1 70. *Dayton*—Dayton 1st, 37 75; Ebenezer, 2; Greenville, 3 74; Middletown 1st, 46 20; New Paris, 2; Riley, 3; Yellow Springs (sab-sch., 2), 28. *Lima*—Blanchard, 10; Findlay 1st, 50; McComb, 10. *Mahoning*—Beloit, 2; Brookfield, 2; Coitsville, 13 44; Masillon 2d, 68 61; Salem, 16 14; Vienna, 2. *Marion*—Delaware, 16. *Portsmouth*—Winchester, 5. *St. Clairsville*—Bannock, 1 67; Short Creek, 6; Wheeling Valley, 4. *Steubenville*—Bloomfield, 3; Long's Run, 3 36; Salineville, 10. *Zanesville*—Muskingum, 2 75; Uniontown, 4; Unity, 10 80; Zanesville 2d, 20 78. 2013 54

PACIFIC.—*Benicia*—Freestone, 1; Shiloh, 2; Ukiah, 20; Vallejo (Ladies' Beulah Soc., 5), 15; Valley Ford, 3. *Los Angeles*—Crescenta, 1 25; Orange, 15 40. *Sacramento*—Anderson, 5; Redding, 7. *San Francisco*—San Francisco Calvary, Y. W. H. M. S., 100. *San José*—Santa Clara, 5. *Stockton*—Merced 1st, 4. 178 65

PENNSYLVANIA.—*Allegheny*—Bakerstown, 10. *Blairsville*—Black Lick, 3; Centreville, 2; Derry, 22 46; Irwin, 6; Union, 4 60. *Butler*—Clintonville, 4; Middlesex, 16; Pleasant Valley, 3. *Carlisle*—Steelton, 5; Waynesboro', 18 40. *Chester*—Avondale, 5 75; Fagg's Manor, 42; Glen Riddle, 12 20; Kennett Square, 6; New London, 25; Ridley Park, 13 80. *Clarion*—East Brady, 7; Oil City 2d, 6; Worthville, 2. *Erie*—Concord, 1; Erie Central, 20; Fredonia, 9 19; Georgetown, 5; Sunville, 5; Waterford, 2; Wattsburg 1st, 95 cts. *Huntingdon*—Bellefonte, 55 35; Beulah, 5; Houtzdale, 3 70; McVeytown, 19; Newton Hamilton, 1 50; Port Royal, 3 69; Shellsburg, 4; Spruce Creek, 11. *Kittanning*—Clarksburg, 10; Currie's Run, 30; Ebenezer, 15; Jacksonville, 15; Mahoning, 8; Midway, 1; Mt. Pleasant, 2; Rockbridge, 2; Washington, 15. *Lackawanna*—Ararat, 1; Gibson, 1; Harmony, 31; Mt. Pleasant, 1; Nicholson, 11; Plains, 5; Uniondale, 1; West Pittston, 150; Wilkesbarre 1st, 130 14; Wilkesbarre Covenant, 2; Wilkesbarre Memorial (5 from M. Relief Assoc.), 38 29. *Lehigh*—Lock Ridge, 4; Pottsville 2d, 29; Summit Hill (incl. sab-sch. No. 1, 2 14, sab-sch. No. 2, 47 cts.), 6 16; Tamaqua (2 from sab-sch.), 4; Upper Lehigh, 28 03. *Northumberland*—Emporium, 12; Montgomery, 4; Montoursville, 2; New Columbia, 3; Orangeville, 5; Williamsport 2d, 89 14. *Philadelphia*—Philadelphia 3d, 93 98; Philadelphia 10th, 10; Philadelphia Tabernacle sab-sch., 43 62. *Philadelphia North*—Ann Carmichael, 5; Conshohocken, 20; Eddington, 15 13; Edge Hill Carmel, 10; Forestville, 2; Hermon, 10; Norristown 1st sab-sch., 83; Norristown 2d, 6. *Pittsburgh*—Amity, 10; Chartiers, 4 50; Fairview, 5; Homestead, 10; Pittsburgh 3d, 1288 32; Pittsburgh 8th, 6 25; Pittsburgh East Liberty (52 87 from sab-sch.), 99 63; Pittsburgh 43d St., 18 80; Pittsburgh Park Ave., 21 79; Pittsburgh Point Breeze sab-sch., 100; Pittsburgh Shady Side, 50. *Redstone*—Belle Vernon, 16 66; George's Creek, 18; Long Run, 10; Uniontown, 45. *Shenango*—Clarksville sab-sch., 10 25; Sharpsville, 4. *Washington*—Allan Grove, 2; Lower Ten Mile, 6 82; Washington 1st, 31 03; Wheeling 2d, 38 35. *Wellsboro'*—Wellsboro' 1st, 7 12. *Westminster*—Donegal, 5; Hopewell, 5 56; James Coleman Memorial, 2; Lancaster 1st, 19; Wrightsville, 3. *West Virginia*—Morgantown, 6. 3154 11

TENNESSEE.—*Union*—Baker's Creek, 1 45; St. Paul, 4; Tabor, 2. 7 45

TEXAS.—*Austin*—Brownwood (sab-sch., 40 cts.), 3 96; Galveston Ger. St. Paul's, 4; Lipe Springs, 54 cts. 8 50

UTAH.—*Montana*—Boulder sab-sch., 2 00

WISCONSIN.—*Chippewa*—Ashland, 2. *La Crosse*—Galesville (sab-sch., 32 cts.), 1 45; North Bend, 2. *Lake Superior*—Marinette Pioneer, 60. *Milwaukee*—Ottawa 1st, 35 cts.; Wheatland Ger., 1 25. *Winnebago*—Oshkosh 1st, 4; Wausau 1st, 86 27. 157 32

From the churches..... $10,054 76

FROM INDIVIDUALS.

"A friend," N. J., 2; "Friend," Cal., 100; Missionary in China, per Rev. H. A. Nelson, D.D., 7; Mrs. Julia Fillmore, N. Y., 10; Rev. Spencer Baker Ind., 7; C. S. Patterson, N. Y., 10; Mrs. Mary P. Bergen, Ill., 10; Rev. M. F. Trippe (mission family), N. Y., 2; Mrs. M. D. Ward, N. J., 2; Guest money at Perth Amboy, 24 50; Rev. R. H. Nassau, D.D., Gaboon, W. A., 5; Rev. W. G. McClure, Siam, 1 25; Rev. A. S. Billingsley, N. C., 2 03; Rev. J. W. McFarland, Col., 22; "A brother in Christ," Minn., 5; Alex. Guy, Ohio, on account of note, 100; Mrs. L. S. Thomas, Ohio, 1; Mrs. M. G. Muse, Kan., 5; "Nellie C. Dickson Memorial," Pa., 5; Through the Rev. R. J. Kent, N. J., 100; "E. M. S.," Cal., 2; "Minister's daughter," N. Y., 5; Miss B. A. K. Macklen, for Perth Amboy House, 50; Mrs. Jason Rogers, Md., 5; "Part of a missionary's one tenth," 13; Presbytery of Troy, per Rev. A. H. Allen, 1; Mr. Thos. Smith, Cal., 5; Rev. J. W. Nelson, Cal., 5; W. D. Ward, Ill., 9; J. L. Wilson, Fla., 2; C. P. Yeatman, Ky., 5; "W. S.," Pa., 90 cts.; "C.," Pa., 4..... 527 68

Interest from Permanent Fund..... 225 00

Interest from Latta Fund (Synod of Ohio)..... 41 67

Total for current use..... $10,849 11

PERMANENT FUND.

(Interest only used.)

Sale of allotment of 25 shares L. V. R. R., 34 37; Legacy of Mrs. Mary F. Fellows, late of Dubuque, Ia., 500; Legacy of Mrs. Sarah B. Major, late of Carlisle, Pa. (less expense), 93 21; Donation of Mrs. Catherine F. Powell, Norristown, Pa. (conditional), 1000..... 1,627 58

Total receipts in April, 1888..... $12,476 69

W. W. HEBERTON, *Treasurer.*

RECEIPTS FOR EDUCATION, APRIL 15 TO APRIL 30, 1888.

ATLANTIC.—*East Florida*—Palmer, 50 cts. *South Florida*—Lakeland, 1. *Yadkin*—Cameron, 1 36; Statesville 2d, 1 35. 4 21

BALTIMORE.—*Baltimore*—Govanstown, 3. *New Castle*—Zion, 10. 13 00

COLORADO.—*Boulder*—Valmont, 18 cts. *Santa Fé*—Jemez, 2. 2 18

COLUMBIA.—*Idaho*—Baker City, 1 00

DAKOTA.—*Central Dakota*—Pierre, 2 00

ILLINOIS.—*Chicago*—Chicago 6th, 87 19. *Freeport*—Ridgefield, 10. *Mattoon*—Mattoon 1st, 13; Pleasant Prairie, 2. *Ottawa*—Au Sable Grove, 5. *Peoria*—Canton, 11; Princeville, 13 50. *Springfield*—North Sangamon, 8. 149 69

INDIANA.—*Fort Wayne*—Fort Wayne 2d, 7 49; Kendallville, 13 13. *Indianapolis*—Greencastle, 4 50. *Muncie*—Noblesville, 10; Wabash, 1 25. *New Albany*—New Albany 3d, 18; Seymour, 1. *White Water*—Kingston, 5. 60 37

INDIAN TERRITORY.—*Muscogee*—Muscogee, 17 65

IOWA.—*Dubuque*—Dyersville, 1. *Iowa*—Burlington 1st, 1 89. *Iowa City*—What Cheer, 2. 4 89
KANSAS.—*Emporia*—Waverly, 1. *Larned*—Lyons, 8 65. *Solomon*—Ellsworth, 2; Orbitello, 1. 12 65
KENTUCKY.—*Louisville*—Shelbyville 1st, 4 00
MINNESOTA.—*St. Paul*—Red Wing, 4 20
MISSOURI.—*Osage*—Kansas City 2d, 102 22. *Ozark*—Joplin, 3. *Palmyra*—Macon, 1. *St. Louis*—St. Louis McCausland Ave., 4. 110 22
NEBRASKA.—*Nebraska City*—Fairmont, 4; Seward, 7 25. *Omaha*—Omaha Hamilton St., 3. 14 25
NEW JERSEY.—*Corisco*—Batanga, 1; Corisco, 2; Evune, 1; Gaboon, 9; Ogove, 1. *Elizabeth*—Liberty Corner, 5; Perth Amboy, 9 50. *Monmouth*—Englishtown, 1. *Morris and Orange*—West Freedom, 6 53. *New Brunswick*—Trenton Bethany, 5. *Newton*—Marksboro', 5. *West Jersey*—Greenwich, 21. 73 03
NEW YORK.—*Albany*—Jefferson, 2. *Binghamton*—Windsor, 8 05. *Cayuga*—Sennett, 3 42. *Chemung*—Horse Heads, 10. *Long Island*—Shelter Island (sab-sch., 1), 7. *Nassau*—Huntingdon 1st, 29 20; Melville, 1. *Rochester*—Wheatland, 10 25. 70 92
NORTH DAKOTA.—*Pembina*—Grand Forks 1st, 5 00
OHIO.—*Chillicothe*—Concord, 3. *Columbus*—Columbus 2d, 47 65; Columbus Westminster sab-sch., 2 19. *Dayton*—Greenville, 2 06; Riley, 1. *Lima*—Columbus Grove, 3. *Mahoning*—Beloit, 1. *St. Clairsville*—Wheeling Valley, 5. *Steubenville*—Pleasant Hill, 1 23; Salineville, 3. *Zanesville*—Uniontown, 2. 71 15
PACIFIC.—*Benicia*—Calistoga, 2; St. Helena, 5. *Los Angeles*—Los Angeles Bethany, 1. *Stockton*—Merced 1st, 4. 12 00
PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 1. *Butler*—Buffalo, 6; New Hope, 3 22; Westminster, 5. *Carlisle*—Waynesboro', 1 25. *Clarion*—Oil City 2d, 11; Worthville, 1. *Huntingdon*—Huntingdon 1st, 24 67; Little Valley, 2. *Kittanning*—Jacksonville, 4. *Lackawanna*—Ararat, 1; Gibson, 1; Mt. Pleasant, 1; Plains, 3; Uniondale, 1; Wilkesbarre Memorial, 59 80. *Philadelphia*—Philadelphia 3d sab-sch., 75; Philadelphia 4th, 10. *Philadelphia North*—Eddington, 10; Forestville, 4; Hermon, 10. *Pittsburgh*—Amity, 5; Miller's Run, 4; Pittsburgh 7th, 9; Pittsburgh Grace Memorial, 3. *Redstone*—Belle Vernon, 5 19; Greensboro', 3; Uniontown, 20 38. *Shenango*—Enon, 10; Sharpsville, 4. *Washington*—Washington 1st, 37 24; Wheeling 2d, 28 45. 364 20
TENNESSEE.—*Union*—Rockford, 2; Tabor, 2. 4 00
WISCONSIN.—*La Crosse*—Galesville, 1. *Lake Superior*—Menominee, 4. *Milwaukee*—Ottawa 1st, 20 cts. *Winnebago*—Wausau, 24. 29 20

Receipts from churches from April 15 to April 30, 1888	$952 62	
Receipts from sab-schs. from April 15 to April 30, 1888	77 19	
		$1,029 81
Refunded		33 00

SPECIAL SCHOLARSHIPS.

E. P. Gilbert, 27 50; Mrs. Isabel Russell, 50 ..... 77 50

MISCELLANEOUS.

W. D. Ward, Esq., 18; Rev. J. L. Wilson, 3; C., Pa., 1; Mrs. Richardson, 10 cts. 22 10

$1,162 41

JACOB WILSON, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR FREEDMEN, APRIL, 1888.

ATLANTIC.—*South Florida*—Lakeland, 3. *Yadkin*—Cameron, 7 07. 10 07
BALTIMORE.—*Baltimore*—Paradise, 3. *New Castle*—Zion, 5. 8 00
CHINA.—*Peking*—Peking 2d, 7 00
COLORADO.—*Boulder*—Valmont, 18 cts. *Santa Fé*—Jemez, 2. 2 18
COLUMBIA.—*Oregon*—Albany 1st, 10; Baker City, 1. 11 00
DAKOTA.—*Central Dakota*—Madison, 2 00
ILLINOIS.—*Bloomington*—Normal, 12 23, sab-sch., 1 74. *Chicago*—Du Page, 14; Will, 3. *Freeport*—Lena, 8; Ridgefield, 10. *Mattoon*—Pleasant Prairie, 3 50. *Peoria*—Princeville, 7 10. *Rock River*—Pleasant Ridge, 2. *Schuyler*—Walnut Grove and Shiloh, 3. *Springfield*—North Sangamon, 13; Springfield 2d, per W. D. Ward, 12. 89 57
INDIANA.—*Fort Wayne*—Fort Wayne 2d, 5 40. *Muncie*—Noblesville, 3; Wabash, 1 25. *Vincennes*—Terre Haute Moffat St., 3. *White Water*—Kingston, 5; Richmond, 13 50. 31 15
IOWA.—*Council Bluffs*—Bedford, 3. *Dubuque*—Dubuque Ger., 1. *Iowa*—Burlington 1st, 1 89. *Iowa City*—Brooklyn, 19; What Cheer, 2. *Waterloo*—Dows, 1. 27 89
KANSAS.—*Emporia*—Brainerd, 3; Union, 1; Waverly, 3. *Neosho*—Fort Scott 1st, 30 51. *Solomon*—Carlton, 1; Dillon, 60 cts. *Topeka*—Clay Centre, 2 61. 41 72
KENTUCKY.—*Louisville*—Shelbyville 1st, 2. *Transylvania*—Lebanon 1st, 7. 9 00
MICHIGAN.—*Grand Rapids*—Muir, 1 00
MINNESOTA.—*Mankato*—St. James, 1. *St. Paul*—Eden Prairie, 3; Red Wing sab-sch., 10. 14 00
MISSOURI.—*Osage*—Holden, 5 20. *Palmyra*—Macon, 1. *Platte*—Bethel, 1. *St. Louis*—Ironton, 3; St. Louis 1st Ger., 5; St. Louis McCausland Ave., 3. 18 20
NEBRASKA.—*Kearney*—Plum Creek, 3. *Nebraska City*—Fairmont, 4. *Niobrara*—Niobrara, 2. *Omaha*—Omaha Castellar St., 2; Omaha Hamilton St., 3 25. 14 25
NEW JERSEY.—*Corisco*—Gaboon, 5; Ogove, 1; Corisco, 2; Batanga, 1; Evune, 1. *Elizabeth*—Elizabeth 3d, 30; Liberty Corner, 5. *Monmouth*—Englishtown, 1; Shrewsbury, 10. *Morris and Orange*—South Orange, Mrs. Richardson, 10 cts. *New Brunswick*—Princeton Witherspoon St., 1. *Newton*—Marksboro', 6 84. *West Jersey*—Clayton, 10; Jericho, 1. 74 94
NEW YORK.—*Albany*—Jefferson, 1; Northampton, 1 30; Northville, 1 35; Sand Lake, 2 40. *Binghamton*—Windsor, 5. *Boston*—East Boston, 15. *Brooklyn*—Edgewater 1st, 1. *Columbia*—Hunter sab-sch., 22 50. *Hudson*—White Lake, 2. *Long Island*—Shelter Island (sab-sch., 6), 11. *Lyons*—East Palmyra, 11 78. *Nassau*—Melville, 1. *New York*—New York 1st, 50; New York 1st Union, 29 33; New York 5th Ave., 1010 45; New York Brick, 212 11; New York Calvary, 20 75; New York Scotch, 555; New York West 23d St., 25; New York Park, 49 16. *North River*—Cold Spring, 5; Millerton, 3; Rondout, 8. *St. Lawrence*—Potsdam, 15; Theresa, 5. *Troy*—Schaghticoke 1st, 12 63. 2081 76
NORTH DAKOTA.—*Fargo*—Tower City, 1. *Pembina*—Grand Forks 1st, 5. 6 00
OHIO.—*Athens*—Warren sab-sch., 5 10. *Chillicothe*—Concord, 1 25. *Cincinnati*—Mt. Auburn, 39. *Cleveland*—Cleveland North, 4. *Columbus*—Columbus Westminster sab-sch., 2 50. *Dayton*—Greenville, 2 08; Riley, 1. *Mahoning*—Brookfield, 1; Vienna, 1. *St. Clairsville*—Bellaire 1st, 23; Farmington, 2 72; Short Creek, 5. *Steubenville*—Richmond, 8 20; Salineville, 5. *Wooster*—Dalton, 16 50. *Zanesville*—Muskingum, 25. 142 85
PACIFIC.—*Los Angeles*—Bethany, 1. *Sacramento*—Gridley, 8; Merced, 2. *San Francisco*—Berkeley 1st, 4 85. *San José*—Santa Clara, 5. 20 85
PENNSYLVANIA.—*Allegheny*—Evans City, 2. *Blairsville*—Black Lick, 2; Centreville, 3; Ligonier, 10; Poke Run, 11. *Butler*—Concord, 16 60; New Hope, 2 50; North Butler, 6 76. *Carlisle*—Millerstown, 5 85; Waynesboro', 1 25. *Clarion*—Oil City 2d, 10; Worthville, 1. *Erie*—East Greene, 2; Georgetown, 3. *Huntingdon*—Mann's Choice, 1. *Kittanning*—Atwood, 1; Jacksonville, 15; Kittanning 2d, 3; Leechburg sab-sch., 5; Worthington sab-sch., 3 33. *Lackawanna*—Gibson, 2; Uniondale, 1; Warren, 1; West Pittston, 75; Wilkesbarre Memorial, 26 25; Pleasant Mount, 1; Ashley, 5. *Lehigh*—Allentown, 10. *Northumberland*—Shiloh, 5. *Philadelphia*—Philadelphia 3d sab-sch., 50; Philadelphia 4th, 10; Philadelphia Southwark 1st, 5; Philadelphia Tabernacle, 11; Philadelphia West Spruce St., 318 75. *Philadelphia Central*—Philadelphia Cohocksink sab-sch., 12 91. *Philadelphia North*—Hermon, 10. *Pittsburgh*—Birmingham 1st, 4; Mansfield, 13 97; Middletown, 4; Pittsburgh 8th, 5. *Redstone*—Belle Vernon, 5; Connellsville 1st, 15 70; Greensboro', 5; New Providence, 8; Rehoboth, 90. *Shenango*—New Castle 1st, 23 60. *Washington*—Forks of Wheeling, 5; Wheeling 1st, 31 03; Wheeling 2d, 18 35. *Westminster*—Pine Grove, 6. 883 85
TENNESSEE.—*Union*—Tabor, 2 00
UTAH.—*Montana*—Helena 1st, 46 13
WISCONSIN.—*La Crosse*—Galesville, 1 67; Galesville sab-sch., 67 cts. *Lake Superior*—Menominee 1st, 3. *Milwaukee*—Ottawa 1st, 20 cts. *Winnebago*—Oshkosh 1st, 4. 9 54

MISCELLANEOUS.

Mrs. C. H. Asay, Brickerville, Pa., 2; Mrs. H. V. Rupert, Phila., 1; Young Ladies' Miss. Soc., Portville, N. Y., 12 35; S. J. M. Eaton, Franklin, Pa., 3; Rev. J. L. Wilson, Eustis, Fla., 2; H. B. Fry, Joplin, Mo., 3; C. S. Haines, Newark, N. J., 100; C., Pa., 5; C. W. Wycoff, Upper St. Clair, Pa., 9; Mon. Con. of St. Helena, Cal., Pres. ch., 5; Aunt Jane Williamson, St. Peter, Minn., 2; Mrs. Geo. W. Mitchell, Clarks, O., 10; Cash, 20; Woman's Miss. Soc., Mekinock, Dak., 8; D. R. Forte, Trenton, N. J., 6; Choctaw Nation, per Mrs. E. Hartford, 248 20; James M. Smith, Boston, Mass., 25; Woman's Executive Committee, N. Y., 158 96 .... 620 51

Total receipts in April, 1888 ..... $4,174 96

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, APRIL, 1888.

ATLANTIC.—*East Florida*—Palmer, 2; St. Augustine, 75; Green Cove Springs, 10. *Knox*—Medway, 2. *South Florida*—Lakeland, 6; Titusville 1st, 4. *Yadkin*—Cameron, 1 38; Freedom, 4 30; Logan, 3 50; New Centre, 3 69; Statesville 2d, 1 38. 113 25

BALTIMORE. — *Baltimore* — Annapolis sab-sch., 20; Baltimore 1st sab-sch., 5 01; Baltimore Abbott Memorial, 5; Baltimore Broadway, 11; Baltimore Lafayette Sq. sab-sch., 10; Havre de Grace, 4, sab-sch., 14; Paradise, 7. *New Castle*—Forest 1st, 36 92, sab-sch., 27 92; Milford, 79 63; New Castle 1st, a lady, 6; Pitt's Creek and sab-sch., 24 25; Port Deposit, 25 50; Port Penn sab-sch., of which 2 75 for Corea, 6 80; St. George's, 4 25: White Clay Creek, 5 77; Wicomico, 70; Wilmington Central, 353; Zion, 20. *Washington City*—Neelsville, 10; Washington 1st, 57 31; Washington New York Ave., 356 75. 1160 11

COLORADO.—*Boulder*—Fort Collins, 38; Greenlee, 10; Valmont, 1 21. *Denver*—Central City, 20; Denver Central, 273 45; Denver 23d Ave., 5 60. *Gunnison*—Aspen 1st, 18. *Pueblo*—Alamosa 1st, 13; Monument sab-sch., *d.*, 3 25. *Santa Fé*—Albuquerque, 6; Jemez, 2. 390 51

COLUMBIA.—*Idaho*—Baker City, 3; Davenport, 3 65; Spokane Falls 1st sab-sch., 13. *Oregon*—Albany, 22; Portland Calvary, 70 65. *Puget Sound*—Olympia 1st, Easter offering, 10; Tacoma sab-sch., *d.*, 33 46. 155 76

DAKOTA.—*Aberdeen*—Aberdeen, 51 50; Uniontown, 2. *Central Dakota*—Artesian, 3; Flandreau sab-sch., 4; Forestburg, 2; Huron, 7 11; St. Lawrence, 3 90; Washington, 3 60. *Southern Dakota*—Sioux Falls, 22; Tyndall, 7. 106 11

ILLINOIS.—*Alton*—Carrollton, 33 86, sab-sch., 25; Hillsboro', 44. *Bloomington*—Alvin, 3; Bloomington sab-sch. Miss'y Soc., 11; Fairbury, 10; Gilman sab-sch., 7 90; Mackinaw, 12; Sheldon, 5; Colfax sab-sch., 3. *Cairo*—Cartersville, 5 50; Richview, 2; Potter Memorial, 1. *Chicago*—Austin, 8 07; Chicago 3d, 27 42; Chicago 8th, 25; Chicago Belden Ave., 25; Chicago Jefferson Park, 63; Chicago Scotch ch., 25 59, sab-sch., 4 60; Chicago Westminster, 63 41, sab-sch., 56 59; Glenwood, 2 50; Highland Park, 78; Kankakee 1st, 49 71; Manteno, 38, sab-sch., 2; Maywood, 5; New Hope, 5 10; Normal Park, 14 13; Pullman, 31, sab-sch., 10 12; Chicago South, Evanston, 12; A sab-sch., 10. *Freeport*—Elizabeth, 6; Galena 1st sab-sch., *d.*, 11 74; Galena South sab-sch., 10 30; Marengo, 64 61, sab-sch., 22 57; Ridgefield, 12, for India, 5; Rockford 1st, 37. *Mattoon*—Milton, 3 10; Pana, 3 54; Shelbyville, 20. *Ottawa*—Earlville, 11 50; Morris, 14. *Peoria*—Farmington sab-sch., 15; Princeville, 27 11, sab-sch., 6; Prospect, 7. *Rock River*—Dixon, 36 93; Norwood, 15 30, Y. L. M. Soc., 15 35, sab-sch., 7 35; Princeton, 18 95; Rock Island Broadway, 71 75; Rock Island Central, 6 60; Woodhull, 8 50. *Schuyler*—Hardolph, 2 50; Camp Point, 7 07; Carthage sab-sch., 5 70; Elvaston, 7; Monmouth sab-sch., 75; New Salem, 7; Oquawka, 11 50. *Springfield*—Irish Grove, 15; Jacksonville State St., 112 84; North Sangamon, 11; Springfield 2d, a member, 114; Sweet Water, 3. 1548 22

INDIANA.—*Crawfordsville*—Benton, 9; Bethel, 4; Frankfort 1st sab-sch., 23, Simpson Band, 38; Lafayette 1st, 21 74; State Line, 2; West Lebanon, 1 75; Mansfield, 1 75. *Indianapolis*—Bainbridge, 5; Greencastle, 40; Greencastle Woman's H. and F. Miss'y Soc., 12; Indianapolis 1st, 74 70; Southport, 4. *Logansport*—La Porte, 133 77, sab-sch., for Sing Shong, China, 75; Monticello, 64 60; Plymouth, 3 32; Valparaiso, 39; West Union, 2. *Muncie*—New Cumberland, 8 13; Noblesville, 15; Peru, 16 76; Wabash, 3 25; Winchester, 5. *New Albany*—Brownstown, 2 55; Madison 1st, 16 60; New Albany 1st, 25 25; North Vernon, 1 95; Seymour, 4; Smyrna, 1 10; Vernon, 3 50. *Vincennes*—Indiana, 5; Princeton sab-sch., 10; Upper Indiana, 6 50. *White Water*—Kingston, 20. 709 22

IOWA.—*Cedar Rapids*—Atkins, 3 15; Bethel, 7 30; Centre Junction, 7; Onslow, 4 70; Richland Centre, 14. *Council Bluffs*—Brooks, 1; Council Bluffs, 48 60; Marne, 11 52; Neola sab-sch., 5; Nodaway, 1; Panora sab-sch., 3 25. *Des Moines*—Adel, 12; Colfax, 7 10; Dexter sab-sch., 3 50; Indianola, 30, Perry O. Berger, 5; Oskaloosa, 5 50; Plymouth, 8; Waukee, 5; Winterset, 30 50. *Dubuque*—Dyersville Ger., 2. *Fort Dodge*—Calliope, 4 27, sab-sch., Children's Miss. Band, 12 35; Fort Dodge, 75 04, sab-sch., 47 86; Hosper's, 4; Lemora, a member, 10; Liberty, 5; Marcus, 2; O'Brien Co. Scotch, 6 84; Sac City, 19 76; Sioux City, 25; Spirit Lake, Buds of Promise, 5; Vail, 10 03; Schaller, 20 10; Sioux City 2d, 2 35; Sioux City 3d, 1 15. *Iowa*—Burlington 1st, 12 45; Keokuk Westminster, 27 08; Morning Sun, 40 50; Shunam, 3 25. *Iowa City*—Crawfordsville, 8; Deep River sab-sch., 2; Malcolm, 12; Muscatine Ger., 4; Princeton, 11; Scott sab-sch., 4; Sugar Creek, 10; Summit sab-sch. infant class, 1 80; Wilton, 6. *Waterloo*—Dows, 3; Kamrar Ger. sab-sch., 8; Tranquility, 12; West Friesland, 9. 689 45

INDIAN TERRITORY.—*Cherokee Nation*—Tahlequah, 15. *Choctaw*—Wheelock 1st, 1. *Muscogee*—Achena, 3; Wewoka, 67. 86 00

KANSAS.—*Emporia*—Sedan, 5; Wellington, 31 29; Wichita, 133 60; Eureka, 5; Emporia 1st, 113 30. *Highland*—Blue Rapids, a member, 2; Deer Creek, 1; Neuchatel, 6; Oneida, 3 85. *Larned*—Great Bend, 8; Pratt 1st, 10 43; Syracuse, 5; Anthony, 10; Valley Township, 3. *Neosho*—Louisburg, 2 35; Thayer, 5. *Osborne*—Oberlin, 4. *Solomon*—Abilene, 6 13; Beloit, 5; Bennington 2d, 2; Carlton, 2; Milo, 1; Saltville, 2. *Topeka*—Lawrence, 100, sab-sch., 2 70; Mission Centre, 5; Olathe 1st, 4; Perry sab-sch., 2 70; Riley Centre Ger., 5; Topeka 1st, 386 87; Vineland, 11 50; Wakarusa, 7; Sedalia, 2. 891 07

KENTUCKY.—*Ebenezer*—Augusta, 20; Ebenezer sab-sch., 50 cts.; Frankfort, 45 27; Greenup, 5; Lexington sab-sch., 40 82; Newport Columbia St., 5. *Louisville*—Louisville College St., 39 40; Louisville Warren Memorial, 92 55; Pewee Valley, 5; Plum Creek, 95 cts.; Shelbyville 1st, 13 25. *Transylvania*—Harrodsburg, 30. 297 74

MICHIGAN.—*Detroit*—Detroit 1st, 55 35; Detroit Fort St. sab-sch., 50; Detroit Memorial, 81 31, sab-sch., 5; Detroit Trumbull Ave., 10; Detroit Westminster, 232 97; Milford United, 76 51, Will Whipple, 2 40; Unadilla sab-sch., 5. *Grand Rapids*—Muir, 2. *Kalamazoo*—Edwardsburg, 15. *Lansing*—Albion, 10; Battle Creek, 18 03; Lansing Franklin St., 22 30; Marshall, 25 47. *Monroe*—Adrian, 130 50; Coldwater, 40 75; Erie, 2; Jonesville sab-sch., 6. *Saginaw*—Caro sab-sch., 13 12; Flint, 45 52, for education of a boy in China, 25; Lapeer, 8 22; Midland City sab-sch., 41 02; Pine River 1st, 10; Westminster, 13 40. 941 87

MINNESOTA.—*Mankato*—St. James, 1. *St. Paul*—Minneapolis Bethlehem, 59 20, sab-sch., 14 60; Minneapolis Highland Park sab-sch., 14; Minneapolis Hope, 843 24; Red Wing, 30, sab-sch., 20; St. Croix Falls, 10; St. Paul Central, 10,018 50; St. Paul Dayton Ave., 101 75; St. Paul (Goodrich Ave., for Japan, 187 50), 30; Taylor's Falls, 9. *Winona*—Chatfield sab-sch., Christmas Jubilee offering, 23; Preston, 11, sab-sch., 3. 11,375 35

MISSOURI.—*Osage*—Clinton ladies, 7 70; Kansas City 2d, 657 79; Hill Memorial, 2 47, sab-sch., 1 53. *Ozark*—Ash Grove, 5, sab-sch., 6; Lockwood, 2; Ozark, 15; Springfield Calvary, 143; Springfield 2d, 5; White Oak, 5. *Palmyra*—Bevier, 1; Hannibal 1st, 15; Knox City, 5; Macon, 2; Millard, 1 30; Moberly, 12; New Providence, 5. *Platte*—Akron, 2; Avalon sab-sch., 20; Bethel, 1; Martinsville, 2 20; New Hampton, 1; Parkville, 8; St. Joseph Westminster, 60; Westboro', 11 70. *St. Louis*—Laketon, 2; Rock Hill, 5; St. Louis 2d, 563; St. Louis 2d Ger. sab-sch., 6, a member, 5; St. Louis Glasgow Ave., 9 51; St. Louis McCausland Ave., 12. 1600 20

NEBRASKA.—*Hastings*—Hastings, 9 60; Hastings Ger., 1; Oxford, 4; Superior, 6. *Kearney*—Burr Oak, 3; Fullerton, 2 50; Grand Island, 29 67; Litchfield, 1; Turkey Creek, 3. *Nebraska City*—Beatrice, 9 68; Burchard, 4; Fairmount, 5, sab-sch., 3; Seward, 7 70; Tecumseh, 5. *Omaha*—Craig, 30; Decatur, 3; Omaha 1st, 18 59; Omaha Castellar St., 13 55; Omaha Southwest, 13 55; Omaha Knox, 10; Schuyler, 24 55; Stronesburg, 7; West Hamilton sab-sch., 1 60; Westminster, 13 55; Blue Ridge, 1. 230 54

NEW JERSEY.—*Corisco*—Batanga, 1; Corisco, 4; Evune, 1; Gaboon, 45; Ogove, 2. *Elizabeth*—Cranford 1st sab-sch., birthday off., 78 26; Dunellen, 4; Elizabeth 3d sab-sch., 10 57; Elizabeth Westminster sab-sch., 1000 10; Lamington, 53; Liberty Corner, 70; Lower Valley sab-sch., Little Reapers, 20; Rahway 2d sab-sch., 117 39; Springfield, 39. *Jersey City*—Englewood, 148 08; Jersey City 1st, 151 65; Jersey City Bergen 1st sab-sch. Miss. Asso., for Bogota, 50; Paterson 1st Ger., 5; Paterson 2d, 111 67, sab-sch., 40; Paterson East Side, 28; Paterson Redeemer, 125; West Hoboken Youths' Miss. Soc., 65. *Monmouth*—Barnegat, 1; Beverly, 34 96; Burlington sab-sch., for China, 5; Forked River, 1 83; Jamesburg, 90; Lakewood, 84; Manasquan sab-sch., 5 50; Red Bank, 78. *Morris and Orange*—Fairmount, 10; German Valley, 54, sab-sch., 10; Morristown 1st, Children's Miss. Soc., 200; Morristown South St. sab-sch., 50; Mt. Freedom, 16, sab-sch., 2 10, Rev. A. C. Dill, 20; New Vernon, 99 90; Orange 1st, Young Ladies' Miss. Soc., 21 85, sab-sch., 100; Orange Central, 250, sab-sch., 110, Miss H. R. Crowell's class, 11; Pleasant Grove, 46; South Orange, Mrs. Richardson, 66 cts., sab-sch. Children's Mission Band, 20, Vallsburg Mission Band, 86 cts.; Summit Central, 5; Whippany, 4. *Newark*—Montclair, 28, a friend, 100, sab-sch. Miss. Soc., *d.*, 34 67; Newark 2d sab-sch. Y. P. F. Miss. Soc., *d.*, 115 70; Newark 2d Ger. sab-sch., *d.*, 40; Newark 3d, 49 72; Newark Bethany, 5; Newark Calvary, 37 33; Newark Roseville, 200; Newark Wickliffe, 40. *New Brunswick*—Alexandria 1st, 2; Dutch Neck, 26, A. A. Snedeker's miss. box, 4; Kingwood, 2; Lawrenceville, 27 16; New Brunswick 2d, 100; Pennington, 50, sab-sch., 50; Princeton 1st, 50, sab-sch., 28 50; Princeton 2d, 50 42; Princeton Witherspoon St., 1; Trenton Prospect St. sab-sch., Standard Bearers, 8 61. *Newton*—Blairstown, 41; Danville, 10, sab-sch., 10; Greenwich, 26; Hope, 10; Knowlton, 5; Marksboro', 22; Phillipsburg Westminster, 75 cts., sab-sch., 5; Phillipsburg 1st, Howell sab-sch., 15; Sparta, 5. *West Jersey*—Bridgeton 1st, 81; Bridgeton 2d sab-sch., 29 37; Camden 1st sab-sch., for Persia, 121 71; Clayton sab-sch., 50, for India, 30; Green-

wich, 24, sab-sch., 9; Jericho, 50 cts.; Pittsgrove sab-sch., 3 24; Woodbury sab-sch., 40 08; Woodstown, 64. 5078 38

NEW YORK.—*Albany*—Albany 4th, 926; Ballston Spa, 25; Charlton sab-sch., 1 20; Jefferson, 7; Jermain Memorial, 257 40; Northampton, 10 29, sab-sch., 3; Northville, 9 80; Sand Lake, 3 75; Saratoga Springs 2d, 48 25; Schenectady 1st, 47 39, for N. China, 27 86, for Indians, 54 59; Schenectady East Ave., 62 42; West Milton, 2; West Troy, 5 67. *Binghamton*—Afton, 14 26; Binghamton 1st, 116 62; Windsor, 12 86. *Boston*—Boston 1st, 77 11; East Boston, 35; Fall River, 2; Quincy, 15; Windham, 35 85. *Brooklyn*—Brooklyn Bethany, 9 30; Brooklyn Franklin Ave., 35 82; Brooklyn Hopkins St. Ger., 20; Brooklyn Lafayette Ave., 100, sab-sch. Miss. Asso., 200; Brooklyn Tabernacle, 137 87. *Buffalo*—Allegheny and C. Old Town Branch, 1 08; Bethany, 50, sab-sch., 39; Buffalo Wells St., 23; Buffalo West Side, 20; Fredonia, 74, sab-sch., 68 08; Gowanda sab-sch. birthday box, 4 78; Jamestown, 170 20; Silver Creek, 80; Springville, 20; Tonawanda, 24 03. *Cayuga*—Auburn 1st, 400 24; Auburn 2d, 82 23; Dryden, Mrs. H. P. Williams, 5; Genoa 1st, 2 71; Ludlowville, 50; Victory, 2. *Chemung*—Elmira Franklin St., 5; Horse Heads, 23. *Columbia*—Ashland, 3 31; Catskill, 169 61; Hillsdale, 50 cts.; Jewett, 96 06. *Genesee*—Castile sab-sch., 15; Warsaw, 131 20, sab-sch., 107 58. *Geneva*—Canandaigua, 15 30; Geneva 1st, 48 95; Penn Yan sab-sch., 33; Seneca Castle, 35; Seneca Falls sab-sch., 75; Trumansburg, 11 74; West Fayette, 5. *Hudson*—Callicoon, 1; Hamptonburg, 25; Haverstraw 1st sab-sch., 8; Middletown 2d, 3 01; Milford, 10; Montgomery Village, 107; Nyack, 12 21; Nyack Ger., 2; Port Jervis sab-sch., 14 13; Scotchtown, 65, sab-sch., *d.*, 3 90. *Long Island*—Bridgehampton, 18; Greenport sab-sch., 21 67; Selden, 3 46; Shelter Island, 13, sab-sch., 12; Southold sab-sch., for sup. of girl in Tripoli sch., 60; West Hampton sab-sch., 50. *Lyons*—Galen, 22 43; Newark, 81 17; Wolcott 1st, 7 60. *Nassau*—Melville, 4, sab-sch., 4; A pastor, 7 50. *New York*—New York 1st sab-sch., for China, 75 89; New York 1st Union, 425 26; New York 5th Ave., 50, Mrs. R. L. Stuart, 1000; New York 14th St., 1; New York Brick, 200, sab-sch., 66; New York Brick ch. mission, *d.*, 10; New York Canal St., 26 21; New York Covenant, 50; New York French Evangelical, 20; New York Madison Square, 935; New York Madison St. Ger., 5; New York North, 100; New York Phillips, 50; New York Rutgers, 28 28; New York Sea and Land, 20; New York University Place, 300; New York Tremont, 26; New York Morrisania 1st, 10; New York Redeemer ch., 2. *Niagara*—Albion, 51 79; Lockport 1st, 152 88; Lyndonville sab-sch., 10; Wilson, 14, sab-sch., 10. *North River*—Amenia South Wassaic Branch, 5; Matteawan, 40; Newburg Calvary, 6 79; Newburg Union, 100; Pine Plains sab-sch., 11; Rondout sab-sch., 18 82. *Otsego*—Delhi 1st, 20; Fly Creek, 11; Otego, Miss M. Carver, 5; Richfield Springs, 20; Worcester, 2. *Rochester*—Avon Central, 17; Caledonia, 41 25; Geneseo Village, 21, sab-sch., 7 75; Groveland, 21 77; Rochester 1st, 457 79, sab-sch., for Mexico, 100, for Syria, 50, for Japan, 50; Rochester Central, 150, sab-sch., 40; Rochester St. Peter's, 48 65; Rochester Emmanuel, 3 04. *St. Lawrence*—Carthage, 11; Hammond, 40; Theresa, 11 34; Watertown 1st, 10; Watertown Stone St., 51. *Steuben*—Angelica, 21 37; Cuba, 9; Prattsburg, 13; Wheeler, 2. *Syracuse*—East Syracuse, 40; Fulton, 158 39; Hannibal, 2; Oswego 1st, 40. *Troy*—Caldwell, 12; Cambridge sab-sch., 9 34; Glens Falls sab-sch., 36 60; Hebron, 5; Hoosick Falls, B. V. Quackenbush, 100; Schaghticoke sab-sch., 8 29; Troy 1st, 280 87; Troy Woodside, 6; Waterford, 29 17; A pastor, 25. *Utica*—Clinton, 171 58; Forestport and Alder Creek, 4; Hamilton College, 12; Kirkland sab-sch., 5; Lowville, 15; Mt. Vernon sab-sch., 24; Norwich Corners, 3; Utica 1st, 157 55; Vernon Centre, 10 39; Verona, 41 29. *Westchester*—New Rochelle, 250 52; Peekskill 1st, 23 28; South East Centre, 50 08, sab-sch., 40 35; South Salem, 20; Throgg's Neck sab-sch., 25; Yorktown, 33, sab-sch., 17. 20,274 73

NORTH DAKOTA.—*Fargo*—Jamestown, 5 72. *Pembina*—Forest River, 15; Knox, 25. 45 72

OHIO.—*Athens*—Athens, 68, sab-sch., 25; Bristol, 7; Middleport sab-sch., 20; Pleasant Grove, 3; Warren sab-sch., 15. *Bellefontaine*—Buck Creek, 20; Bucyrus, 18 20; North Washington, 13 13; West Liberty sab-sch., 8. *Chillicothe*—Belfast, 6; Bloomsburg, 22 30; Bourneville, 5; Chillicothe 1st sab-sch., 36 79; Chillicothe Memorial, 3; Concord, 5; Frankfort, 6; Greenfield, 170; Greenland, 1; Marshall, 4; Mt. Pleasant, 14; New Petersburg, 20; Washington C. H., 18 23. *Cincinnati*—Avondale, 12; Bethel, 5 62, sab-sch., 11 76; Cincinnati 2d, 19 43, sab-sch. 30; Cincinnati 3d, 55, for Laos, 5; Cincinnati 4th, 10; Cincinnati 5th, 16 36; Cincinnati Mt. Auburn sab-sch., 86; Cincinnati Walnut Hills, 51 99; Delhi, 10, sab-sch., 20; Monterey, 5; Maple Grove, 1; Goshen, 3; Harrison sab-sch., 5; Loveland, 18 39, sab-sch., 81 57; Pleasant Ridge, 10 30, sab-sch., 11; Somerset, 4; Venice sab-sch., 20; Williamsburg, 4, sab-sch., 2; Hartwell, 5, sab-sch., 3; Linwood Calvary, 20; Bethany Chapel, 5. *Cleveland*—Ashtabula sab-sch., 25; Brecksville, 20; Cleveland 1st, 200; Cleveland Miles Park, 1; Cleveland North, 11 25; Cleveland Woodland Ave. sab-sch., 216 32; East Cleveland, 25; Parma, 3; Rome, 5. *Columbus*—Central College sab-sch., *d.*, 8; Columbus 1st, 287 11, M. C., 62 28, sab-sch., 22 86; Columbus 2d, 200; Columbus Westminster, 6; Mifflin sab-sch., *d.*, 14; Mt. Sterling, 9. *Dayton*—Clifton, 26 15; Collinsville, 5; Dayton Park, 7 34, sab-sch., 17 44; Dayton 3d St., 640; Ebenezer, 2 75; Greenville, 13 73; Hamilton, 52 47, sab-sch., 23 52; Jacksonburg, 6 75; Middletown, 51 65; New Paris, 2; Riley, 2; Somerville, 4; Springfield 2d, 100. *Huron*—Fremont, 45. *Lima*—Lima, 33; Sidney, 50. *Mahoning*—Canfield, 100; Massillon 2d, 120 44, sab-sch., 17 46; Newton, 15; New Lisbon sab-sch., *d.*, 19 69; North Benton sab-sch., 13; North Jackson, 20; Vienna, 3; Youngstown 1st, J. C. Wick, 500. *Marion*—Delaware, 212, sab-sch., 72; La Rue, 5 50; Liberty sab-sch., 9; Salem, 105 95. *Maumee*—Paulding, 8 40. *Portsmouth*—Georgetown, 7; Hanging Rock, 2 40, Wood Band, 3 50; Jackson, 20. *St. Clairsville*—Barnesville, 50, sab-sch., 8 69; Buffalo, Mrs. Margaret Moore, 100; Kirkwood, 2; Mt. Pleasant, 37 57; Pleasant Valley, 3 35; Portland, 6; Scotch Ridge, 7 82; St. Clairsville, 40, sab-sch., 38; Westchester, 1. *Steubenville*—Amsterdam, 12, sab-sch., 10; Beech Spring, 26 75, sab-sch., 5; Bethel sab-sch., 12 57; Carrollton sab-sch., 20; Centre, 2; East Springfield, 6 74; Harlem, 23, Mrs. Mary Van Horn, 1000, sab-sch., 25; Lima sab-sch., 5; Linton, 5; Madison, 4 50; Pleasant Hill, 16, Miss K. A. Carr, 8; Smithfield, 5; Steubenville 1st, 10 28; West Harrisburg, 8. *Wooster*—Apple Creek sab-sch., 6 50; Ashland, 14; Bethel, 3; Blooming Grove, 4; Clear Fork, 3; Congress sab-sch., 6 70; Fredericksburg, 12; Holmesville sab-sch., 5; Hopewell, 18; Nashville, 7; Orange, 12; Wayne, 6 62; Wooster Westminster, add'l, 85. *Zanesville*—Coshocton sab-sch., 1 86; Fairmount, 4; Granville sab-sch., 6 35; High Hill sab-sch., 7 40; Muskingum, memorial off., 22; Uniontown, 2. 6224 19

PACIFIC.—*Benicia*—Calistoga, 4; San Rafael, 12 35; Santa Rosa, 17; St. Helena, 15, sab-sch., 3; Ukiah, 8; Vallejo, 20, Y. L. Soc., 5; Willits, 3. *Los Angeles*—Arlington sab-sch., 53 41; Crescent, 2 55; Los Angeles Chinese, 100; Redlands, 12; San Buenaventura sab-sch., 144 35; Santa Barbara sab-sch., 15. *Sacramento*—Anderson, 4; Placerville, 17; Redding, 10. *San Francisco*—Oakland 1st, 111; San Francisco Howard, 29, sab-sch., 15; San Francisco Larkin St., 20 50, sab-sch., 2 50; San Francisco Westminster sab-sch., 42 13; Walnut Creek, 5. *San José*—Los Gatos, 31 70; Menlo Park, 10; Pleasanton, 8; San José, 415. *Stockton*—Mercer 1st ch., 5. 1140 49

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 223 71; Allegheny 1st Ger., 24 34, sab-sch., 56 62; Allegheny School St., 60; Cross Roads, 4 83; Industry, 5; Leetsdale sab-sch., 55 51; Millvale, 6 25; Natrona, 24; New Salem, 21; Pine Creek, 11 75; Plains, 10; Pleasant Hill, 4, Miss. Soc., 3 40; Rochester, 8; Sharpsburg, 33 34, sab-sch., 20; Springdale, 15. *Blairsville*—Black Lick, 5; Braddock sab-sch., 59 53; Centreville sab-sch., 6 97; Congruity, 30, sab-sch., 20; Derry, 60 90, sab-sch., 8; Ebensburg, 12, sab-sch., 10; Fairfield, 61 25; Laird, 8; Ligonier, 10; Livermore sab-sch., 10 50; Murrysville, 1; Parnassus, 12 17; Pleasant Grove, 11; Plum Creek, 34 74, sab-sch., 10; Pine Bluff, 1; Turtle Creek, 7 02. *Butler*—Clintonville, 12, sab-sch., 11, *d.*, 5; Middlesex, 10, sab-sch., 12 50; New Hope, 11 76; Portersville, 8 10; Prospect, 5 54; Scrub Grass sab-sch., 20 59; Summit, 15; Sunbury sab-sch., 10. *Carlisle*—Bloomfield, 3 44, Mrs. and Ard Martin, 2 50; Dauphin, 15; Great Conewago sab-sch., 30; Harrisburg Market Sq., 77; Harrisburg Westminster, 19 96; Millerstown sab-sch., for China, 9; Shippens, Miss T. Duncan, 100; Upper, 5; Waynesboro', 30 09; Falling Spring sab-sch., 81 69. *Chester*—Honeybrook sab-sch., 58 10; Kennett Square, 7; Media, 25; New London, 52; Ridley Park sab-sch., 62 38; West Chester 1st, 22; Chester City, 5. *Clarion*—Beech Tree sab-sch., 14; East Brady, 5; Reynoldsville, 1; Ridgway sab-sch., 13 34; Tionesta, 2 50; Worthville, 2; Oil City 2d, 1 72. *Erie*—Atlantic, 2 60; Concord, 3; Corry sab-sch., 10 30; Erie Central, 25; Erie Park sab-sch., 132, for China, 50, Y. L. M. Soc., 25; Georgetown, 5; Mercer 1st sab-sch., 27; Northeast, 15; Tideoute sab-sch., 18 18; Titusville, 500; Union, 1; Utica, 7; Warren, 300; Wattsburg, 2 50. *Huntingdon*—Bald Eagle, 53 85; Bellefonte, 167, sab-sch., 72 93; Birmingham sab-sch., 9 25; Buffalo Run, 40; Houtzdale, 13 54; Lewistown sab-sch. infant department, 8; Lick Run, 5; Logan's Valley, 1 75, sab-sch., 19 25; McVeytown sab-sch., 10, Miss. Soc., 41 08; Milesburg, 2; Newton Hamilton, 4 50; Pine Grove, 73 75; Port Royal, 13 55; Shellsburg, 4; Spring Creek, 81; West Kishacoquillas Belleville sab-sch., 28 55; Allensville sab-sch., 25. *Kittanning*—Apollo, 22; Bethel, 3, sab-sch., 2; Brady's Bend, 1; Clarksburg, 35, sab-sch., 3; Crooked Creek, 7; Ebenezer, 35, sab-sch., 17; Gilgal, 4 50; Glades Run, 2 22; Jacksonville, 10; Kittanning 1st, 230; Mahoning, 6; Middle Creek, 6; Midway, 3; Mt. Pleasant, 2; Rockbridge, 5; Tunnelton, 4 47; Washington, 49 50; West Glade Run sab-sch., 5; Worthington sab-sch., 8 83. *Lackawanna*—Brooklyn sab-sch., 10; Gibson, 3; Harmony, 59; Montrose sab-sch., 68 45; Mt. Pleasant, 10; Mountain Top, 5; Plains, 6, sab-sch., 11; Plymouth, 17 34; Scranton 2d, 432 12, sab-sch., 130; Scranton Washburn St., 87 32; Towanda, 327 46, sab-sch., 116 72; Unlondale, 6; Warren, 6; West Pittston, 255, sab-sch., 121 80; Wilkesbarre 1st, 97 85, Grant St., 14 66; Wilkesbarre Covenant, 2; Wilkesbarre Memorial, 206 96; Ashley, 20; Wilkes-

barre South sab-sch., 137. *Lehigh*—Catasauqua Bridge St., 14 77; Easton Brainerd, 31 15; Lock Ridge, 2; Pottsville 1st, 71 86; Pottsville 2d, 87; Summit Hill, 13 01, sab-sch. No. 1, 7 86, No. 2, 1 72; Tamaqua, 2, sab-sch., 2; Wertherly, 40; W. S., 3 30. *Northumberland*—Emporium, 12; Great Island, 101; Milton, 5; Montgomery, 7; New Columbia, 5; Orangeville, 6; Raven Creek, 1; Trout Run, 3; Williamsport 1st sab-sch., 75. *Philadelphia*—Philadelphia 3d sab-sch., 46 04; Philadelphia 4th, 20; Philadelphia Bethany, Wm. Delaney Miss. Bd., for China, 25; Philadelphia Greenwich St., 12; Philadelphia Tabernacle W. Aux. F. M. S., 40; Philadelphia Tabor, 18, sab-sch., 13 66; Philadelphia Wharton St., 8; Philadelphia Woodland, 12; Philadelphia Calvary, 2894 48; Philadelphia Wylie Memorial, 136 55. *Philadelphia Central*—Philadelphia Alexander, 101 24; Philadelphia Central, for China, 358 37; Philadelphia Cohocksink sab-sch., 13 13; Philadelphia Gaston, 6 70, sab-sch., 4 23; Philadelphia Penn Mission, 6; Philadelphia Susquehanna Ave., 12; Philadelphia Tempie, 102 50; Philadelphia West Arch St., 17 03, sab-sch., 151 19. *Philadelphia North*—Ann Carmichael, 4; Doylestown, 33; Germantown Market Sq., 208 51; Hermon, 30 27, sab-sch., 9 61; Leverington sab-sch., 12 34; Manayunk, for H. Corbett's work, 10; Neshaminy Warminster sab-sch., 28 65; Norristown 1st, 90 25, sab-sch., 114 14; Providence Pastor Bible Class, 17; Springfield, 10 37, Ambler sab-sch., 15 80; Edgington, 40. *Pittsburgh*—Amity, 14 90; Bethany, 83; Birmingham, 11; Chartiers, 16 50; Hebron sab-sch., 36; Knoxville, 7; Mansfield, 36 07; Long Island, 60; Mt. Carmel, 10; North Branch, 2; Oakdale sab-sch., 11; Pittsburgh 2d, 58 83, sab-sch., 54 48; Pittsburgh 6th, 93; Pittsburgh 7th, 8; Pittsburgh 8th, 10; Pittsburgh Central, for Chili, 15; Pittsburgh East Liberty, 317 29, sab-sch., for Japan, 5; Pittsburgh Grace Memorial, 4; Pittsburgh Park Ave., 87 17; Pittsburgh Shady Side sab-sch., 100; Raccoon, 7 32; Sharon, 36 13; Swissvale, 132 79; Wilkinsburg sab-sch., 50. *Redstone*—Belle Vernon, 77 99; George's Creek, 18; Greensboro', 9; Little Redstone sab-sch., 14 98; McKeesport, 386 85; Mt. Pleasant, 13 89; Mt. Vernon, 4 21; New Providence, 27 60, sab-sch., 18 40, Ready Workers Miss. Band, 4, *d.*, 9; Rehoboth, 13; Round Hill, 14 43; West Newton sab-sch., 10. *Shenango*—Clarksville, 37 11; Enon, 10; Mt. Pleasant sab-sch., 103 34; New Castle 1st, 51 22; Sharpsville sab-sch., 9; Transfer, 3; Unity sab-sch., 50; Westfield, 265; Sharpsburg, 15; New Galilee sab-sch., 35 53. *Washington*—Cove sab-sch., 5; Cross Creek sab-sch., 17; Cross Roads, 14; Forks of Wheeling sab-sch., 43; Frankfort, 11 50; Three Springs, 10; Upper Buffalo, 77 18; Washington 1st, 88 25, sab-sch., 71 95; Washington 2d sab-sch., 45 97; Wellsburg, 5; West Alexander, 58; Wheeling 1st sab-sch., 25; Wheeling 2d, 102 23; Wheeling 3d, 20; Bethlehem, 13 44. *Wellsboro'*—Arnot, 8; Wellsboro', 26 13. *Westminster*—Donegal, 6; Lancaster, 14; Leacock, 11 12; Middle Octorara sab-sch., *d.*, 17; Wrightsville, 19. *West Virginia*—Fairmount sab-sch., 8 33; Parkersburg 1st, 16 27; Sugar Grove, 4.
14,571 79

TENNESSEE.—*Kingston*—Chattanooga 2d, 22 86. *Union*—New Prospect, 5; Rockford, 2; St. Paul, 11 90; Tabor, 7 07.
48 83

TEXAS.—*Austin*—Brownwood, 13 07, L. M. S., 1 45; Lipe Springs, 1 98; St. Paul Ger., 3.
19 50

UTAH.—*Montana*—Great Falls sab-sch., 12. *Utah*—Parowan, 10.
22 00

WISCONSIN.—*Chippewa*—Chippewa Falls, 10. *La Crosse*—Galesville, 13 90 (of which sab-sch., 1 50); Hixton, 7; La Crosse 1st and sab-sch., 4 88; North Bend, 3. *Lake Superior*—Detour, 1 44; Iron Mountain L. Miss. Soc., 5; Marinette, 72 48; Menominee, 5; Sault Ste. Marie sab-sch., 4 93. *Madison*—Lancaster, 1; Liberty, 1. *Milwaukee*—Milwaukee Calvary 93 68; Ottawa, 1 29. *Winnebago*—Wausau, 27 06.
251 66

WOMAN'S BOARDS.

Woman's Foreign Missionary Society of Philadelphia, 96,801 02; Woman's Board of Missions of Northwest, 14,599 99; Woman's Board of Missions, New York, 10,845 66; Woman's Board of Missions, Northern New York, 8061 24; Woman's North Pacific Board of Missions, 58 50..... 129,866 41

MISCELLANEOUS.

Rev. Wm. T. Findlay, Winnebago, 5; Part of one tenth, 3; Sale of jugs, 1 60; Mrs. J. H. Holliday, Indianapolis, Ind., for Miss Holliday, Tabriz, 10; A friend, 150; Rev. Chas. Lehman, of Nangking, China, 145; Chas. Arbuthnot, Pittsburgh, Pa., 2000; Christmas barrels, 1 20; Trustees of Gen. Ass. Pres. ch. U. S. A. Gen., 655 69; Jews, 10 50; Indians N. A., 28 04; McCormick Miss. Asso., Theo. Sem., Chicago, 15; Tabriz, 11 76, *d.*, 23 86; Rev. S. G. Wilson and wife, Tabriz, 50; Cash, 100; Tithe fund, 4; Miss Bessie L. Masterton, N. Y., 2; Round Lake miss. sch., Wis., 3 50; E. M. S., for Japan, 1; A. M. C., 2 50; Cash, 50; Geo. Robinson, U. S. A., St. Louis, Mo., 20; Rev. R. H. Nassau, Gaboon, W. A., 10; Sam. Dodd, Garfield, N. Y., 10; J. H. Edwards, N. Y., 10; L. M. W., 100; Hangchow ch., China, *d.*, 3; A friend, 50; Rev. W. W. Atterbury, D.D., N. Y., 50; A family in Pa., 55; E. V., 10; Earnings of Shanghai Press, 4250; Interest on Waldensians Endowment Fund, 1826; M. F. Kenney, U. S. Indian Agent, Yankton, Dak., 3; Mrs. Nathan Palmer, Napoleon, O., 50 cts.; "A debt to the Lord," 50 cts.; Princeton College Mission Band, sup. J. Forman, 300; F. B., 20; Cash, 1; A brother in Christ, 5; Dr. Alex. Gay, Oxford, O., 100; E. W., 40; A. L. Gregory, La Peer, Mich., 31; V. M. King, Morantown, Kan., 5; J. K. Harris, Scotia, Neb., 8; A friend, 1; Emily and Rodney, Detroit, Mich., 1; Mrs. M. J. Reeder, 2 50; Mr. O. P. Reeder, 1; Edinboro', Pa., 3 50; A friend, 100; A friend of missions, 3000; Tungchow sch., China, 31 13; W. J. Heacock, Gloversville, N. Y., 200; Harness Renick, Circleville, O., 50; Lane Sem. Soc. of Miss. Inq., Cincinnati, O., 6; John J. Tucker, N. Y. city, 65 61; Wm. Wynkoop, 10; S. Aten, Nevada, O., 4; C. L. Price, Marietta, O., 5; Sale of barrels, *d.*, 1 50; E. O. Emerson, Titusville, Pa., 1000; Mrs. Abbie Y. Burr, Auburndale, Mass., for Persia, 25; Seely Wood, Urbana, O., 50; Mrs. J. M. Peebles, Decatur, Neb., 5; T. L. Milligan, Manayunk, Pa., for Chefoo, China, 3; A. Potts, Rural, Wis., 5; Henry M. Trippe, East Orange, N. J., 1; Arthur E. Vaugher, Marion, Iowa, 70 cts.; Mr. Huntington Stone, Greenwich, Eng., 20; H. Y., 100; C. G. Williamson, Woodstock, India, 20; Frank H. Chalfant and wife, Chefoo, China, 15; A friend, 1; J. H. Potter, 1; Eustis, Fla., 2; Young Men's Christian Asso., Wooster University, O., for India, 30; T. Williston, Ashland, N. Y., 4; Mrs. E. Bristol, Rochester, N. Y., 27; O. J. Roberts, Mackinaw City, Mich., 1; Mrs. O. P. McCoy, 5; Mrs. S. S. Robb, 1; Vernon, Dak., K., 1; J. M. Smith, Boston, 100; Papal Europe, 50; A missionary, 5; Mrs. C. B. Northrop, Newark, N. J., 5; W. S. S., 10; C. B. Yeatman, Popyville, Ky., for sup. stu. Bogota, 20; Mrs. Susan F. Williams, Hendersonville, N. C., 50; R. A. Bucher, Mechanicsburg, Pa., 30; Robert W. Burnet, Cincinnati, O., 50; B. F. Willoughby, Lima, N. Y., 5; Peking 2d ch., China, 40; Cash, Troy, N. Y., 50; E. M. Rennick, West Newton, Mass., 2; A friend, for Protestant ch. Europe, 300; From a Presbyterian, Philada., 1; Widow's mite, 2 50; Rev. Sam. Ward and wife, Walton, Kan., 77; C., Pa., 16; Rev. W. B. Carr, Latrobe, Pa., 40; Rev. Wm. Irwin, D.D., 50; Robert N. Hamill, Oak Hall Station, Pa., 30; C. A. H., 1000; Cash, 10; A friend, 1; Three children's mission box, Lewistown, Pa., 3; Miss Sarah E. Middlemiss, Ingleside, Pa., 10; Mrs. M. Phelps, Lewistown, Ill., 55; Mrs. D. Bosley, Lakeville, N. Y., 10; Wm. Campbell and wife, 25; Rev. Maltby Gelston, Ann Arbor, Mich., 10; A friend, Lawrenceville, N. J., 250; Bellevue land sales, 402 80; Interest account, 1500; Sale of maps, 300; Mrs. Marnock, Unadilla, Mich., 5..... 18,986 39

Total receipts from churches, Sabbath-schools and miscellaneous sources.....$216,757 49

LEGACIES.

Estate of Sarah B. Majors, Carlisle, Pa., 279 64; Mrs. Lapsley estate, New Albany, Ind., 2774 05; Estate of James E. Brown, Kittanning, Pa., 1116 54; Estate of Miss Alcy McKisson, St. Clairsville, O., 1232 85; Legacy Miss Achsa Hemphill, Windham, N. H., 50; Estate of Wm. White, Philada., Pa., for China, 224 44; Bequest Mrs. Elizabeth Briant, Mt. Carmel, Ind., 80; Estates Catharine and Amelia Kurtz, York, Pa., 475; Patterson estate, 130 70; Estate Mrs. Lucy H. Kimball, Pennsboro', W. Va., 485 05; Bequest of Mrs. Eliza Gray, Lyndonville, N. Y., 50; Legacy Eleanor Smith, dec'd, Walston, Pa., 237 50; Legacy of James Hogg, dec'd, Philada., 2000..... 9,135 77

Amount received in April, 1888.....$225,893 26
Total receipts from May 1, 1887..... 901,180 89

NOTE.—Contributions marked *d.* represent the dime Christmas offerings.

WM. RANKIN, *Treasurer*,
53 Fifth Ave., cor. Twelfth St., New York, N. Y.

THE CHURCH

AT HOME AND ABROAD.

PHILADELPHIA, AUGUST, 1888.

EDITORIAL.

We have found the roll of ministers deceased in the last year, as reported to the General Assembly and printed in our July number, an interesting and suggestive study. The whole number thus reported is 103. Of these there are 2 whose age at death is not given. Of the 101 whose age is given, the greatest age was ninety-eight years, and the least twenty-one years. This youth was the Mexican martyr, Abraham Gomez. There are 23 who lived more than eighty years, and 39 others whose age exceeded seventy years, making 62 who had lived out their three score years and ten. The average age of the whole number was sixty-eight years.

The number noted as honorably retired (H. R.) is 44, of whom only 3 were less than seventy years of age. Three were "pastores emeriti," dwelling among the people whose pastors they had been, and who insisted upon their bearing the title of pastor and accepting the grateful love and care of their people, though released from the burden of pastoral responsibility, for which age had disabled them. They were all between seventy and eighty years of age. The number doing pastoral work to the time of their death was 29. Of these 19 were installed; 2 were pastors elect; and 8 were stated supplies. Three of the deceased were professors, 2 synodical missionaries, and 5 evangelists.

Eleven were without charge. Of these all but 2 were over sixty years of age, and 6 of them were seventy years old and more.

Of the many thoughts suggested by these figures we here mention only two. (1) As a class these men wore well. (2) Only when they were well worn out in useful service of their generation, by the counsel of God did they fall on sleep and were gathered to their fathers.

A thoughtful correspondent suggests that at the monthly concert an opportunity should be given for contributions of money for the promotion of the cause for which prayer is offered. He says:

I know I have felt like taking some of the change out of my pocket at such meetings and handing it to the pastor with the statement, I pray the Lord to bless this work, and this is my mite to *help*. I could not help thinking the *talk* and prayers without *action* of this kind somewhere would avail but little.

It is doubtless true that "without action of this kind *somewhere*" our prayers will lack evidence of sincerity, and will not avail. Whether it is best to have a collection at the time and on the spot, at such meetings, is a question which may best be left to those who attend such meetings, or to the pastor or elders to whom they have committed the direction of them.

The same question might be raised in

regard to every weekly prayer-meeting as well as the monthly one. Should not prayer and alms always go together before God?

There is a similar question as to all Sabbath services. Some congregations have only monthly collections, some weekly, and some twice on every Sabbath—that is, one collection at each service. This last practice seems to be becoming more and more common in congregations. There is much to be said in favor of it. Yet, where it does not prevail, what hinders any man from taking occasion when he comes home from the Sabbath service or the weekly prayer-meeting, or before he goes to it, to consider thoughtfully, before God, what he can lay aside for such holy use, putting it into a box or purse kept for the purpose and kept at hand, and then applying the sums thus laid by him in store as God hath prospered him, at suitable and convenient intervals. Would not this be as real a fulfillment of the direction in 1 Cor. 16 : 2 as an actual collection at each meeting? Somewhere, and at some time, thoughtfully, systematically, regularly, the giving must be done, or the praying is discredited. "Brethren, ye are called unto liberty: only use not liberty for an occasion to the flesh." Liberty as to mode and method of doing is not liberty to neglect.

A CHRISTIAN NATION.

We must distinguish between a state church and a state religion. A state church is a politico-religious corporation, invested by the state with power to impose its religious doctrines upon all citizens under pain of greater or less disfranchisement. Our nation has a religion, but it does not impose it upon the acceptance of citizens. It is a religion which forbids all such enforcement. It is the religion to which our country and the whole world are indebted for all the religious liberty there is in the world. A Christian state compels no man to be a Christian, but it rightly forbids any man to prevent his neighbor from obeying all the laws and practicing all the observances of Christianity. Its citizens all have the right to Sabbath rest and the protection of their government in uninterrupted, undisturbed Sabbath worship, because the Sabbath is a Christian institution of a Christian people, under a Christian government. A self-governing Christian people could not frame for themselves any other than a Christian government, could not evolve any other than a Christian state, any more than a Christian man and woman can constitute and develop any other than a Christian family. The Christian father and mother cannot make their children Christians against their will. They claim no such authority. They have no such power. But they can make Christianity the law of their house, and can justly forbid and prevent all actions which insult that religion or disturb its observances. The same is true of the state. There is not a family in the land whose inauguration by Christian marriage, whose family records, correspondence, conversation, habits, life, more clearly proclaim it a Christian family than the origin, history, institutions, customs, legislation, literature, life of the United States proclaim them Christian states—a Christian nation.

It is precisely because Christianity is our national religion that it will not allow any attempt to force citizens to be Christians. It is the only religion that will neither

attempt nor allow the enforcement of its faith by civil power. It is a fallacy to infer that therefore it will not allow itself to be defended by the civil power from insult and outrage. It will not do to say that we are a Christian people, but have not a Christian government. We could as easily be a republican people and not have a republican government. A people organized is a state. A Christian people self-organized, under "a government of the people, by the people, for the people," is inevitably a Christian state.

The general failure to assert this truth, the timid concession to secularism, the admission that the state has no religion, leads toward the denial that the state is subject to religious obligation—*i. e.*, obligation to God. Political atheism lies farther down that road. Political atheism is political chaos. "The judgment day of nations is in this world, and their hell is anarchy."

MISSIONARY STATISTICS OF JAPAN, A.D. 1887.

For the following statistics we are indebted to the *Missionary Herald*, which presents them in its April number in a table "condensed from one prepared by Rev. Henry Loomis, agent of the American Bible Society at Yokohama." In the last column one *yen* equals three quarters of our gold dollar.

Missions.	Year of arrival in Japan.	Male missionaries.	Unmarried females.	Missionaries (wives not included).	Stations.	Out-stations.	Churches.	Baptised adult converts, 1886.	Members.	Theological schools.	Theological students.	Native ministers.	Unordained preachers and helpers.	Native contributions, in *yen*.
American Presbyterian Church,	1859	14	21	35	6	35								
Reformed Church in America,	1859	10	4	14	3	19								
Union Presbyterian Church of Scotland,	1874	3		3	1	6								
United Church of Christ in Japan (Native),							58	1,688	6,859	3	44	34	48	18,553
Reformed Church in the United States,	1879	4	1	5	3	10								
Presbyterian Church in the United States,	1885	4	2	6	2	5								
Woman's Union Missionary Society,	1871		5	5	1									
Cumberland Presbyterian Church,	1877	3	4	7	2	2	7	88	454	1	5			700
American Protestant Episcopal Church,*	1859	11	4	15	2	21	11	207	408	1	1	2	41	1,085
Church Missionary Society,	1869	9	2	11	5	12	19	222	880	1	19	3	7	1,209
Society for Promoting Female Education,	1877		2	2	1									
American Baptist Church,	1860	8	7	15	6	22	10	211	715	1	10	3	20	745
English Baptist Church,	1879	2	1	3	1	11	2	33	140		1	1	4	3,166
Disciples,	1883	2	2	5	1	1		20	57				1	7
Christian Church,	1887	1		1	1	2	1	6	16	1	6		4	†15
A. B. C. F. M.,	1869	28	21	49	8	102	41	863	5,653	1	64	25	15	†12,769
Independent Native Churches,							2	100	355			2		700
American Methodist Episcopal Church,	1873	18	15	33	11	41	46	845	2,352	2	37	23	32	3,395
Canada Methodist Church,	1873	9	6	15	3	25	12	†270	1,012	1	15	5	12	†1,500
Evangelical Association of North America,	1876	3	1	4	1		4	109	177	1	6	4		250
Protestant Methodist Church,	1880	3	4	7	2	1	2	64	125		1			75
American Methodist Episcopal Church, South,	1886	5		6	4	1	3	64	76		4		2	43
General Evangelical Protestant (Ger. Swiss),	1885	2		2	1		1	30	35	1	3			37
Society of Friends, America,	1885	1		1	1				15				5	17
Unitarian Church,	1887	1		1	1									

* Statistics to June 1. † Approximate.

THE UNITED STATES AND PERSIA.

In our October number (1887) is an exceedingly instructive article from the pen of Rev. Benjamin Labaree, of Oroomiah, from which we reprint the following sentences:

It is a fact which the devout believer in divine Providence ruling in the affairs of nations must ponder with deep interest, that of all the foreign kingdoms mentioned in connection with God's "chosen people" in the sacred records, Persia alone retains an independent existence to the present time. All those nations which set themselves in opposition to the Jews and oppressed them have been blotted out. Persia, the one kingdom of which alone it is recorded that she was an aid and protection to the chosen nation, still has a name and a place among the sovereignties of the world. Is this a mere accident? There are no accidents in God's government of men or nations. We must believe there is a divine purpose in it. Is it not ground for expecting gracious blessings upon that nation in the future? Is it not also a reason for the church's following closely here in the steps of the divine Leader?

A pamphlet has recently been issued bearing the title, *A History of the Establishment of Diplomatic Relations with Persia*,* which gives vivid illustration of the present relations of our young and great republic to that old and illustrious kingdom. American Christian missionaries have been laboring in that land for more than half a century, chiefly among the Nestorians, but under the constant observation of the Moslem people and rulers. These rulers are intelligent observers, and they have candidly estimated and appreciated the work of our missionaries for the education and civilization of their subjects.

The evangelizing work of the mission has also extended in some measure into the mountains just west of Oroomiah and across the frontier of Turkey, with a mingled population of Nestorians and Koords. In 1880 these Koords made a warlike invasion, which placed our missions in extreme peril. Their danger was twofold. On the one hand, their schools, college, press—all their instruments of labor—and their own homes were in and adjacent to the city Oroomiah, against which a hostile assault was to be made; the Koordish soldiery might not be restrained from plundering or destroying them. On the other hand, their medical and other beneficent work had been done among the Koords to such an extent that the Koordish chiefs were disposed to protect and befriend them. The fact of their being thus unharmed by the Koords when in their power naturally gave the Persians the impression that they were in complicity with their enemies. Hence a new and greater danger when the Koords had been successfully repulsed.

At this juncture, Hon. R. R. Dawes, a member of Congress from Ohio, learned by the telegrams in the daily papers the exposed situation of the missionaries, of whom his sister, Mrs. Shedd, was one. He promptly addressed a note to Mr. Evarts, then Secretary of State, calling his attention to the information. The response of Mr. Evarts, which was prompt and appropriate, closed with these words: "As this country has no diplomatic representative in Persia, I will instruct Mr. Lowell, the minister of the United States at London, to request the good offices of the British government."

In prompt compliance with those instructions, Mr. Lowell addressed a suitable note to Earl Granville, ending with these words:

Inasmuch as the United States have no diplomatic representative in Persia, I am instructed to lose no time in communicating to your lordship the statements contained in Mr. Dawes' letter in regard to this matter,

* Marietta, O.: E. R. Alderman & Sons, printers.

with a request that your lordship will kindly ask the representative of her majesty's government in Persia to use his good offices for the protection of those American citizens for whose safety great anxiety is felt in the United States.

The proper diplomatic despatches were promptly set in motion, and Mr. Lowell soon sent the following telegram to Washington:

EVARTS, Secretary, Washington:

British minister in Persia has intervened for protection of missionaries. Persian government has instructed its representative at Oroomiah to this effect.

LOWELL, Minister.

This British intervention received from the Persian authorities the respect which it deserved, and rescued our fellow citizens and their work from grave peril.

The British consul-general, Mr. William G. Abbott, resident at Tabriz, but sojourning at Oroomiah and a guest of the missionaries at the time of the attack in October, sent (December 10, 1880) to Mr. Thompson, the British minister at the Persian court, a letter, from which we make the following extracts:

During the investment of Oroomiah by the Koordish insurgents the American missionaries were placed in a very difficult position. Sheikh Obeidullah encamped with his army outside the town, in the immediate vicinity of the college buildings; and it would have been the height of imprudence if the missionaries had assumed a demeanor of open hostility toward him, or failed to take advantage of the friendly feelings he professed for them. But they were careful, at the same time, to give convincing proofs that their sentiments toward the Persian authorities were as cordial as ever and remained unimpaired. They behaved throughout with unexampled loyalty. Every communication they received from the sheikh was, at my suggestion, made known to the governor of Oroomiah; and when an assault upon the town seemed imminent, they afforded shelter to as many of their Persian neighbors as their premises in the city would accommodate. . . .

The Union Jack floated side by side with the Stars and Stripes over the college buildings, and an inscription in Persian was affixed to the gates, "The residence of the English consul and the American missionaries."

Upwards of three hundred Nestorians took refuge within the precincts of the American college, and a large number of Persians. The mission house in town was held by the Rev. Mr. Whipple, at considerable risk to his life.

I take this opportunity of stating officially that such reports as those which have been circulated to the prejudice of the American missionaries are mischievous slanders, completely devoid of truth. The United States have every reason to be proud of men who, at all times conspicuous for their practical piety, displayed at Oroomiah, Persia, amidst famine, pestilence and war, a coolness and pluck which will never be forgotten by those who were present during that season of trial.

In making representations to the Azerbaijan authorities on behalf of the missionaries, I have brought the preceding facts to their notice, and intimated that any molestation offered to those gentlemen or their families would be viewed with grave displeasure by her majesty's government.

On December 29 he sent the following telegram in cipher:

Oroomiah letter, dated 23d instant, from American missionaries, informs me that they have met with very gracious reception from Sepeh Salar, who assured them of his willingness to afford them protection, and that the Persian government gave no credence to slanders circulated against them.

The interview of the missionaries with the Sepeh Salar, in which he gave them such gracious reception, is more fully described by Mrs. Shedd in a letter to her son, December 23, 1880:

The missionary gentlemen called upon the

Sepeh Salar, and were politely received. He was in an elegant tent, which was lined with red cloth embroidered with gold. This morning they visited him again, and on reaching his room, now in the city, they heard from him the glorious news that the President of the United States had sent a despatch to the American minister in London, to request Earl Granville to inform the Shah that reports have reached America that the American missionaries in Persia are suspected of having something to do with the trouble there, and requesting him to say to the Shah that these forty years the Americans have been engaged in religious and charitable work, that they have nothing to do with politics; requesting him also to see that they were effectually protected.

It is wonderful how the Lord cares for us. "Praise God, from whom all blessings flow."

On the same day Dr. Shedd wrote in his journal:

After this despatch the clouds all cleared away. . . It makes us all feel a new thrill of patriotic pride and strength. We are sure that God's voice at least is plain, and in him we trust.

The pamphlet from which we have made these extracts contains a letter to Mr. Lowell from Rev. Dr. Labaree, in behalf of the mission, in which he says:

We desire to express to our government, and to the British government, as also to yourself, our hearty appreciation of the kind and very opportune action taken in our behalf. The peculiar exigency of our situation, such unexpected interposition on the part of our government, and its happy effects, lifting from us a heavy load of anxiety, all go to swell our gratitude and strengthen our loyal esteem for the noble administration at the head of affairs in our native land.

He also desired Mr. Lowell to communicate to the Persian minister in London the missionaries' grateful appreciation of the favor shown them by his highness the Sepeh Salar, "a man of much merit and culture, and by the Nasar-ul-Moolk, a man of liberal opinions and kind disposition to foreigners."

In response to such communication, Mr. Lowell received the following letter from the Persian minister, Prince Malcom Khan:

March 24, 1881.

MY DEAR COLLEAGUE:—I am plunged into deep grief. I can but feebly express the feelings which I experienced on reading the letter of the Rev. B. Labaree, Jr. I have always considered the presence of your missionaries in Persia as a providential blessing. I do not speak of their religious mission, but of the admirable and far more praiseworthy efforts which they make to shed the light of European education throughout the entire East. I can assure you moreover that the eminently liberal spirit of his majesty the Shah, and the intelligent men who are now his counsellors, fully appreciate the value of the services rendered by your worthy countrymen to the cause of civilization in Persia.

The Sepeh Salar and his brother are my intimate friends, and will be glad to learn, through me, how highly their sentiments are appreciated by the Rev. Mr. Labaree. As to myself, I have always gladly availed myself of every opportunity to lend my feeble aid to these apostles of a civilization which I so earnestly desire to see introduced into my country.

I have, etc., MALCOM.

Our readers will not fail to note the friendly tone of Prince Malcom's letter, and the honorable testimony which it gives to our countrymen the missionaries.

In August, 1884, I was in London with my son, on our way to Persia. We were favored with an interview with Prince Malcom by means of a polite note of introduction from Mr. Lowell and a letter from Hon. C. J. Folger, Secretary of the Treasury of the United States. The most that was hoped for from this interview was information concerning travel to and in Persia. But as soon as the prince learned

PRINCE MALCOM KHAN.

the object of the proposed journey, viz., to visit the American Christian missionaries, he at once showed the most lively interest. He commended the work and character of our countrymen in Persia in terms as emphatic as those in his note above quoted, and, besides answering with most frank politeness all questions concerning the journey, with most unexpected kindness he promised a document which was afterwards sent to our lodgings. It was elegantly enclosed, and elegantly written in the Persian language, but accompanied with the following note handsomely written in English:

SIR:—According to my promise, I enclose an open letter for all our representatives in Europe and our authorities in Persia. I wish you a happy journey, and remain

Yours sincerely,

MALCOM.

This open letter, as it was afterwards translated to me by a competent Persian

scholar, spoke of the bearer as "one of the American divines" for whom the ministers of the state of America had desired that the prince should ask the protection and aid of the authorities of the sublime (Persian) empire. He wrote:

We therefore give trouble to their excellencies, the ambassadors at the European courts, as well as to all the authorities of the sublime (Persian) empire, that, for facilitating and watching over the circumstances of the visit of this honorable personage, they will unfailingly use every sort of attention and kindness that may be needed, so that the aforesaid high dignitary may be able with perfect ease and satisfaction to travel all over Persia.

When the long journey to Persia, for the safety and comfort of which the ambassador had so thoughtfully provided, had been safely accomplished, the missionaries desired their visitor to accompany them in a visit to his excellency the Salar-i-Lashkyar, the military governor of the province of Azerbaijan, then residing at Oroomiah, and now, as governor-general, residing at Tabriz with the title of Ameer-i-Nizam. This visit was made and we were most kindly received. His excellency, with his suite, returned the visit and requested a repetition of it, in which he was equally kind. To a letter addressed to him he sent a reply, from which we make extracts showing his estimation of our missionaries. He wrote:

I have the pleasure to acknowledge the receipt of your communication of November 4, and do with much respect write in reply that I am highly pleased with the stay of your country people at Oroomiah, and with the manner of their conduct and good conversation. . . .

Much of the happiness and joy for their stay here arises from this, that every year a great number of the children of our dear subjects receive education from them, and come to partake of the light of knowledge and civilization through them. . . .

I do assure you that your countrymen here are highly esteemed and honored by us, and being greatly obliged by your kind intention and good wishes, my prayer to the most high God is that he may keep you safe and prosperous in your journey, and enable me to have another interview with you.

In order to have something with you that may put you in mind of me, I herewith present you with my likeness and a small carpet that has been made in my native city, that is to say, at Garrous, begging you will accept this trivial gift.

These tokens of courtesy and good will are gratefully preserved, and are frequent reminders of a most interesting and memorable journey and visit. These experiences deserve mention here only as illustrations of the honor and favor with which the rulers of Persia regard the American missionaries and the republic from which they have come.

The events of 1880, so vividly narrated by Mrs. Shedd, Dr. Labaree and Mr. Abbott, led to the action of the American Congress, under the judicious and energetic leading of Hon. R. R. Dawes, by which our country's present happy diplomatic relations with Persia were established. The pamphlet from which the foregoing statements are taken contains a full account of all the steps in this important congressional action; of the nomination by President Arthur of Rev. H. H. Jessup, D.D., as chargé d'affaires and consul-general to Teheran, and (when Dr. Jessup had informed the President that it would be impossible for him to leave his work in Syria for even so honorable and useful a position) of the subsequent appointment of Hon. S. G. W. Benjamin. This proved a most fortunate selection. During his stay in Persia Mr. Benjamin thoroughly gained the high esteem of the Persian government, had the hearty confidence of the missionaries, and most creditably sustained

the honor and dignity of the American republic. His successor, Hon. Mr. Pratt, we understand, merits no less praise for sustaining the high character of the legation established under such peculiarly interesting circumstances.

In a letter from Prince Malcom, dated April 29, 1888, he writes:

AMEER HASSAN ALI KHAN.

You well know how strongly I sympathize with your missionary work in our eastern countries, not merely for its religious side, but specially for its most beneficial effect in the education of our people, and I need not assure you that I will always be happy to help your humanitarian work, which has been a real blessing for the East.

The London *World* gives a biographical sketch from which we take the following statements:

Malcom Khan was born four-and-fifty years ago, of an ancient Armenian family coming from Erevan, in the province of Mount Ararat. At twelve years of age he was sent to the Armenian school in Paris, and five years later returned to Persia well versed in French, mathematics and polite literature, to become private interpreter and aide-de-camp to Nasir-ud-Din Shah at Teheran. In five years he gained so completely the entire confidence of his master and the grand vizier that he was sent on a mission to nearly all the courts of Europe. The outcome of this delicate and difficult task was a series of friendly treaties, and Malcom Khan returned home the most decorated man in all Persia and full of excellent ideas on the subject of administrative reform. His views were possibly somewhat too advanced for immediate acceptance, so he asked for a long leave of absence and

went to Stamboul, where he married the princess Dadian, who had been educated in Paris, and whose musical talents and amiability of character have since been keenly appreciated in London. He afterwards went back to Persia to carry out his programme of reform, and strongly advised the Shah to visit Europe. He was sent to announce his majesty's approaching arrival to most of the European courts, met him at Astrakan, and during the journey acted as foreign minister *ad interim*. He requested permission to remain abroad, and was accordingly appointed the representative of Persia in London, Berlin and Vienna. At the Berlin Conference he won a signal victory on a question disputed by Turkey; but by this time he had finally settled in Holland Park, where his son was born in 1875, and where he has lived ever since. . . .

The Persian minister is very fond of England and Englishmen. Perhaps he would like to see Lord Salisbury take a more active and militant interest in Persian politics; but be this as it may, he is a pronounced lover of England. His elder daughters are named Sultana and Lila (names savoring sufficiently of Teheran and the *Gulistan*), but their little sister is called Victoria; and though his son Freydoun is already a Persian aide-de-camp, he loves football and cricket as much as the majority of his schoolfellows. Prince Malcom Khan never smokes. He dines out very often, but rarely drinks wine, and he possesses the expressive dark eyes and olive complexion which belong to his race.

GOSPEL WORK IN TURKEY.

Many of our readers are glad to learn of any work, at home or abroad, of the church in any of her many denominational forms. No better work of foreign missions has ever been done than that of the American Board of Commissioners for Foreign Missions, now chiefly supported by the Congregational churches. One of their oldest and most honored missionaries writes to us:

The field of the central Turkey mission covers the northern portions of Mesopotamia and Syria and the whole of Cilicia. The principal cities occupied by our mission are Aintab and Marash, in northern Syria, and Adana, in Cilicia—all cities of from forty to forty-five thousand inhabitants. Aintab, the largest of these, has three evangelical churches, with a total membership of nine hundred and twenty, and Sabbath congregations, the first of from six to eight hundred, the second from eight hundred to one thousand, and the third of about two hundred. The last is a recent enterprise. The Sabbath-schools would number somewhat more than the attendance on preaching services.

An interesting feature of the work in Aintab is the various meetings for women. There is a monthly meeting for mothers held alternately in the three churches, and attended frequently by four hundred mothers, all eager for the instruction which will aid them in their home duties, and many of them profitably taking part in the devotional exercises. Then there are eighteen or twenty neighborhood meetings for women held weekly, conducted by native sisters, and attended by from twenty to fifty each, a majority of whom are from outside the Protestant community; and yet they are not only anxious to receive gospel instruction, but when from week to week the question is asked, Where shall our next meeting be held? several (often not Protestants) are eager to have it at their respective houses. The success of these meetings has led the priests to get up meetings for women in their churches. At one of these on a recent Sunday, at which one hundred women were present, as the priest who was to have addressed them for some reason failed to come, the daughter of a Protestant pastor who was present was invited by the women to address them, and did so acceptably.

On a hill fifteen minutes walk west of Aintab is the Central Turkey College, an institution under thoroughly Christian in-

fluences, the instructors being either missionaries or pious natives, and all devoted to the work of Christ, and practically recognizing the principle that the beginning of wisdom is the fear of the Lord.

Both in the college and in the city there are active and vigorous young men's Christian associations.

In Marash the work is similar. There are three evangelical churches, a theological school and a girls' college; also a young men's Christian association and a home missionary society.

At Adana there has been a wonderful advance during the past year of famine, more than twelve hundred persons having attached themselves to the Protestant community. Some of this increase of the community may prove to be "wood, hay and stubble," but there can be no doubt that there has been and continues a remarkable revival of true religion. The church, which would accommodate over one thousand people, was found entirely insufficient for the congregation, and so a new place has been secured and a new congregation organized, with a faithful native pastor.

West of Adana lie Tarsus (Paul's birthplace) and the port of Mersin. These three places are now connected by a railway. In all three there was another work going on which interested me much. This is conducted in the Arabic language by the Reformed Presbyterians (while the work of our mission is in Turkish). The principal agency is Christian schools for the Ansarieh, a people who secretly practice pagan rites while covering them over with a superficial profession of Mohammedanism. Dr. Metheny, the Reformed Presbyterian missionary at Mersin, told me that there are in their school at Adana over one hundred and seventy pupils, of whom only four are from Christian families. Of the rest, two thirds are Ansarieh and one third Moslems. We cannot tell how long they will be permitted to go on undisturbed, but in the meantime the gospel leaven is working. Our Reformed Presbyterian brethren are earnest and faithful in giving daily Bible instruction to all who come under their influence.

The work in our three missions in Asiatic Turkey and in Constantinople is mainly among Armenians and Greeks; that in European Turkey among Bulgarians. Among the former there are just one hundred evangelical churches; among the latter only eight. The hundred contain ten thousand members, and have received to their communion during the last year about seven hundred on profession of faith, and have not far from fifty thousand adherents. Their contributions for the support of pastors, preachers and teachers and for general benevolence amounted in 1887 to about 10,800 Turkish liras, or $47,520. The eight Bulgarian evangelical churches have been refreshed during the past year, and have received 113 new members, which, as their total membership is now only 650, represents a gain of 21 per cent. during the year.

Of course this work is not looked on with much favor by "the powers that be," but "there be higher than they." Whether, if the political changes which some anticipate were to take place, there would be any gain to the cause of truth and godliness, is, to say the least, extremely problematical.

Meantime let us all pray earnestly, "Thy kingdom come," and work as we pray.

ELIAS RIGGS.

CONSTANTINOPLE, June 1, 1888.

THE BRAINERD MEMORIAL FUND.

This fund is to be used in erecting chapels along the coast of New Jersey, in commemoration of Rev. John Brainerd, a missionary of the Presbyterian Church who lived, worked and was buried in New Jersey over a century ago.

In this connection attention may appropriately be called to a "Historical Sketch of the Synod of New Jersey" lately published. It was written in 1886 by Rev. Allen H. Brown, who for more than forty years, to use the words of the author of the

"Life of John Brainerd," "has been employed as a domestic missionary on the very field where John Brainerd once labored, with a zeal, activity and self-denial almost equal to his predecessor of a past generation."

Mr. Brown is therefore qualified to speak of the work in New Jersey. He writes:

It is difficult for strangers to understand how there can be missionary ground in a state so old and so highly favored as New Jersey. They have not known how large a portion of southern New Jersey has been a wilderness of pines. Thirty-three years ago there were no railroads in the southern half of the state, excepting the one line via Amboy from Philadelphia to New York. Since that time, and mainly within a quarter of a century, five hundred miles of railroad have been constructed, reaching to every important town and all along the coast. By thus increasing the facilities of transportation, by opening to settlement large tracts of land which had been practically inaccessible, by establishing many seaside resorts, by the consequent increase of population—by all these results, the southern portion of New Jersey has been revolutionized, and the synod has realized none too soon that it has here an important and inviting field for church extension.

New Jersey, the thirty-fifth in area and the nineteenth in population, is the seventh in rank in the product of mines, the sixth in the product of manufactures, the first in the means of communication by railroads and canals, and has been foremost in the valuation of farm lands and in the value of products per acre.

Peculiarly important is its position between the two great cities, from which multitudes come to find among us their homes. It is a highway for a large part of the traffic from the South and West, is rapidly increasing in wealth and population, and seems destined to become the most densely-populated state in the union.

Yearly some of the most promising of New Jersey's Presbyterian youth go West. Her people rejoice in being able to furnish some of the leaven needed to counteract the deteriorating influence of foreign population. At the same time they feel justified in pleading for aid to build and maintain houses of worship, where other youth may be trained for effective service in the wide field which our country offers.

In this year of jubilee, let every son and daughter of New Jersey wherever found—all who dwell within her borders, all who seek their summer recreation upon her shores, all who hold the pure doctrines of Presbyterianism in reverent and affectionate remembrance—send gifts for the Brainerd Memorial Fund. To quote again from Rev. A. H. Brown, "Let it be our endeavor, depending upon the divine blessing, to cultivate this territory for our Lord and Saviour Jesus Christ."

Contributions should be forwarded to Rev. Robert Aikman, D.D., Madison, N. J., the treasurer of the Trustees of the Synod.

A. H. V.

BOYS' SCHOOL IN LAOS.

During the twenty years that Christian work has been carried on in this place much has been accomplished in the way of teaching, but it was only three weeks ago that the first boys' school was opened.

For years Christians here, as well as at home, have realized the necessity of such an institution; but as the mission force has always been small, it was impossible to inaugurate this department of mission work.

Three weeks ago this morning we opened our doors for the first time to the boys. The Christian people had been invited in, and the morning was spent in religious exercises. During the afternoon the boys were enrolled, and, to our surprise, forty-five were found to be present. Since that the number has increased to sixty-five, and we hear of others who are coming. Of this number, six could read Siamese. We require all to study both Laos and Siamese, as almost all of our literature is Siamese.

At present we have the boys in two sections, the division having been made as to their standing. We have about twenty-five in our advanced class. While my assistant is teaching one division Laos, I teach the other Siamese. In this way all take two

lessons every day both in Laos and Siamese. I think the boys learn as rapidly as boys of the same age at home. Some are inclined to memorize everything they hear.

About one half of the boys are boarders, while the others live near and come and go every day. Nearly all the boys have Christian parents. All boarders are required to furnish about one half as much rice as they would consume in a year at home, thus making the school in part self-supporting. So far everything has been sunshine.

Our school building stands on the same spot where a Buddhist temple once stood. Not fifty feet away still stands what is left of a Prachadee, which is about seventy-five feet high.

Dr. Cheek sawed and dressed the lumber, and the mission carpenters put up the building in eight weeks. The building is thirty-two feet long and thirty wide, with a veranda on either side and in front. We have two very good recitation rooms. As yet we have no dormitories, so that we are compelled to use one of the recitation rooms as a sleeping apartment; but as the beds consist of only a small mat, it is soon rolled up and laid to one side. We are anticipating great things for the school in the future. D. G. COLLINS.

CHIENG MAI, April 9, 1888.

THE POSTMEN OF THE LORD.

One of the papers that is sent to us from England—the *Presbyterian Messenger*—has an article under this title, addressed to the children who read that excellent paper. We gladly copy a part of it for our own little readers:

Let us imagine for a moment that we are standing near one of the boxes into which you drop your letters when you wish them to be conveyed to your friends. The streets are full of noise and bustle; men and women hurry past intent upon their own plans, and we stand idly watching the busy stream of passers-by. Presently a boy comes up with some letters in his hand, and as he pauses before he drops them into the box we notice that one is addressed to a farm away in one of the distant states of North America. The boy smiles as he turns away, and we hear him say to himself, "I hope they'll get them before Christmas day, at any rate."

Let us follow the letter. After it is taken from the post-office it is sent to a seaport town, where a great steamer is waiting to carry it over many miles of wild ocean to the shores of America. Then it is again put into the railway car, and a powerful engine whirls it over many miles of rail—through a wonderful tract of country; over mountain ranges; through deep cuttings; over rivers and streams—until at length the shrieking, puffing monster halts at a wayside depot. Then the letter is given into the charge of a sturdy-looking farm lad, who rides in from a distant settlement, and he puts it into a bag slung across his broad shoulders, and goes galloping and clattering along country paths, until at length he leaps from his horse and delivers the letter safe into the hands of the man to whom it is addressed.

And then, when the family are gathered round the cheerful fireside, the father reads to his children the joyful greetings from the loving hearts in the old country; and as he reads, he forgets that many leagues of land and sea lie between him and his father's house, and his eyes seem to look right over the miles of separation into the dear old home, and he starts up with a sigh, for he had fancied that the accents of his father's voice were falling upon his ear.

Wonderful as this is, the writer thinks it far more wonderful that a letter was sent thousands of years ago from the Lord of heaven, "addressed to every man, woman and child in the world." But it is asked, "Who are God's postmen?" and this is the answer:

You know the ordinary letter-carrier is very easily distinguished by the uniform he wears. God does not mark *his* postmen by the clothes they put on, nor are they con-

fined to any class; they are taken from all countries and all peoples. I have known little boys and girls who have been splendid messengers of God. . . . When you become God's postmen you do not assume a certain dress; you must do something far nobler: you must put Jesus in your hearts, and then, and then only, are you fully equipped. Do you not think this grand privilege worth striving for?

English children and American children, in their own countries or in the countries far away in which some of them are born, can be the Lord's postmen by reading his word to those who do not know how to read it, or by doing anything to help make its good tidings known to any children or men or women who do not know them already. Who wants to be a postman for the Lord?

OUR PICTURES.

Our young readers will be quite sure to notice the pictures on pages 111 and 113. They will be interested in the story in which those pictures are found. Perhaps it is too long for the very little ones to read through, all by themselves, but their mothers will find many interesting things in it to tell them about. I wish they could see those mountains west of Oroomiah, down which the Koords came to fight with the Persians, and could talk with Mrs. Shedd, as I did at her house, about the time when those wild warriors were all around their homes, putting them all in danger. Perhaps she would tell you, as she told me, about her own little boy who sickened and died while they were thus besieged, and what difficulty they had to get an opportunity to go and bury him on Mt. Seir, in the neat cemetery where lie the remains of the missionaries Stoddard and Wright, Rhea and Cochran, and others, as also of a large number of missionary children.

Mrs. Cochran, whose husband spent his useful life in that mission, and whose son is now the beloved physician at Oroomiah, and other missionary ladies could tell you of similar sorrows and anxieties. Can you doubt that sometimes their hearts ache with weary longing for their native land?

Yet I have never been the guest of any families that seemed happier than those missionary families in Oroomiah and Tabriz; in Trebizond and Constantinople; in Beirut and Schweifat, and Shimlan, and Abeih, and Sidon, and Tripoli.

Do you know how much of the happiness in the homes of the missionaries comes from their love of the dear home land from which they have consented to be exiles for Christ's sake, and for the hope of doing something to make the people of other lands happy and free in that liberty with which truth makes people free?

You see how well Prince Malcom understands this, and how glad he is to have our countrymen help his people to the blessings of truth and intelligence. If he does not see all truth as we see it, he loves all the truth that he sees, and is glad to have us help his people to find truth and to obey it.

You will like the example of temperance that he sets, and I must tell you that intemperance is not nearly so common in his country as it is in ours. If we can teach the Persians some things, we can learn some things from them. And we should not forget that many of the best things which we have came from their country. Perhaps you will read the books of Esther and Nehemiah and Daniel with more interest after reading what is in this number of THE CHURCH AT HOME AND ABROAD about the country in which Daniel was a king's counsellor and Esther was a queen. You will

remember that in those old days of Persia, America was inhabited only by wild beasts and savage men. Since so much that is in our Holy Bible came from that old grand country, should not we be glad if now we can carry back to its people whatever we have that is not known to them, which will make them happier in this life and will help them find the true way to a happy life hereafter? Do any of you think that you will like to go to Persia, when you are a little older, and help in this good work?

I hope you will read a great deal about all the missions abroad and at home, and listen to all that is said about them by your ministers and teachers and parents. When you are grown and educated, you can trust God to show you where and how you can serve him best and do most for your fellow men.

PRESBYTERIAN BOARDS.

Do all the boys and girls who go to Presbyterian Sabbath-schools and mission bands, who are giving their money for foreign missions and home missions, who on Children's Day used the little envelopes provided for their contribution by the Board of Publication and Sabbath-school Missionary Work, really know what a Board is?

Some of you may look very wise and begin to tell us about the great forests from which trees are cut down, which are floated down the streams to the saw-mills to be cut into planks; but that is not the kind of board we mean. We don't want you to think that the Board of Foreign Missions is a great plank to be laid across the Pacific Ocean so that the missionaries can go to Japan without being seasick, or that the Board of Education is a blackboard to work your arithmetic examples on. If you look in the dictionary you will find that one meaning of the word board is a company of persons to whom some work is entrusted. A school board must choose the teachers for the schools, provide buildings and decide what studies shall be taught. A board of health must see that diseases are not allowed to spread in the city, that the streets are kept clean, and that physicians and hospitals are provided for the poor.

The Presbyterian Church has a great many different kinds of work to do, and it would not be possible for all the ministers and people to come together to attend to it. It would not be possible for the General Assembly, which meets once a year, to attend to it, for the work must be going on all the time. So it has seemed best to select wise and good men who should be willing to give their time and thought to these different kinds of work, and each of these companies of men is called a board.

The Presbyterian Church has eight Boards—the Board of Foreign Missions, the Board of Home Missions, the Board of Publication and Sabbath-school Missionary Work, the Freedmen's Board, the Board of Aid for Colleges and Academies, and the Boards of Church Erection, Education and Ministerial Relief.

The gentlemen who belong to these boards have other business of their own. Some of them are ministers and some lawyers and some merchants, with their own stores and offices and all their own cares; but they are willing to leave their own work to come together as often as is necessary to talk over this church business and decide what is needed and how it can be done. They are not paid for this at all, but do it because they love the Presbyterian Church and want to make it useful and strong to do the

Lord's work in the world. But each of these boards has one or more secretaries who write the many letters that have to be written, who prepare the reports, who go on long journeys to visit the churches in different parts of the country to tell the people about the work so that they may be willing to give their money and may understand how it is to be used. These secretaries work very hard, and it is right that they should be supported by the church so that they may give all their time to the work and not be obliged to do anything else to earn money for themselves and their families.

If you should go to New York and find your way to No. 53 Fifth Avenue, you would see the beautiful building where three of these boards have their offices, the Boards of Foreign Missions, of Home Missions and of Church Erection, and we want you all to understand just what the work of each of these boards is.

The Board of Foreign Missions is helping the Presbyterian Church to obey Christ's last command, "Go ye into all the world and preach the gospel to every creature." Its secretaries are Dr. Lowrie, Dr. Ellinwood, Dr. Mitchell and Dr. Gillespie. It is their business to find out where the missionaries can go in heathen and Mohammedan and papal lands, and then to try to find the right men and women to go to preach the gospel and to teach the missionary schools. The missionaries write to them for advice and sympathy. They tell them where new schools and churches are needed, and the Board decides whether the church has given money enough so that they can afford to build them. Can you imagine how hard it must be when there is not enough money, and the secretary must write to the missionary, "You must send these children back to their homes, we cannot afford to pay for a school and a teacher there," or when he must write to a tired missionary who is almost sick with too much work, "We cannot send any one out to help you, you must keep on alone"?

The work of the Board of Home Missions is very much like that of the Board of Foreign Missions, except that it is in our own country instead of in foreign lands. Off on the prairies of the West, and beyond to the Pacific coast, in Kansas and Indian Territory and Dakota, among Indians and Mormons, the Board has built schools and organized churches, and sent ministers and teachers to tell the people about Jesus. In little mining towns in the mountains, down on the plains of Texas and away up in Alaska, the missionary sent by the Board gathers all who will listen to his message. Even in the older states at the East and in our large cities there are churches that are not rich enough to support a minister themselves, and they ask help from the Board. The secretaries, Dr. Kendall and Dr. Irvin, must write all the letters and study the maps to see where churches and missionaries are needed, and sometimes they must go themselves to visit these distant places to see whether the work is being well and wisely done.

In the work of both these boards the women and children of the Presbyterian Church have a large part. They have their boards and societies and committees and bands, and send their money to New York to be used where the boards decide that it is needed.

The Board of Church Erection, with Dr. White for its secretary, must help the new churches that the home missionary has formed to build houses to worship in. How happy the people are when they hear the bell ring out on the Sabbath stillness, and what grateful letters they send to Dr. White for the help that he has sent them from the Board! This Board builds homes for the missionaries' families, too, for in many of

these places there are no comfortable houses that can be hired, and the missionary must have a home.

Is it not a great work that these three boards are doing for us Presbyterians? Shall not we help them all we can, and send them our money feeling sure that it will be used wisely?

Next month perhaps we can tell you about some of the other boards that have their offices in Philadelphia and Pittsburgh and Chicago.

GLEANINGS AT HOME AND ABROAD.

TRYING TO HELP GOD.—A little girl, seeing the servant throw the crumbs into the fire, said, "Don't you know that God takes care of the sparrows?"

"If God takes care of them," was the careless reply, "we need not trouble ourselves about them."

"But," said the little girl, "I had rather be like God, and help him to take care of the little birds, than scatter or waste the food that he gives us."

So she carefully collected what was left of the crumbs, and threw them out of the window. In a short time several little birds flew eagerly to the spot, and picked up the crumbs she had scattered. After this she every day collected in a little basket the crumbs and bits of bread that had fallen around the table, and threw them under the window for the little birds; and during all the winter these little creatures came regularly after each meal to partake of the food thus provided for their support.

How beautiful it was to see this little girl trying "to help God," as she said, and thus early learning to be kind to the helpless of God's creatures.

"Pay and pray and peg away" is the motto of some Christian workers in the Tennessee mountains. It is a good comprehensive exhortation to men and women everywhere who have at heart the advancement of the kingdom of God.—*Congregationalist.*

A discussion has lately been held in Madras before an audience of 2500 persons, between the Hindus and the Mohammedans on the one side and the Christians on the other, concerning the Godhead of Christ. The principal spokesman of the former was a learned Moslem. He concluded his argument by saying: "Although we cannot acknowledge that the Bible represents Christ as the Supreme Being, we must all concede that he is the best and holiest man that has ever lived, so good and holy that he can secure to all who put their trust in him the inheritance of eternal life." The force of this testimony, from such a man at such a time, must have been very great.—*Missionary Review.*

An Oriental seminary has been established at Berlin for *practical* instruction in the languages of the far-off East. The following languages are taught: Chinese, Japanese, Hindustan, Arabic, Persian, Turkish and Suaheli. The system of instruction is new, as the study is not mainly directed to the scientific but to the practical acquisition of the language; and the teachers are natives of the respective countries where the languages are spoken. The instructor in Japanese is the learned Dr. Tetsusirô Inouyé; for the Chinese, the scholarly Pan Fei Shing and Knei Lin. Not more than twelve scholars form each class; three hours per day are devoted to the speaking of the language and the acquirement of the grammatical rules. Up to the 1st of April one hundred and fourteen persons have been in attendance at the Oriental seminary, and it is hoped that in time many German missionaries will attend this seminary, so as to be prepared to preach the gospel at once, whenever they put their foot on Chinese, Japanese or Turkish soil. God speed the work, that it may help evangelize all nations!

H. J. WEBER.

PHILADELPHIA.

The mission at Brumana on the heights of Mount Lebanon, overlooking Beyrout, is under the joint management of the Society of Friends in Great Britain, Ireland and the United States. There is a training home for boys, with thirty inmates, and for girls with twenty,

and a well-ordered hospital with fifteen beds, besides dispensary, open five days a week. The mission has the charge of various day-schools for both sexes in several surrounding villages, in which more than three hundred children are under instruction; it also employs a colporteur and several Bible-women. There are also two mothers' meetings, which in earlier days had sometimes to be shortened because of fights among the women, but which now are composed of large numbers who delight to learn texts of Scripture, and be read to, rather than give vent to evil passion.—*Presbyterian.*

Said the late distinguished chemist and technologist, Professor George Wilson, "You cannot shake yourselves free of your *religious* responsibilities, as medical men. They will meet you in every sick room, haunt every dying pillow you are near, and reproach you from every dead man's face. If you believe in a God, in a life beyond the grave, and a judgment to come, you cannot too quickly choose between these alternatives: the fulfillment, with God's help, of every responsibility of your profession, or the abandonment of it altogether."—*Medical Missionary Record.*

Such are the prejudices of eastern countries that European and American male physicians are never called to attend a woman; frequently these women have declared they would rather die than be driven to such an extremity. Recognizing the need of the women of heathen countries, and that the physician has wonderful opportunities for sowing gospel seed, our missionaries were constantly writing home and to England—"We *must have* lady physicians."—*Medical Missionary Record.*

So great is the desire of women for medical skill that they will walk long distances to hospitals, often getting there at night, and will spend the long hours until morning on the door-step that they may be in time for admission. What would one of our city physicians think to find as early as four o'clock in the morning three or four hundred women waiting on her door-step? Yet we read of such a scene in Tsing Ching Fu, China.—*Medical Missionary Record.*

We owe our Christian privileges to-day to the fidelity of the Lord's servants in former generations. If they had been as slothful as some of us are the Anglo-Saxons would still be barbarians and America would be the home of heathenism. The coming generations in this land and the millions in foreign lands who have never heard of Christ are dependent on us, under God, for a knowledge of the truth, and for an opportunity to believe and live. Our faithfulness may save them; our unfaithfulness may result in their dying without hope. Is there here no positive responsibility? Can indifference under such circumstances be guiltless?—*Interior.*

Miss Wilder, daughter of the late editor of the *Missionary Review*, on her way to India by way of England, sends back some interesting items of news. She travelled from London in company with some ladies who were on their way to China in connection with the China inland mission. Two of these ladies were going out at their own expense. Another, Miss Hanbury, has her passage paid by her brother. She leaves a beautiful home and a class of some sixty workingmen. Several of them were notoriously wicked, but are now earnest Christians. In a farewell to Miss Hanbury these men knelt in prayer, and one after another the prayers followed, some praying for the first time. Upon rising to their feet they found they had been praying an hour and a half.

"As our train moved out of London," says Miss Wilder, "I noticed salutes from many officials. All along at stations between London and Southampton these farewells were repeated, and here and there a railway man slipped a note into the hand of dear Miss Campbell. All was explained when I learned that some hundreds of railway men have been brought to Christ through the efforts of this Scotch lady. Miss Campbell's going to foreign work has enlisted four ladies to take up her home work."

Work for Christ at home is the best preparation for work in his cause abroad.—*The Missionary.*

The friends of the Sabbath won a decided victory in Victoria, Australia, last winter. The railway commissioners advertised special trains on all railways on Christmas day, New Year's day, both Sundays. The Christian people, led by the Presbyterians, promptly waited, by a large deputation, on the premier, and the desecration was stopped.—*Maritime Presbyterian.*

A VERY GREAT CHANGE.—Dr. Chamberlain and family were most heartily welcomed home to Madanapalle. Christians and heathen vied with each other in their tokens of respect and appreciation. The day after our arrival was almost wholly given up to receiving different bands of natives representing various castes and interests in the village. Garlands of artemisias and marigolds were hung about our necks. Presents of bananas and oranges were brought. Poems were read and sung. Native music was discoursed. Twenty-five years ago Dr. Chamberlain first came on the field, and was treated with utter contempt. The change could not but prompt to gratitude and inspire to further effort.—*Rev. John G. Fagg in the Mission Field.*

A Chinese Christian recently asked Archdeacon Moule how many clergymen there were in England. Being desired to guess, he said, "It's a little country; perhaps fifteen hundred;" and being told that there were twenty-three thousand, said in astonishment, "Twenty-three thousand! Then you can well spare one thousand for China."—*Spirit of Missions.*

Mr. Moir, of the African Lake Company, states that at least ten thousand slaves cross Lake Nyassa alone every year. "I once looked down into the hold of a slave dhow," he says, "and saw eighty or ninety little children there. Oh, friends, if you had seen those eyes gazing up into yours, you would pray earnestly that this 'open sore,' as Livingstone called it, might be healed."—*Spirit of Missions.*

Sarah Hosmer, of Lowell, though a poor woman, supported a student in the Nestorian Seminary, who became a preacher of Christ. Five times she gave fifty dollars, which she earned in a factory, and sent out five native pastors to engage in the work of preaching the gospel, the "good news" she so dearly loved, and of which her life was a blessed exemplification. When more than sixty years old, she felt an intense longing to furnish one more preacher of Christ; and, living in an attic, she took in sewing until she had earned enough money for the accomplishment of her cherished purpose. In the hands of this truly consecrated woman, money transformed the factory girl and seamstress into a missionary of the cross, and then multiplied her sixfold. "She hath done what she could."—*Medical Missionary Record.*

Dr. Elizabeth Beatty, a medical missionary of the Canadian Presbyterian church at Indore, central India, during last year treated over six thousand patients. Miss Beatty thinks that the institution of a hospital and training-school for Hindoo women would open a wide door for the entrance of Christianity.—*Medical Missionary Record.*

A revival has been going on simultaneously in different parts of Japan. As a result, the increase in all the churches of Tokio cannot be much less than a thousand. Yokohama has also enjoyed a rich blessing and reaped a glorious harvest. Many of the cities and towns of the empire are now wonderfully stirred up.—*Maritime Presbyterian.*

The natives of Aneityum, Rev. Joseph Annand's late congregation, have sent a fine lot of arrowroot to Glasgow, which sold for $300—a handsome contribution from those poor Christians for the benefit of the mission, was it not?—*Presbyterian Record.*

In a recent eloquent address in Boston, Mr. George W. Cable emphasized in strong words mission work among the colored people of the South. He said, "Right here at our doors is the greediest people for education and the gospel there is on the face of this earth, not counted among our white race. I suppose that ninety-nine one hundredths of those who generously give to this cause believe to-day that it is being given to in generous proportion. Ah! you never figured on it. Why, if you knew the national value of this work, to say nothing of its gospel value, you would quadruplicate it before the year is out. You would not submit to it for a moment as citizens, not merely as members of Christ's Church."—*Spirit of Missions.*

The queen of the Tonga Islands has petitioned to have her country taken under the protection of Great Britain, to save her land from the curse of strong drink, which the traders are forcing on her people. Great Britain led the way in the abolition of the slave trade. Cannot she join with other Christian nations in the abolition of this international drink traffic?—*Chinese Recorder.*

HOME MISSIONS.

$850,000.

***Resolved,* That the amount needed for the Board of Home Missions the coming year is likely to reach $850,000, and we recommend that the churches be requested to raise that amount for the Board.**—*The Assembly of* 1888.

Rev. D. C. Lyon, for years synodical missionary in Minnesota, has recently been called to his reward. He had done much missionary work in Wisconsin before he was appointed synodical missionary. In the latter field he labored faithfully and successfully till the weight of years became too much for him; to which was added a great shock, from which he never recovered, in the accidental and instant death in early manhood of an only son.

Rev. J. Lorenzo Lyons, one of our missionaries at Waldo, Fla., died a few weeks ago. Mr. Lyons had been a missionary in the foreign field for many years, and was compelled to return to his native land by failing health. He sought the mild climate of Florida, and served the Master a number of years as agent for the American Bible Society. Improved somewhat in health, and deeply impressed with the need of more pastoral service in that state, he accepted a call to two small and promising churches—Waldo and Hawthorne. His labors were most acceptable to the people; but before a year expired he began to show that he had undertaken too much for his feeble health, and at the end of eleven months, February 1, 1888, he passed away.

We are sorry to inform our readers that our main building at the Indian training-school at Albuquerque, New Mexico, has just been burned to the ground. This was a new building and not yet complete. We have no particulars as yet, except that none of the children lost their lives.

TEN-THOUSAND-DOLLAR CONSCIENCES.

Some weeks since a newspaper stated that the "conscience fund" of the United States treasury had lately received an anonymous remittance of twenty-five cents. The accompanying explanation was to the effect that the unknown wrong-doer had once, long before, used a postage stamp a second time; and years after, having been converted, had carefully calculated the accrued interest and sent this munificent sum to reimburse the entire amount of which, by his reckoning, the government had been defrauded. The editor added the caustic but wholesome comment that these quickened "twenty-five-cent consciences" were all well enough in their way; but what was much more to be desired, and yet not at all so common, was a few "ten-thousand-dollar consciences" affected in the same way, and moved in like manner to make fitting restitution for much larger frauds. It is an obvious fact that these penitent repayments generally involve small amounts, and that the larger thieves seem to be seldom visited by such compunctions. Certain it is that the large number of those who cheat the revenue by the undervaluation of importations, the swearing off of personal taxes, and other like dishonest devices for withholding just dues from the state, to say nothing of bolder corruption and more open robbery of the public purse, appear to be rarely moved to confession and reparation.

It is much the same in the matter of giving to the Lord. There are to be found among Christians a great many "twenty-five-cent consciences"—not only among the poor, where such small offerings may often reach the full measure of ability and duty, but also among the rich, where they almost

always fall pitifully below it. What the church and the cause of Christ sorely need and loudly demand to-day is a large increase of "ten-thousand-dollar consciences." We have a few of them. The divine Arbiter of human fortunes "raiseth up the poor out of the dust," "that he may set him with the princes of his people;" and with a prince's possessions he now and then confers by his grace the nobler endowment of a prince's generosity, and a temper which devises and executes liberal things for his kingdom. All praise to such gracious hearts and open hands! The pity is that there are so few of them. The shame is that among the many so enriched by God's bounty there are so few who thus "render according to the benefit done unto them." Among the hundreds whose hands hold millions, one can almost count on his fingers those whose benefactions are so large as to attract general notice. The wonder is that such bright examples do not provoke more imitators. It makes one's heart ache to think of the wealth in Christian coffers, and the small proportion of these riches that finds its way into the treasury of the Lord. It is grievous to reflect what grand results might be achieved for the hastening of the coming kingdom if the wealth of its professed subjects were at its service, and then to see great Christian interests and enterprises linger and languish for want of the money which might so easily be given. There is nothing for which the church should more earnestly long and pray than a revival of pure and undefiled religion in the matter of proportionate, generous, grateful Christian giving. There is no divine injunction which needs to-day more gracious enforcement than that word of Jesus, "Freely ye have received, freely give."

The Board's treasury would fill up like a river bank-full in spring-time, if there were a gracious multiplication among wealthy Presbyterians of "ten-thousand-dollar consciences."

The great and crying want of the present time in the Christian Church is that of more ministers of Jesus. We have presented this matter to our readers many times and in many forms; but the longer we look at it the greater proportions it assumes. The fields are ripe for the harvest—ripe and ready to fall to the ground and perish.

The great Northwest, for the first time in its history, seems to have had its full share, if not more, of the new men going out to do missionary work. Whatever anxiety we had about other parts of the field, we thought the Northwest measurably well supplied; but the men sent there seem to discover and reveal to us destitutions we knew not of. Reports come back to us from Oregon of whole counties without a Presbyterian church, or at best but one, and of need of ministers so urgent that further delay seems perilous to the souls of many.

The same destitutions and necessities reveal themselves in *Idaho*, where new railroads and new mines invite new settlements. Rev. T. M. Gunn writes:

> The work is great, pressing, multiplying. Immigrants are pouring in on all the railroads, hundreds in a day. New roads are building faster than we can follow up. Pray for us, and I beseech you do not restrain us from entering these wonderfully open doors.

From *Montana* comes the voice of complaint, as if we had neglected that territory in the distribution of laborers, or had turned away the most promising men for more promising fields. But it is not so. The trouble is we cannot obtain the men.

Dakota, from which we have heard so often, that never has had a full snpply for its older portions, is now clamorous for men *immediately* for its newer portions. Rev. J. B. Pomeroy writes:

> Every day I am hearing of new points calling for preachers. It looks as if then by the work of the Sabbath-school missionaries and other students we shall have more places needing men this fall than ever before. I don't know what to do or where to turn for men.

Wyoming, from which we have never heard much, now reports two new railroads putting out in different directions from Cheyenne, and appeals are becoming urgent for men to occupy opening fields.

Texas.—Not now for the first time are

appeals made in her behalf. But in extent Texas is an empire, and new sections and new points full of promise are calling to us for men. In every one of these cases help is called for in new or hitherto unoccupied sections.

BUT WHERE ARE THE MEN?

We call for them. We lift up our voices for them. Let us call on the Lord of the harvest for them, who said, "Pray ye the Lord of the harvest that he would send forth more laborers." He can find them and call them out of their hiding-places. Let us wait on the Lord.

Some of our friends clamor for the very best men. This is unreasonable. Give us a fair average, as we have at the East, where some are good and some are not so good, and we ought to be content. Such men the Lord can find and reveal if he will but put it into their hearts to do this frontier work. Therefore, let us wait on the Lord, and pray that he will reveal such men and send them forth into the harvest.

We hope all our readers noticed the letter of Prof. Christlieb, of Germany, in the last number of this magazine. It is most refreshing as showing so much active piety in a country where we are apt to think religion is mostly dead and formal and revivals unknown. But it is most instructive in showing how religion can flourish by prayer-meetings and lay efforts far away from the house of God in outside and obscure neighborhoods.

We know of recent instances where the same results are reached in the same way in this country. We continue to hear of obscure and neglected places that have been greatly blessed by the occasional visits of ministers and laymen, elders and Sabbath-school workers, from which appeals come up to presbyteries for the preaching of the gospel. More preaching by the pastors in school-houses, more neighborhood prayer-meetings, more school-house Sabbath-schools in case the children cannot be gathered to the church centres, will bring abundant blessings. The efforts of "synodical aid" laborers in the older states are revealing promising work in hundreds of places. Ministers are beginning to find near at hand fields full of promise for new churches and a great work of grace.

We hope that letter of Dr. Christlieb will be studied and the simple zeal of our humble German brethren be imitated; for we fear both ministers and people are taking less pains to reach people in out-of-the-way places and highways and hedges than our fathers did. Such old fields may be found as "ripe" as those already described in the new states and territories.

We notice with pleasure that in some of our cities and large towns the pastors and churches of various denominations have undertaken a thorough exploration to ascertain the church connections or affiliations of every family—Protestants, Roman Catholics or Jews—and that, if possible, every non-church-going family be gathered into some congregation and their children into Sabbath-school.

Something of the same thing might be done in all our rural districts. The highways in the country and the conveniences for reaching the house of God are much better than they were forty years ago; but are not the neglecters of the sanctuary on the outskirts of country parishes more numerous now than then? Is not the rear parish constantly shrinking to narrower proportions? Why should not the rural churches make an aggressive movement and carry the gospel to the home heathen to their uttermost limits, to the limits of the next congregation beyond? Cannot the pastors and officers in the churches lead off in this movement and enlist the young men's Christian associations and the societies of Christian Endeavor in so commendable a work?

One of our wisest and most honored ministers writes from the far West in regard to his field as follows:

The solemnity which has characterized the congregations, the deeper interest in religious

things manifested by the young, the increased attendance at the Sabbath-school and at the young people's prayer-meetings, all indicate a state of feeling in the church and community highly gratifying. This increased interest in spiritual things has been noticed and commented on by persons outside the church. The greatly improved moral tone in the community, the better observance of the Lord's day by the non-religious citizens, young and old, the marked change for the better in the habits of some formerly addicted to profane swearing, are tokens of the Spirit's presence in our midst, and of the divine blessing upon the work of the church.

This is an outline picture of quiet but genuine and solid success in a home mission field. It is a sketch of evident and substantial moral and religious improvement in a community under the influence of the gospel and the church. And the case is not unique, or even specially notable. It might be paralleled a thousand times. There is not a state or territory where home mission work is done in which there are not many communities to which the statement above quoted would truly and fairly apply.

This is the grand argument for home mission work. From the beginning the religion of Jesus when accepted and obeyed has made men better than they were before. It has lessened evil and increased and developed virtue. It has elevated the tone of manners and morals. It has restrained and impressed even those whom it has not converted and saved. This is a mere matter of history and a fact of observation; and the same is still true to-day. The same cause is still followed by the same effect. In the village above described the usual vice and folly and irreligion incident to a new community were as common as elsewhere. They have yielded to Christian pressure. They have been abated within the range of the church and the missionary. So it is everywhere under the same conditions. Varying in extent, the results are in kind the same; and so they will be in every other community where the same influences are fairly set at work. Let the gospel of the kingdom and the ordinances of the church be planted in any or all of the destitute counties of Oregon or Montana or Dakota or Texas or California, and as surely as man is patient and faithful and God is true the good results above described will be reached once more. No other power could bring them about; but the grace of God in the gospel can and will produce them without exception and without fail.

The fair and honest way to deal with the claims of home missions is for all who are alive to the highest welfare of the community to satisfy themselves whether such work as is done under the auspices of this Board does not effect this general improvement and elevation, and help all whom it reaches to attain the best of both worlds. If it does, it is nothing short of selfish apathy to refuse or neglect to help it on.

The *Presbyterian*, commenting on our annual report, which will soon be sent out to all pastors, stated supplies and many others, says:

The importance of this Board to the Presbyterian Church can hardly be exaggerated. The fact that it gives to fully one third of its active ministry the means of continuing their work and securing harvests from the seeds they have laboriously sown is quite sufficient to show its signal value in our system of church work and of its indispensableness as a factor in church growth. The greatest disaster which could befall the Presbyterian Church, as it opens the new century of its organized life, would be a retreat or even a momentary pause in home mission work. That must go on whatever else is neglected or postponed, for that is simply the church at work in its own environment, reaching out and touching with gracious power the masses crowding around her, and claiming her help and care. If she cannot do this work she cannot do anything as good or hopeful.

THIEVES AND ROBBERS.

One of our German missionaries in Omaha, Nebraska, Rev. J. G. Schaible, says:

Last night thieves broke into my house and stole my gold watch, all my money and some valuable clothing. We were chloroformed and did not wake till late in the morning, and then to find out that we had been robbed of property to the amount of $200.

SPECIAL CONTRIBUTIONS.

OUR CHURCH WORK IN THE SOUTH.

REV. E. D. MORRIS, D.D.

Careful students of our denominational position and prospects are finding their attention drawn more and more toward the interesting yet delicate and difficult problems presented by our growing work in the southern half of the republic. It is no longer a question whether any such work shall be undertaken. It was long since undertaken. We have crossed no dividing line, claimed no new territory. Broad foundations were long since laid, and our denominational fabric was begun long ago, and with various hindrances has been rising since before any dividing line or division of territory was thought of. Dividing that work, as it stands, into three main divisions, which for the present purpose may be designated as the Atlantic (including the seaboard states from Maryland to Florida), the Central (including West Virginia, Kentucky and Tennessee), and the Mississippi (including the states from Missouri to Texas), we have the following results:

ATLANTIC DIVISION.

Synods.	Presbs.	Ministers.	Churches.	Members.
8	12	248	347	32,509

CENTRAL DIVISION
(Including the Presbytery of West Virginia).

2	7	128	190	12,235

MISSISSIPPI DIVISION.

8	11	203	323	18,159

TOTAL.

8	30	579	860	62,903

To state the facts in other words, nearly one third of our synods, more than one seventh of our presbyteries, more than one tenth of our ministers, nearly one seventh of our churches, and almost a tenth of our membership are south of the historic line of Mason and Dixon. In general it may be estimated that our southern section already stands toward the entire denomination in a ratio of nearly one to ten. Of course the largest part of this inheritance lies within the border states from Maryland and Delaware to Kentucky and Missouri; yet it is noticeable that, if we should exclude entirely from our compilation these six border states, with the District of Columbia, there would still remain an aggregate of 5 synods, 18 presbyteries, 233 ministers, 390 churches and a membership of 22,573.

The question before us then is therefore not a question whether as a denomination we shall begin work in this part of the republic, but whether our present work, already assuming such large proportions as have been stated, shall be carried forward to still larger results; and if so, in what forms and under what conditions. This question is of course complicated at many points by the fact that other Presbyterian bodies, and especially the Southern Church, are occupying the same field, and are carrying forward what is in some respects a separate and in others a common work. But were there no such complications, our work in this vast field would still be somewhat peculiar in its character, and would be beset at several points by special difficulties. The race problem, for example, would remain, and we should be forced by that salient fact to ask ourselves whether this work could be most advantageously, and in thorough loyalty to sound principles, carried on through one set of presbyterial agencies or through two. So also the peculiarities of temperament, of opinion and tradition, of sentiment and character, manifest in the southerner, would remain, and would make this special contribution to the perplexities attending the propagation of the gospel by our ministry among a people at many points so unlike ourselves. Nor, further, have the diversities of conviction and feeling consequent upon our recent civil conflict so far died away as to make it just as easy a task to plant our churches in the gulf states as in Kansas or Dakota. That these and other kindred elements must largely affect in any event our development as a denomination in the South will be apparent to any reflecting observer. No such observer could reasonably expect our church, under these peculiar conditions, to grow and

expand in the South as readily as in the prolific West.

But what shall be said of these denominational complications? Several things are obvious at the outset. In the *first* place, the field is large enough to furnish opportunity and scope for all: for the Southern Church, for the Cumberland Church, for our own. The evangelization of the South, with its various classes and its obvious spiritual needs, is a task to which all Christian people are alike summoned—one of whose magnitude none are likely to have too large an estimate. *Secondly*, this gigantic task can and should be carried on without unworthy rivalry or conflict on either side. In the planting and support of churches and institutions, in colportage and the diffusion of religious literature, and in all other directions, every step should be taken by us and by all in the purest temper of brotherhood, and under the deep consciousness of our underlying community in interest and in aim. *Thirdly*, under these limitations we, as a church, have substantially the same rights, the same footing, the same opportunity, as these kindred denominations. If already we have an investment estimated on fair comparison with either of theirs in the ratio of one to four or five, and an investment extending geographically throughout the South, excepting in four of the gulf states, our right to the proper cultivation and increase of that investment is certainly beyond challenge. Of course, if we were to engage in even that process in any mere mood of denominational aggrandizement, seeking to build ourselves up at the expense of other Christian bodies, we could expect neither the favor of men nor the blessing of God in any endeavor. Nor is this merely an unchallengeable privilege; it is also an imperative duty, since we have no right whatever to cast off our southern churches and presbyteries, letting them languish or perish through our neglect. Our obligation to them, and our obligation to ourselves also as a continental church, having a mission to all classes and conditions of men —a mission as wide and comprehensive as the boundaries of the nation—constrains us rather to the utmost exertion, the largest sacrifices, here as elsewhere, of which we are capable.

But our mission in the South assumes naturally some peculiar forms, according to the localities in which it is to be carried forward. In the Atlantic Division it has been and is likely to be, with the exception of Florida (where northern immigration has furnished the principal material for two isolated presbyteries, containing about thirty-five churches), a mission to the colored people rather than to the white population. Our seven presbyteries in North and South Carolina and Georgia, with their 95 ministers and 179 churches, are substantially colored organizations, though containing some slight admixture of white ministers and teachers. For the future, with the possible exception of an occasional church among the whites, to be organized in cities such as Charleston or Savannah, where a large northern immigration may call for such a step, our sea-coast work is likely, except in Florida, to remain, as it now is, almost wholly a colored work. And if our efforts for the Negro race were for a generation to come confined mainly within this district, the field would still be large enough and inviting enough to call forth our most active energies as a denomination. Certainly no other portion of the colored race, in any different section of the South, could furnish better material or hold out fairer promise of fruitage in response to wise and loving ministration.

Turning to the great Central Division, extending from West Virginia and Kentucky through Tennessee into the states of Georgia and Alabama, we find our denominational activity assuming of necessity a very different character. With our two synods and seven presbyteries and one hundred and ninety churches, having a membership of more than twelve thousand, almost wholly white, we may be said to be already occupying this interesting field as really, though not as extensively, as either of the other two Presbyterian bodies which have been named. And our work, like theirs, is simply the one work of Christian evangelization—the preaching of the common gospel to the needy multitudes of the mountain districts south of the Ohio, and to the millions who inhabit the fertile valleys and the prolific lowlands sloping toward the gulf. Our mission

is to both white and black, to men of all classes and conditions, wherever other denominations have not already entered, preaching the one kingdom of God. We have, indeed, a special duty toward that large body of northern people who are now so largely locating themselves at important centres of manufacture and trade, such as are rapidly developing in Tennessee, Georgia and Alabama. Many of these people are Presbyterians of our sort, if not by actual profession, still by natural and historic sympathy; and the church they have learned to love at home should follow them with its ministrations, though they should push their way southward even to the sea. But our work is not limited to this class. We are solemnly bound to do our part, at whatever cost, in carrying the gospel to the destitute native population also, as well in Kentucky or Tennessee or Georgia as in Kansas or Dakota.

In the Mississippi Division, almost continental in its dimensions, our denominational duty assumes still another type, in view of the remarkable immigration of people of all countries and all types now flowing as a river into that section of the republic. Though it were true that the Southern Church and the Cumberland Church were able without our aid to bring the gospel to every village and every home east of the Mississippi, it certainly is not true that these bodies need no help from us in the expanding Southwest. Although the latter body far exceeds in numbers both the church south and our own in Texas, and is specially strong in Arkansas and as far north as Missouri, there remains room enough, work enough for us and for all. And this missionary demand is likely to run far in advance of all that the various evangelical bodies can do, or at least will do, to meet it. In this division, effort in behalf of the Negro race, although not to be overlooked, becomes relatively much less urgent. On the other hand, the claims of the Indian races assume in this section a special and solemn importance. Still, on a broader scale of vision, effort for the immigrant, whether from the older South or the North or from the old world, becomes our main, our supreme obligation. What we are doing for the Northwest, for Colorado and Utah and Montana, for the Pacific coast, we are called upon to do, we must do, for this rising empire just across the Father of Waters. Nor should we cease such effort until the time comes when, through our agency or through some kindred agency, that beneficent gospel which has blessed the East and is blessing the West shall be enjoyed in its gracious fullness from the river onward to the farthest point, where the Rocky Mountains interpose their rude barriers to the advance of a Christian civilization.

What is needed just now is a deeper sense throughout our beloved church of the greatness of this southern work in the three main sections of it just sketched. It is to be feared that some minds among us are shrinking back from a task so great and so delicate—deterred in part by the immense increase of responsibility which that task seems to throw upon us as a church, and in part by an apprehension of unseemly rivalry or conflict between us and our southern brethren. It is easy to say, as has been said, that we have field enough, opportunity enough, in the illimitable West. It is easy to suggest that by withdrawing from the South altogether we shall at once escape questions which are difficult to solve—the question of title and claim, the question of union, the question of color. But dare we limit and sectionalize ourselves as a denomination by any such policy? Dare we shut our eyes to the needs, vast and urgent, that are flashing out before our vision whenever we turn our gaze southward? In fact, there is no course open for us as a church of Christ but to accept this southern work, just as we have accepted our magnificent western work, to accept it in all its varieties and its vast urgency, and then, in the spirit of the Master, without intrusiveness, with charity toward all, and with a supreme desire to glorify God by being helpful to men, to do what we can toward giving the South, and the whole South, with all its millions, a pure and free and beneficent gospel. Such was the solemn judgment of our late General Assembly, and in that judgment thoughtful minds, properly observant of our great providential mission as a continental church, will almost universally concur.

EDITORIAL CORRESPONDENCE.

WICHITA, KANSAS.

REV. S. B. FLEMING, SUPERINTENDENT.

An unusual amount of work has claimed all my time and strength. At the very opening of the quarter I made an extensive tour of the southwestern counties of Kansas, and inquired very particularly into the details of the work in several counties. I found the people at every point visited willing to hear the gospel and anxious for ministers. Then I went to New York by your order, and then began a tour of the seminaries, looking after young men for our Kansas work. To my surprise, I found but few men in any of our seminaries, of the graduating classes, who were even willing to listen to a plea for the home mission field. By far the greater majority of them had already determined upon their future field of labor, and those who had not were undecided as to which of several openings before them they would enter. I think out of a partial promise of seven or eight seniors from all the seminaries visited, viz., Union, Princeton, Allegheny, Lane and Chicago, I am only sure of securing two.

I am profoundly impressed with the fact that our young men in the seminaries need to be stirred to a fair and candid consideration of the importance of this home mission work. I am also impressed that the church at large is not sufficiently awake to the great fact that almost a dearth of ministers is upon us. In view of this I have been compelled to ask the Board to grant me more undergraduates to help us tide over the next four months.

Since returning from the tour of the seminaries, by the direction of the Synod of Kansas I have visited all the presbyteries of the synod, met with the home mission committees of the presbyteries, discussed with them the details of the work, and have submitted to the secretaries such recommendations as to me seemed wise in view of all the facts that I could gather in each respective case.

In Solomon and Osborne Presbyteries the result was not satisfactory to myself, but this was due to the immense amount of work to be done, which could not be reached in the time given. At your suggestion I have asked the presbyteries to take up a collection during the months of April and May (and on my own responsibility I added June) for the "Timothy Hill Memorial School," to be established at Claremore, Ind. Ter. In all the presbyteries of the synod except Neosho an order was secured for a special collection for this object. Advices pertaining to the matter had not reached me when I met with Neosho Presbytery. I have travelled between five and six thousand miles, and have been away from home six sevenths of my time.

GOOD NEWS FROM SOUTH DAKOTA.

REV. JOHN B. POMEROY, SUPERINTENDENT.

Last August Rev. D. M. Butt took charge at Britton, the county seat of Marshall county. The membership was about a dozen; by Christmas a neat church building was dedicated free of debt; since that the membership has more than doubled; fifteen received; the Sunday-school has grown until one hundred are enrolled; seventy-nine were present on a May Sunday. The good women of the church recently fitted up two rooms for the young pastor, and, having enticed him from home, moved his library, bed, table, chairs, etc., giving him a genuine surprise on his return. Brother Butt is now chairman of the home mission committee of Aberdeen Presbytery, although this is his first year in the ministry.

Our home mission work is being greatly helped this year by the work of the Sabbath-school missionaries sent out by Dr. Worden. Mention has already been made in THE CHURCH of the work of Thomas H. Hang, a young man of large experience in Sabbath-school and city mission work; his work continues to grow in interest; already good results are apparent. Mr. George Perry, Sabbath-school missionary for the Black Hills country, has also given full proof of his zeal and efficiency. Schools have been organized and other organizations are planned.

During the meeting of the General Assembly

the pioneers of civilization were not idle. May 20, Revs. W. S. Peterson, of Rapid City, and W. A. Echols, of Sturgis, organized a Presbyterian church at Whitewood, the terminus of the Fremont, Elkhorn and Missouri Valley Railway. Whitewood is ten miles from Deadwood, the mining centre of the Hills. The petition for the organization was signed by nearly all the residents. Rev. H. W. Cross takes charge of the new church.

The work in the Indian mission has been crowned with more than usual success during the past year. Two new churches have been organized; two or three new churches must be built and other organizations will soon be effected. The additions to the Indian churches have been more numerous than in any former year: 143 on profession of faith in the Lord Jesus Christ. The boarding-school at Sisseton agency has now about one hundred pupils. Our synodical college at Pierre will graduate in June two young men, both of whom expect to enter seminary next fall. In a word, all branches of our work prosper. Prospects are brighter. The sifting process goes on. More permanence may be expected. We still need men of pluck, push and piety.

MINNEAPOLIS, MINN.

A Good Report from Minnesota.

REV. R. N. ADAMS, SUPERINTENDENT.

Red River Presbytery has now but one vacancy, that of the church at Warren, recently made vacant by the resignation of W. T. McAltioner. He takes the fields of Western, Lawrence and Elbow Lake. These three points have been supplied by Rev. A. C. Pettitt, in connection with the three other points, Maine, Maplewood and Goodale. We have therefore two men where we had but one before, and I think this plan will be carried through without increasing the demand upon the Board. There are several new points in Red River Presbytery that we hope to open this summer. In one of these we organized a Sabbath-school recently. I have secured a supply for Argyle and Davies in the person of John McArthur, a licentiate from Canada. St. Paul Presbytery is pretty well manned. Two Harbors has called a pastor, J. S. Johnston, a student, or rather a graduate from McCormick. Two Harbors is a very promising field; and so far we have it all to ourselves. Paige still holds the fort at North Pacific Junction, Cloget and Thompson. Nothing especially new there except an encouraging increase in population. Recently I placed Mr. J. McGovern at Pine City. In connection he will supply Hinckley, Sandstone and Rush City. We need badly two men in that field. Two of them, Hinckley and Sandstone, are wholly dependent on us for the means of grace. At each of these points we have organized a Presbyterian Sabbath-school. At present McGovern will spread himself out, so as in a way to cover the whole field. In the twin cities our work is advancing, and we are planning for still greater enlargement. I put two students in St. Paul, namely, J. R. Stephenson at Warrendale and Comovilla and G. W. Fulton at St. Paul Park. They are entirely new fields, but the boys are doing splendidly. Fulton organized a Sabbath-school with fifty-two scholars and teachers. They preach in halls to good congregations. At Warrendale, Mrs. Warren, of Louisville, Ky., has donated $6000 and a lot toward a church building, the foundation of which is now being put in. In Minneapolis I have two students at work, one a middler. T. S. Anderson, of McCormick, has charge of Providence mission, and the other, William Covert, a graduate of McCormick, supplies the Fifth Church during the pastor's absence, in connection with a new work on Sixth Avenue North, where a Sabbath-school was organized with eighty children and teachers.

Now a word about Farmington. We almost lost that field during the past winter. When I ascertained the facts I went down, rallied those who remained loyal, and took possession of the church and reorganized the Sabbath-school. I was fortunate enough to find, just in the nick of time, a good, solid man to put in the field, Rev. W. H. Ware, of Big Stone City, Dakota. The man is much larger than the church, but I felt it was an extreme case, and although we have to turn again to the Board for aid, it was better than to lose all we have put there. I think Mr. Ware will soon bring it up to self-support, which point it really never reached. I trust you will grant their application. Rev.

D. M. Marshman has resigned the church at Shakopee. I have written to them and the people at Eden Prairie that they must unite under one pastor, and not ask the Board for any further help. Mankato Presbytery is also very well supplied. I have located two students in this presbytery. They are both from McCormick. I put W. H. Reynolds at Windom, and J. M. Irwin at Rushmore, a new church the organization of which I reported to you. In Winona Presbytery we are gaining ground. R. A. Clark is doing excellent work at Canton, Caledonia and Henrytown. Brother D. A. Tawney's presence in that presbytery is beginning to tell. It is economy to the Board and an inspiration to a presbytery to have such a man devote himself to the interests of the feeble churches. I wish to say in conclusion that we have many encouragements in our work throughout the state among the Norsemen. They are falling one by one into our churches and Sabbath-schools. That fact to my mind indicates the line along which we must work. No separate organization or agencies are required, as a rule, to succeed in winning them. They assimilate readily, rapidly and heartily. A young Norseman was taken under care by Red River Presbytery at its last meeting as a candidate for the ministry, and there are others to follow. This is but the beginning of a grand work among this our best class of immigrants.

MONTHLY CONCERT.

MONTHLY CONCERTS, 1888.

January.—The evangelization of the great West.
February.—The Indians of the United States.
March.—Home Missions in the older States.
April.—Woman's work.
May.—The Mormons.
June.—The South.
July.—The Roman Catholics in our land.
August.—Our immigrant population.
September.—The Mexicans.
October.—The treasury of the board.
November.—Our missionaries and missionary teachers.
December.—The spiritual condition of the whole country.

OUR IMMIGRANT POPULATION.

Our immigrant population, which is the topic for consideration at the monthly concert this month, is a subject of great interest and great importance.

Years ago immigration to this country was almost wholly from England, Scotland, Ireland and Germany. The English and Scotch were mostly Protestant and English-speaking, and therefore easily affiliated with our own people; the Irish, though speaking English, were separated from us to a large extent by a different type of faith, being Roman Catholics; and the Germans were kept aloof from us by another tongue.

Later, Scandinavians began to come in great numbers, and they have kept coming in growing numbers till the present time. Still all were welcomed. They were clannish; they came mainly from the lower classes; but they were frugal, peaceable and laborious, and contributed largely to the sturdy yeomanry so necessary to the development of a great new country.

It was not till the Chinese began to swarm into California, and more recently the Italians and Russians have poured in so large a tide on our eastern shores, that men have begun to wish to put a stop to immigration. And yet nothing has been done. The foreign population seems to come in growing numbers. In a single month within the present year nearly seventy-five thousand have come in, and during the first five months of the year 187,139 foreigners have arrived in this country, twenty-one thousand more than during the same time last year. They come from almost every country and the islands of the sea. They come as if they were moved by a divine impulse—as if God were guiding them to our shores; and they have come to stay. Ignorant, misguided, strangers to the Christian religion, they cannot be banished.

Our duty, then, is clear. They are to be prayed for and labored with, as all others,

that they may be led. As far as possible, the gospel must be preached to them, and their children must be gathered into Sabbath-schools. If they are to be led to Christ, it certainly must be easier to do it if they come to us than if we had to go to them.

The last General Assembly carefully considered the relation of the church to all our foreign population, and a committee was appointed to investigate the subject and report on it at the next Assembly. The evangelization of our immigrant population is a matter of vital importance.

It is said that about one sixth of our present population is foreign born, or between nine and ten of the sixty millions; that is, out of every six or seven persons—men, women and children—one is foreign born. If we add to this number those that are born in this country having parents foreign born, we swell the per cent. to one out of every five.

During the past few years the characters of the immigrants have materially deteriorated. Formerly many came to find a home free from persecution on account of their religious tenets; many were people of more or less wealth, nearly all of such character that they were a blessing to any country. Now most of them are of the restless class—anarchists, nihilists, socialists, paupers, etc.—who leave their country for its good, and hold such dangerous notions regarding government and religion that we have great cause for anxiety lest they do our beloved land great harm. Our laws and our religious life are great factors in assimilating this mass of humanity into American citizens, but of late the influx of the worst class is so great and the multitude is becoming so immense that our utmost endeavor must be put forth or we shall not be able to maintain our peace and purity. They fill our prisons and almshouses, are the most ardent patrons of the saloon, and are ever ready to do the bidding of demagogues and the worst class of politicians. Their children raised in such conditions become the roughs, the thieves and the prostitutes that are the bane especially of our great cities.

What shall we do? Restrict their coming, or give them the gospel of Jesus? The question of restriction is too large a subject to discuss at this time, but no one will question the desirability or necessity of their having the gospel. The Board of Home Missions is preaching to these people in almost all the more familiar languages; it has missionaries to the Germans, the French, the Scandinavians and the Bohemians. We need more men to preach to these classes and more money to send them forth. Let the treasury be filled up and we believe God will raise up the ministers needed.

As to the restriction of immigration, the agitation of that subject is not confined to this country. Australia is widely discussing it. Objection is made to the Chinese there as it has been in this country; but the discussion in this country may take a wider range at no distant day. People have become abundant enough in this country so that, as some one says, we may begin very soon to have something to say as to who our new neighbors may be and where they come from.

THE RUSH OF IMMIGRATION.

In May 73,770 immigrants landed at New York city. Altogether the arrivals for the first five months of the year were 187,139, or over 21,000 more than the number during the corresponding period of 1887.

Friday, May 4, was a great day at Castle Garden. Immigrants poured in by the thousands, and so great was the crush that the railroads decided not to send out any immigrant trains that night. They were compelled to this course because the immigrants, once in the garden, could not be got back, after registering, to the floats which take them to the railroad depots. The jam was so great that the registered ones had to stay packed in the garden.

The number of immigrants landed was 5050, as follows: Polaria from Hamburg, 815; Rotterdam from Rotterdam, 377; Gallia from Liverpool, 1278; Britannic from Liverpool, 911; Lessing from Hamburg, 916; and the Lahn from Bremen, 753. In addition the Rhaetia from Hamburg with 1298, and the Entella from Naples with 662, arrived, but the immigrants

could not be landed in the garden, and remained on shipboard over night. The grand total of immigrants arriving Friday was thus 7010, the third greatest day since the Emigration Commission was started.

Three quarters of the immigrants arriving on the Lessing and Polaria were Hungarians and Poles bound for the coal mines and unfinished railroads of Pennsylvania. The Rotterdam immigrants were Hollanders with big families, and having the farming lands of Michigan for their destination. The Gallia and Britannic's newcomers were Irish and Scandinavians. The Irish comers will locate hereabouts in the cities, while the Norwegians, Swedes and Danes will start for the fertile fields of Minnesota.—*The Evangelist.*

The following extract from Mr. George William Curtis' noble oration at Gettysburg is singularly appropriate to the topic of this monthly concert:

While new Ohios and Pennsylvanias arise in the South, larger, more fertile, more marvellous New Englands appear beyond the Mississippi. The old poets described teeming Sicily as the granary of the world, and it was so for the world they knew. But now for that Old World and the boundless New World that we know combined, nothing less than our mighty Northwest can be the granary. Eighty years ago Lewis and Clarke toiled through the western wilderness from the mouth of the Missouri to the Great Falls in thirteen months. Now that wilderness is transformed into farms. Distance and time are conquered by endless railroads, the channels of ceaseless torrents of trade and intercourse, pouring through an imperial realm of fabulous fertility. The spectacle amazes and fascinates the world. The fables of El Dorado are told once more, and the new Atlantis seems risen from the sea. That this land of boundless opportunities is also the home of universal freedom, and that the blessing is to be enjoyed by every comer, begets in every land a hunger for America, and the annals of American immigration almost recall the migration of ancient races.

The first settlement of the country, two centuries and a half ago, was made in general by tried and worthy pioneers. New England proudly quotes the words of the old Puritan divine, William Stoughton, "God sifted a whole nation that he might send grain over into the wilderness;" and the great commonwealth in which we are now assembled, with equal pride, venerates its founder, who won his domain by the arts of peace and not of war. But after the settlement of the country, the current of immigration almost stopped until recent years. Its flood is now greater than ever, but it no longer pours sifted grain upon this continent, but grain mixed with noxious weeds and brambles. Our population is already more heterogeneous than that of any other country. To-morrow is the Fourth of July. It is our national festival. Yet half the population of our greatest city, and vast numbers of the people elsewhere, will have no knowledge of the sublime significance of the day, no kindling pride, no answering enthusiasm, as the stars and stripes greet the auspicious morning. This is a fact of profound significance. Only the magic power of the lotus could dull the longing of the Greek heart for Greece. The soul of the German thrills everywhere to the music of his fatherland. The Irishman is still the exile of Erin. The wandering Savoyard hears in his dreams the *Ranz des vaches* among his native mountains. The Scotchman, whose land is merged in a mighty empire, is still true to Scotland, and wherever he wanders bears in his yearning memory every Scottish legend, song and hero. Patriotism feeds upon local traditions, historic events, and the memories of famous men. But a miscellaneous multitude, sprung of many nations, without a common heart to vibrate instinctively to common memories and associations, would lack that supreme patriotism which is the moral defence of a nation.

Let us beware, then, how we recklessly water our life-blood. Webster said at Bunker Hill, just as the vast immigration was beginning: "We are placed at the head of representative and popular governments." We shall be recreant to the duty of that headship if we permit the fundamental conditions of national repose, of the security of personal rights, of good laws and of just administration to be imperilled by the ignorant, lawless, idle and dangerous overflow of all other countries. We are the occupants and guardians of this country, and with a kindly heart and hospitable hand toward all the world, we must prescribe the conditions upon which the world shall come here. If America is to remain the head of free governments and the hope of liberty in the world, our first duty is to remember that constitutional liberty has its own laws and conditions, and that only by respecting and enforcing them can liberty for ourselves and for all men be preserved.

NEWS FROM THE FIELD.

MASONVILLE, N. Y.

Revival and Ingathering.

REV. HENRY T. PERRY.

In my February report I gave some account of a revival then in progress in union services held by the Presbyterian and Methodist churches. Those who professed to have found pardon and a new Christian life numbered about two hundred, among whom were many whose previous lives had been notorious for wickedness. In a small town like this the conversion of so many people of influence could not but make a profound impression. The time seemed to have come early in March when it was best to make a division of the converts for church membership. For this purpose cards were distributed by which the applicants could indicate their preferences. These were gathered up on the collection plate. Seventy were declared for the Methodists, fifty for the Presbyterians, and fifteen for the Baptists. Others applied for membership subsequently without the use of the cards. This manner of making the division was conducted by all concerned in such a spirit of harmony as to commend the churches and the effort of union meetings. Each church thus began to gather and train its applicants for membership. In our own church at the following observance of the Lord's Supper on Easter Sunday, the ladies having banked the spaces about the pulpit with flowers, as the first fruits of the revival thirty-nine members were received, of whom thirty-four were baptized. It was a notable day for this little church when the working force of the members was increased by more than one half its number. Of the thirty-four baptized only two were children, and twenty-one were heads of families. At our usual monthly church meeting in April eight persons more were accepted for the next communion, and others are expected to be added this month. It is a great encouragement to see the increased number of the congregation at the Sunday morning services and the full union audience on Sunday evening. Our Sabbath-school is also increased in numbers, and one new large Bible-class organized. Thus far not only have the converts held out, but their unconverted wives, husbands and friends are joining them. A Young People's Society of Christian Endeavor has been organized, and is doing a good work. Union Sabbath-schools are already opened in several of the more distant school districts with a very encouraging interest. If all continues to work well we can but hope that still greater blessing is in store for us in the conversion of the ungodly.

ST. ANNE, KANKAKEE CO., ILL.

A Work Among Romanists.

REV. P. BOUDREAU.

I am in peculiar circumstances and my church is in unusual times. We do not know what a day may bring forth, and want of proper clew by which we may forecast the future is probably the only excuse that can be given for my delay. However, I think that our church has reached a very interesting phase in its history. The two congregations —the one of the First Church and that of the Second—are still worshipping together in the same building. As I told you, a basis of union between the two congregations has been adopted and sent to our respective presbyteries, and now we are waiting for their final action. In the meantime we pray and work, so that the good work of bringing these people together may be speedily and wisely done. I do not remember to have told you that the two congregations, in the event of their union, have decided by vote to call me. Two prominent advantages would be gained by the consummation of such a union. One would be that a minister in his work here would not feel that his efforts could bear the construction of opposition to other churches, since there would be but one church. Another great advantage gained would be a financial one. The united church can well support a pastor and draw no aid from the Board. An admirable support could be secured from a congregration of four or five hundred communicants. Our attendance in the fall months was quite large, coming up to three or four hundred, sometimes a good deal larger. The last three or four Sabbaths it has not been more than a hundred and fifty at the highest. We have a weekly meeting for prayer; about forty or fifty persons come regularly.

I am happy to say that the most interesting part of my work, as well as the most promising, is the

English service on Sunday evening. As many as two hundred persons almost every evening attend that service; the young people especially seem to be interested in it. This is the most hopeful part of my church work. Our collection for home missions is now being prepared. Special efforts are to be made to make it much higher than usual. Our Sabbath-school is doing well. For the year our scholars have contributed about $95 or $100. On our Christmas tree presents to the amount of $56 were distributed to 96 Sabbath-school scholars. We never had to give rewards to so many children in all our history, though our roll comes up to at least 110 pupils. Some of these are quite irregular in their attendance, owing to distance and the state of the weather. One or two of the classes are to be subdivided and given to new teachers.

This field is getting wider and wider even without union. My church has an admirable position to perform a wonderful work for Christ. A large number of German families and several American families also are located within range of my work. I visit them as often as possible, minister to their sick, bury their dead, baptize their children and marry their young people. Many of them, I hope, will be finally gathered into our church. It is not remunerative work now, but it is the time of sowing; the reaping we are sure will come in due season. The only difficulty in my way is the scantiness of my salary and support. My family is growing. The little ones must be educated and supported. I teach a few weeks or months, and thus make up deficiencies in my finances. But the Lord will provide. I suppose I have no reason to grumble. I am very thankful for the blessings already granted.

GREEN BAY, WIS.

Romanists Converted.

REV. J. P. BRUNEAU.

This quarter has been a blessed one to us. After a week of preparation, with meetings every night, we had nine to take communion with us for the first time. Four of them were brought out lately from the Roman Catholic Church, which we deemed to be a great blessing to us, and surely it is a still greater one to themselves. Two of them have begun to pray in our prayer-meetings already. The others were from Protestant families. I have also had four burials, three of which were Protestant people, but one was a Roman Catholic. I had, moreover, in these three months ten baptisms. Four of them were the children of these new converts from Romanism, and those little ones have been at Sabbath-school ever since.

At Oconto mission the work was carried on as usual, and we are preparing to build a church as soon as the snow shall be done. I have collected for that purpose this last month, with my many occupations, $52.25. As soon as the church is built we are going to organize. There are about forty people who are ready to join the church. We are looking for a great blessing for Oconto mission. Though nearly half of the men are gone to work in the woods, our meetings have been remarkably well followed; and though they are all poor settlers, they are willing to do all they can to help build the church.

GRAND LEDGE, MICH.

Faint yet Pursuing.

REV. P. B. HALL.

We cannot speak of results showing marked progress on this old ground occupied by the Oneida Church. Compared with last winter we have been able to do more actual service, as the Sabbaths have been unusually pleasant and our new horse-sheds were ready for use early in the season. This is the first season there has been an attempt made to sustain our Sabbath-school during the winter. There has been more than usual interest on the subject of personal religion among the older scholars, which I trust has not passed away. They have been formed into a class which meets at my house Sabbath evenings for the purpose of Bible-reading and more direct personal instruction. It is to be hoped that a dozen or so are earnest inquirers; a few are apparently firmly established in a Christian life. These meetings have greatly benefited the younger church members, who have never before been put forward in efforts of active usefulness. If enough of this active element is developed to form a "Christian Endeavor Society," it would be looked to with great hope. But if the schools in the neighboring towns call them off at the opening of spring, it is to be feared that we shall be no better off than we were one year ago. I wish I could see the larger churches manifesting the wisdom that the great railroad companies do in looking after the interests

of the feeders of their through lines. At the meetings of presbytery there are many good things said about looking after the feeble churches, but experience proves that this zeal is very transient at best.

EVANSVILLE, MINN.

BURNING AND BUILDING.

REV. JAMES GODWARD.

Our present condition is better than it was one year ago. We have a good and regular attendance, a very good Sabbath-school, a better observance of the Sabbath day, temperance sentiment is increasing, and the Scandinavians are becoming more friendly. The American element is small. Those who are acquainted with the doctrines and government of the Presbyterian Church are not wealthy, and we have many pressing wants. Our church organ, a large pulpit Bible, twelve dozen chairs, our Sabbath-school books, and the hall, which was a very convenient place to hold our church meetings, were destroyed by fire last August. We now hold our meetings in the school-house, and it has not seating capacity for all those who would otherwise come. Our most pressing need is a church building. We have purchased a lot and have made some preparation for building. We intend to go on as soon as weather will permit. It will cost us quite a struggle, but this is certainly an important field, and will repay us in the future if we can succeed in building. There is no other English minister now on this field. The Methodists have a church building at Ashley, but there is not a Methodist in the village excepting the minister.

MUSKOGEE, IND. TER.

A GOOD SPIRIT AND SHOWING.

REV. MASON F. WILLIAMS.

I have preached the entire year without missing a single service. Several times I have had others to preach for me. Dr. Hill and Brother Evans, of Park Hill, have both helped me. I have faithfully endeavored to present the claims of the different boards, with the following results:

Board of Foreign Missions,	. . .	$31 90
" Freedmen,	. . .	19 00
" Ministerial Relief,	. . .	15 00
" Home Missions,	. . .	108 00
" Church Erection,	. . .	20 00
" Aid for Colleges,	. . .	19 00
Board of Education,	. . .	$17 65
" Publication and Sabbath-school Work,	. . .	18 00
Total benevolent gifts,	. .	$248 55
The congregational collections were	.	137 95
Making (to us) a grand total of	. .	$386 50

I organized a woman's missionary society in connection with our church the last Sabbath in January. On the fourth Wednesday evening in February we held our first missionary concert. The house was crowded. I had a large map on the wall, together with a map of the Indian Territory which formerly belonged to our dearly-loved Dr. Hill; and as I spoke of the growth of the work it seemed to me that surely he was permitted to see that gathering and contrast it with one held by him fourteen years ago in a little room 12 by 14 feet, where there were a baker's dozen of us assembled to hear the first sermon ever preached at Muskogee. His text on that occasion was, "Come over into Macedonia and help us." Surely he would say, "What hath God wrought!" I must speak of our prayer-meetings. The time has been, not long ago, when our meetings consisted of a minister and four others. Now we have from forty to sixty-five, and, best of all, the young men are beginning to come quite regularly.

SAN ANGELO, TEXAS.

UNRECONSTRUCTED.

REV. GEORGE H. RICE.

At present we are simply holding our own. It is very difficult to obtain new members, by reason of the division of the Presbyterian element into northern and southern. Non-church members tell me very frankly that they have no desire to join a church divided as ours is. The southern church is most bitter in its hostility to the northern. Their senior elder said publicly several months before I came here that if his only way of worshipping God depended on his entering a northern church, he would never consent to do so. That represents the spirit of his church. I am sorry to say that the same attitude is taken by some of our members in reference to the southern church. Things seem to be at a deadlock at present; but I firmly believe in the future prosperity of all the denominations. The railroad will be in here by

the 15th of August, and a large increase of residents will follow. We shall certainly be able then to build up our membership. Our morning attendance has been up to the average of the past year. The warm weather has caused a large falling off in the attendance at night. The prayer-meeting and the Sunday-school show no material change. This is the most discouraging report I have ever sent you; but I hope you will feel, as I do, that we have every prospect for a successful church in the near future. We ought to be self-supporting by next year. I am assured by the members that we shall be. It is hopeless to look for organic union here for years to come. Even if the Assemblies become united next year, the church (south) in this place has announced the determination to withdraw and become an independent Presbyterian church. I am told that Dr. Smoot's church, of Austin, has decided to do the same thing. A minister has told me several times that he fully expects the government to pay him for "confiscated slaves." I only mention this to show you how thoroughly unreconstructed he is, and the spirit he manifests marks his entire church. I thought the war was over, but the bitter spirit of the old antebellum days is here in full force. The members of my church are standing by the work, every one of them. I am not discouraged by any means, and confidently believe that the next three months will produce an encouraging change.

FLORENCE, ARIZONA.

No Sinecure.

REV. J. T. WHITTEMORE.

I arrived here a few days ago, and did not wait an hour to begin work, for I found plenty to do for the young men. It is an exception to find one who does not drink and swear and gamble. On the first Sabbath I saw more drunkenness than any previous day in my life, but nearly all among Mexicans. A dozen of them rode double through the streets, so drunk that they could hardly keep the saddle. It is by far the hardest field I ever saw. But I came here with eyes open and expecting to find the exercise of all past experience and all obtainable faith in God and distrust in self. By the grace of God I hope to show by the life to Mexicans and Americans the spirit of our Master, and win the hardest as well as the most innocent. This field is no sinecure, I can assure you, but I have confidence in God that in time the moral as well as physical desert will "blossom as the rose."

I did expect to commence building a church and a parsonage immediately, but it seems prudent not to locate until we know whether a new town to be built of brick adjoining this is determined on. I have secured a good adobe, but have to pay $20 per month as soon as my family come. I hope to have your prayers and support in this isolated desert while laying foundations for the church and society.

UTAH.

Hard and Slow Work.

REV. PHILIP BOHBACK.

This quarter has been one of both encouragements and discouragements. After Mormon children attend our day and Sabbath-schools from the age of five, six and seven, and then when they become eight and the Mormon priesthood orders them, on the first day of fasting after their eighth birthday, to be baptized into the Mormon Church, you may know it is heartrending to us. Not long ago three or four of our pupils were dipped in the river. On such days wagon-loads are sent to the river for baptism. An apostate Mormon, aged 60, repented the other day of his sins against the Mormon Church and said he felt bound to return to find peace, for he had been so very antagonistic against her. He was baptized and is now in full communion in the Mormon Church. Why he did this some of us or our friends can understand, for he believed in nothing up to the time he took the step. About three years ago, when sick unto death, he was entirely left to shift for himself by the Mormon Church. We visited him and did for him what we could. He got well and did us kind favors in return, but would have nothing to do with religion.

Sabbath-schools: Hyrum, enrolled, 40; average attendance, 28.

Millville, enrolled, 20; average attendance, 12.

Wellsville, enrolled, 7; average attendance, 6.

The schools of Millville and Hyrum have done better than at any other spring term. The outlook is good for next year. Our church organization has been completed in the election and ordination of an elder, Mr. G. Larsen, who in Denmark was a member of the Lutheran Church. His wife and children have been Mormons; he never. His wife is dead; she gave up Mormonism before she

died. His two sons are expected to become members when they get ready. I could get members who think they ought to belong to the Church of Christ, but they are not prepared. Such persons would be anything but a blessing and a help to the church. Work in this field is no play.

Our reunion picnic of the schools was held May 12. Between ninety and a hundred persons were present—almost every one connected with our schools. The nationalities were represented by five flags: United States of America, Great Britain, Sweden, Denmark and Norway. The American flag was the largest. Nothing pleased the people more than all these flags. Some had never before seen a flag of their native country.

Our elder has given our "Emmanuel Church" land for a graveyard in one of the finest places near the town, close up to it. Those who leave Mormonism will not be buried in a Mormon graveyard. We expect to adorn it with trees by and by. The Mormons do not care how theirs looks.

MOSCOW, IDAHO.

Work Widening and Pressing.—More Laborers Needed.

REV. A. ADAIR.

A great amount of work has been imposed on me in connection with the operation of our academy located here under care of presbytery. Its entire supervision has been entrusted to me. My hands have never been so full, and I think I have never worked so hard as in the past year. Our congregations are slowly increasing, and our Sabbath-school is more and more interesting and effective. We find difficulty in getting competent teachers. Everything in our work is most encouraging. Several families have lately identified themselves with us. This whole region is being opened up by railroads. New towns are springing up in all directions. A new railroad completed last fall has given rise to some ten new towns, each thriving and pleasantly located. In one town I found some seven or eight Presbyterians, and had the offer of three lots and some five or six hundred dollars to build a church. In other towns a similar condition of things is found. We could readily locate five or six men, if we had them, in thriving towns. It seems a crisis with us here in this Northwest, and we can only wait and pray the Lord of the harvest to send forth more laborers.

GREAT FALLS, M. T.

A Big City in Prospect.

REV. JOHN REID, JR.

We are slowly but surely building up. So far the blue banner of the Presbyterian regiment leads the way to this new region. The serious washouts in the Milk river district of the Manitoba line have very materially checked our growth this spring, but quite a number of new locations have taken place, and the Town-site Company are selling lots as far out as Tenth Avenue, South and Tenth Streets, whilst city property still advances. The opening of the Blackfeet reservation throws open to settlement 18,000,000 acres of land, a large portion of which is fine agricultural ground, and the hills in that region also give promise of hidden treasures. It is said to be a well-watered country, abounding in streams, and there is no doubt that a large and prosperous settlement will speedily take place. This whole region will be tributary to Great Falls. Already the merchants are stocking up heavily in order to be ready for the coming trade. In addition to the large smelter at Black Eagle Falls, which may yet prove the largest in America, copper and steel works of vast dimensions are now crystallizing, whilst among smaller interests electric lights and wool warehouses are in progress. The early extension of the Montana Central to the Neihart Mineral Belt, and also through the Judith Basin, which is an excellent country for stock-raising and general farming, with tracings of mineral wealth, will add to the general prosperity. Plentiful rains this spring make the hay crop a sure thing, whilst No. 1 hard wheat is shooting up on bench and prairie, as well as in the coulees (valleys). The $60,000 wagon bridge connecting the town with the Sun River and Chestnut valleys and the Teton river district will be completed in about two weeks, when the present ferry will be abolished, and a busy stream of humanity pass athwart the ever-rolling flood beneath. All these statements point to a future city of some proportions; and when we consider that beautiful sandstone, fine brick clay and excellent limestone are all found in practicably inexhaustible quantities within easy reach, and that coal also stands in the same relation to the town, both in its usefulness and accessibility, it seems inevitable that sooner or later a great city must stand upon this natural town-site. Settlers with a little capital, and small capitalists as well as large, will find good investments, the former in government and other

lands, and the capitalists, large and small, in loans, mortgages and lots. Now I have finished my boomeranging, and have only dwelt so long upon the material side that the solidity and importance of this Northwest might be fully realized. The church stands as a beacon light in this new town, and radiates its warning and life-saving light far and wide. Ranchers and cowboys who have been for years away from sacred influences have been reminded of other days and happier times. Pilgrims from the East and far-off lands have been gladdened by the sight of our neat and unpretentious edifice. One man remarked to me, "I felt more at home when I saw your church." Next Sabbath I hope to preach at the smelter, where some 350 men are at work. Soon the force will number over 500. After that service at the smelter I may find time to work in the Young Men's Christian Association Bible-class at a later hour. The Sabbath's work would then stand: 10 A.M., Sabbath-school; 11 A.M., church service; 2.30 P.M., Smelter mission; 4 P.M., Young Men's Christian Association Bible class; 7.30 P.M., church service.

The buggy so kindly purchased by the Mission Band of the West Hoboken, N. J., Sabbath-school will be of much service to me this summer. Financially we are doing much better. I have introduced the envelope system with satisfactory results. We hold sixteen promises of regular weekly support, and soon twenty will be reached. The $500 debt still rests upon our trustees, but we have good faith that it will be annihilated by the end of this year, probably before the summer has sped away.

ASHLAND, OREGON.

A Plea for Southern Oregon.—Great Destitution.—More Laborers Needed.

REV. F. S. STRANGE.

Allow me to express my hearty thankfulness to God for the most cheering statement which you have just made in the papers concerning the financial condition of the Board. May the reports from the fields show like great and blessed results in churches organized or strengthened and souls saved. My work has gone on smoothly and pleasantly during the quarter. The attendance upon the Sabbath services has somewhat increased. New faces are seen every Sabbath even in this quiet village. The Sabbath-school is much improved by the coming of spring. The prayer-meeting is up to the average in attendance and interest. The Christian Endeavor Society is doing excellent work for and by the young people. The Ladies' Mission Society and the Young Ladies' Mission Circle are doing well, and are now established forces in our work. The Ladies' Aid Society has been more than usually active in the last three months. Three fourths of our members are ladies, and they are a most important factor in our work. I am going once a month in the afternoon to a school-house six miles in the country, where I hope to do efficient work. The destitution of gospel privileges in the country districts of all southern Oregon is truly appalling. There are some forty school districts in this county in which there is no Sabbath-school and no regular gospel ministry. This spiritual destitution is still greater east, west and north of us. In this (Jackson) county we have four churches, all but one on the railroad. We have but two active ministers in this county, but are soon to have a third to take Medford, in place of Father Williams, who is laid aside by age and ill health. West of us is Curry county, in which we have no church and no minister. East of us are Lake and Klamath counties, in which we have but one church and one minister. Northwest of us is Josephine county, in which we have one church, on the railroad, and one minister. In Coos county we have nothing. In Douglass county we have four churches and two active ministers. For all this vast extent of territory, rapidly increasing in population and wealth, where so many hundreds and thousands are without any gospel whatever, we ask the Board for but one additional man. The presbytery voted to divide Brother Smith's fields, and ask for a new man for Myrtle Creek and vicinity. Myrtle Creek, Congoville and Riddle, situated at the points of a triangle, will make a large and hopeful field for a new man, leaving Smith to care for Roseburg and vicinity. Myrtle Creek is sixteen miles from Roseburg. Surely the Board will aid us in supporting one more man for this great and growing country, which is bound to develop more in the next five years than it has in the last twenty-five. And as soon as possible we must do something for Coos and Curry and Lake counties, where there are many souls and some Presbyterians. I have wandered from my report, but feel as though I must make a plea for the whole of southern Oregon, where we must do more and better work for the

Master. We are endeavoring to secure a Sabbath-school missionary to go out into the waste places and prepare the way for the home missionary. God bless the Board, its secretaries and all its work!

HYDAH MISSION, HOWCAN, ALASKA.

SUNSHINE IN ALASKA.

MRS. R. R. GOLD.

We start on our seventh year among the Hydahs with glad and hopeful hearts. The spring has opened up earlier than usual. The winter's snow is fast disappearing, only the mountain tops being covered. After the dark wintry days we gladly welcome the sunshine, which nowhere can be brighter or more appreciated than in Alaska. For a week past the beach in front of the village has presented a stirring scene, many canoes having left for the camp a few miles distant, where at this season the people go to gather and dry for future use immense quantities of fish eggs. These they consider among their dainties. How rejoiced we are at such times that we are able to keep at least some of the children with us; and such a bright, happy little family as Mrs. McFarland has it would gladden your heart to see, the more so if you could compare their present surroundings with what they would be if in their own homes. A few days since, on going into their dining-room just as they were seated at the table for their evening meal (Mrs. McFarland being sick and unable to leave her room), instead of the usual evening devotions conducted by her you would have heard those twenty-one little Indian girls, without a leader, but as with one voice, repeating one of the many beautiful psalms they have learned, then joining in singing "Heavenly Father, we thy children," etc., closing with the Lord's Prayer. Another thing that pleases us greatly is the frequent letters which we receive from the young people who have had the advantages of the school in the past, but who have been forced during the summer months to go away to seek employment. These letters, written by themselves, tell us of their efforts to live aright in the midst of many temptations, and how glad they will be to come back to church and school when the working season is past. The people are proud of their new school-house, and we are all so much more comfortable because of it. We always welcome the "Home Mission Monthly," and how we do enjoy the bright, cheering letters from the many workers in the field; but it seems to me the last (February) was unusually good. When we read of the enthusiastic reception of the Indian delegate in the convention at Mount Hermon, we could but wish that sometimes our Hydah Young Men's Christian Association, which has been in existence three years, might be likewise represented. Of several other things I wanted to speak, but they must wait, as household duties call me.

HOME MISSION APPOINTMENTS, JUNE, 1888.

Rev. D. G. Rockefeller, Voorheesville,	N. Y.
Rev. E. L. Burnett, East Maine,	"
Rev. D. Macdougall, Taunton,	Mass.
Rev. A. S. Hughey, Auburn, Westminster,	N. Y.
Rev. S. H. Meade, Rock Stream,	"
Rev. C. E. Herbert, Ashland, Centreville and Big Hollow,	"
Rev. H. B. Sayre, Branchport,	"
Rev. C. H. Park, Circleville,	"
Rev. A. S. Gardiner, Milford,	Pa.
Rev. T. Mack, Hempstead,	N. Y.
Rev. F. E. Allen, Selden,	"
Rev. A. Beattie, New York, Sea and Land,	"
Rev. C. Doench, New York, 2d German,	"
Rev. D. S. Brown, Mapleton,	"
Rev. A. M. Higgins, Redfield,	"
Rev. J. McMaster, Akron,	"
Rev. Walter Fry, Shavertown,	"
Rev. F. Gutelius, Piffard,	"
Rev. J. Petrie, Cleveland and Constantia,	"
Rev. J. T. Marshall, East Lake George and Bay Road,	"
Rev. J. B. Clark, Lower Mt. Bethel,	Pa.
Rev. F. P. Dalrymple, Shawnee,	"
Rev. F. F. Kolb, Lock Ridge,	"
Rev. M. Moore, Calvary,	W. Va.
Rev. B. Harrop, Winfield and Point Pleasant,	"
Rev. G. M. Cummings, Harrington and Felton,	Del.
Rev. Charles Hedges, Baltimore, Grace,	Md.
Rev. George Morrison, Presbyterial Missionary,	"
Rev. A. B. Cross, Whitehall, Parkton and vicinity,	"
Rev. M. P. Snell, Hermon,	D. C.
Rev. C. C. Thorne, Waldo and Hawthorne,	Fla.
Rev. A. W. McConnell, Falmouth and New Concord,	Ky.
Rev. R. H. Horton, Salyersville,	"
Rev. H. L. Nave, Mt. Sterling,	"
Rev. D. C. Blythe, Pikeville,	"
Rev. J. N. Ervin, Dayton,	"
Rev. G. J. Reed, Columbia,	"
Rev. W. H. Ervin, Chattanooga, Park Place and North Side,	Tenn.
Rev. J. Silsby, Grassy Cove,	"
Rev. B. F. Guille, Wartburg and Kismet,	"
Rev. A. F. Whitehead, Huntsville, New River and Jamestown,	"
Rev. W. M. Donaldson, Northfield,	Ohio.
Rev. J. S. Robertson, Somerville,	"
Rev. J. A. Seymour, Streetsborough,	"
Rev. W. G. March, D.D., Scioto,	"
Rev. B. J. Brown, Bluffton,	"
Rev. J. Kromer, Newark, Salem German,	"
Rev. M. L. Tressler, Rensselaer,	Ind.
Rev. I. I. St. John, Presbyterial Missionary,	"
Rev. D. Volz, Connersville, 1st German,	"
Rev. W. H. Moore, Hopewell,	"
Rev. J. H. Spilman, Galum and two stations,	Ill.
Rev. J. H. Stevenson, Mt. Carmel,	"
Rev. D. McEwen, Libertyville, 2d,	"
Rev. A. Gilchrist, Elwood,	"

Rev. W. Coulter, Waterman, Ill.
Rev. S. Allen, Union Grove, "
Rev. A. S. C. Clarke, Oswego, "
Rev. E. R. Davis, Presbyterial Missionary, "
Rev. R. C. Rowley, Brooks and Nodaway, Iowa.
Rev. W. V. Jeffries, Malvern, "
Rev. A. M. Heizer, Lucas and Derby, "
Rev. S. W. Pollock, East Des Moines, "
Rev. J. F. Hinkhouse, West Union, Bethel, "
Rev. J. T. Wyllie, Rawley, "
Rev. C. E. McCane, Lohrville and Rockwell, "
Rev. H. Wortmann, George, "
Rev. A. S. Elliott, Coon Rapids and Dedham, "
Rev. H. C. Herring, Sioux City, 2d, and station, "
Rev. H. Hostetler, Vail, "
Rev. J. T. Charlton, Ida Grove, "
Rev. T. J. Gray, Meriden, "
Rev. C. M. Lombard, Montrose, "
Rev. E. E. Reed, Kirkville, "
Rev. L. M. Beebe, Williams, "
Rev. L. H. Hayenga, Union and Rock Creek, "
Rev. J. McMillan, Marine City, Mich.
Rev. O. J. Roberts, Mackinaw City, "
Rev. A. M. Elliott, Martin, "
Rev. H. W. Harvey, Hamilton, "
Rev. J. B. Hall, Oneida, "
Rev. A. Herrick, Sterling and Omer, "
Rev. W. C. Peabody, Pinconning, "
Rev. A. S. Wight, Linden and Argentine, "
Rev. N. D. Glidden, Lafayette, 2d, "
Rev. A. C. Pettitt, Maplewood and Maine, Minn.
Rev. W. T. McAltioner, Elbow Lake, Western and Lawrence, "
Rev. A. B. Nicholls, Minneapolis, Stewart Memorial, "
Rev. W. H. Ware, Farmington, Vermillion and Empire, "
Rev. J. L. Johnston, Two Harbors, "
Rev. J. D. Todd, Le Roy, "
Rev. W. E. Voss, La Grace and Mound City, Dak.
Rev. H. McHenry, Dickinson, "
Rev. M. R. Gordon, Groton, "
Rev. H. B. Johnson, Leola and Pembroke, "
Rev. J. P. Schell, Bathgate, "
Rev. H. A. Noyes, Big Stone City, "
Rev. C. Loudon, Okobojo and vicinity, "
Rev. Thomas Bayne, Canova, Union, "
Rev. M. E. Chapin, Beulah and Howell, "
Rev. T. C. McFarland, Mitchell, "
Rev. J. Loughran, White Lake, "
Rev. A. S. Peck, Harmony, "
Rev. E. C. Dayton, Mandan, "
Rev. C. W. Maccarthy, Elm River and stations, "
Rev. J. Scott, Hyde Park and Walhalla, "
Rev. William Mullins, Bethel and Neche, "
Rev. J. C. Quinn, Minot, "
Rev. W. A. Ward, Egbert and Big River, Wis.
Rev. J. Roelse, Baldwin, "
Rev. J. G. Wells, Mission Work, "
Rev. J. M. Pryse, North Bend and Mindoes, "
Rev. G. Runciman, Pickford and stations, "
Rev. J. P. Mills, Lakefield, "
Rev. A. F. Ashley, Bloomington, 1st, Nob.
Rev. H. Bentz, Glenville, German, "
Rev. A. D. Wolfe, Wood River, "
Rev. C. H. Gravenstein, Salem, German, and stations, "
Rev. J. G. Schaible, Omaha, 1st German, "
Rev. S. B. McClelland, Lyons, "
Rev. C. P. Blayney, Milan and Sullivan, Mo.
Rev. J. A. Gallaher, Salisbury and Glasgow "
Rev. H. Taylor, Parkville, "
Rev. H. M. Sydenstricker, Hamilton, "
Rev. J. N. Rankin, Brainerd and Potwin, "
Rev. T. J. May, Mulvane, Kan.
Rev. E. J. Brown, Fairview and Peotone, "
Rev. H. W. Marshall, Elmendaro, Olpe and Madison, Kan.
Rev. J. M. McDonald, Ulysses, Hugoton and Woodsdale, "
Rev. W. H. Bradley, Ashland, "
Rev. J. P. Fulton, Richfield, Tatoga and Westola, "
Rev. J. C. McElroy, Medicine Lodge, "
Rev. J. N. Beall, Kingsley, "
Rev. S. L. Johnson, Richmond, Central City, Princeton and Mineral Point, "
Rev. W. S. Wilson, Colony, "
Rev. J. S. Reed, Chanute, "
Rev. S. S. Wallen, Fairport and Russell, "
Rev. J. W. Van Eman, Prairie View, Beaver Valley and Lebanon, "
Rev. A. T. Aller, Norton, "
Rev. D. B. Whimster, Hays City, "
Rev. J. A. Griffes, Atkin, Mt. Salem and Pleasant Valley, "
Rev. B. F. McMillan, Blue Stem, Vesper and stations, "
Rev. D. Wallace, Saltville and Milo, "
Rev. William Campbell, Lincoln, "
Rev. A. B. Goodale, Baldwin and Black Jack, "
Rev. J. F. Allen, Canadaville, Hog Shooter and Bartlesville, I. T.
Rev. D. N. Allen, Fort Gibson and Awga-Cy, "
Rev. W. L. Miller, Tahlequah, "
Rev. W. H. Reid, Dwight and Childers, "
Rev. J. Smallwood, Barren Fork and White Water, "
Rev. A. G. Evans, Park Hill, "
Rev. W. T. King, Vinita and Horse Creek, "
Rev. A. N. Chamberlin, Pheasant Hill and White Oak, "
Rev. A. D. Jack, Oowala and Claremore, "
Rev. T. H. Byington, Mt. Zion, "
Rev. W. J. A. Wenn, Lehigh, Durant and Savanna, "
Rev. H. A. Tucker, Atoka, Caddo and McAlester, "
Rev. S. R. Keam, San Bois and Bennington, "
Rev. James Dyer, Mountain and Big Lick, "
Rev. C. J. Stewart, Philadelphia, "
Rev. B. J. Woods, Lenox, "
Rev. John Edwards, Wheelock, "
Rev. M. F. Williams, M.D., Muscogee, "
Rev. T. W. Perryman, Nuyaka and vicinity, "
Rev. George Van Eman, Vernon and stations, Tex.
Rev. H. F. Albright, Seymour and Throckmorton, "
Rev. H. C. Howard, Granbury, Thorp Springs, Lone Cottonwood and vicinity, "
Rev. J. T. Hopkins, Denver, South Broadway, Col.
Rev. G. C. Huntington, Brush and stations, "
Rev. W. S. Rudolph, Glenwood Springs, "
Rev. B. C. Vaughn, Monument, "
Rev. G. M. Darley, Del Norte, "
Rev. G. W. Pollock, Durango, "
Rev. John Knox, Tombstone, Ariz.
Rev. D. de Luna, Raton and vicinity, N. Mex.
Rev. D. H. Reid, Bolinas, Cal.
Rev. A. M. Merwin, Pasadena, Calvary, "
Rev. J. L. Woods, Carson City, "
Rev. F. J. Edmunds, Vacaville, "
Rev. H. L. Hoyt, National City, "
Rev. C. J. A. Porter, Elko, "
Rev. James Martin, Concord, 1st, "
Rev. S. B. King, Pleasant Valley, "
Rev. G. L. Deffenbaugh, Coeur d'Alene Idaho.
Rev. E. M. Sharp, Walla Walla, Wash.
Rev. C. C. McCarty, Myrtle Creek, "
Rev. E. T. Ingle, Beaver Creek, Ore.
Rev. W. C. Baird, Lostine and Shiloh, "
Rev. H. V. Rice, Dungeness and Port Townsend Bay, Wash.
Rev. A. J. Canney, Seattle, 2d, "
Rev. W. W. Wells, "
Rev. A. M. Reynolds, Ore.
Rev. C. E. Hitchcock, "
Rev. J. B. Brandt, mission work in W. St. Louis, Mo.

CHURCH ERECTION.

REV. JOSEPH FEWSMITH, D.D.

The Board of Church Erection is sorely bereaved. Dr. Fewsmith, for twenty years its honored and beloved president, has been summoned from his earthly labors. His death occurred very suddenly on Friday morning, the 22d of June. He had been in his usual health, and although somewhat wearied with the labors of the year, and especially with the cares incident to the erection of a new and beautiful church, there had been nothing in his condition to excite alarm or apprehension.

On Wednesday, the 20th of June, he was at Princeton attending the commencement exercises of the college, and although wearied returned home apparently well, and on Thursday evening the officers of his church called upon him to urge him to take a longer period of rest than usual, for which, as they informed him, they had made preparation. They parted with him, little thinking that within twenty-four hours he would enter upon his eternal rest. Friday morning, while dressing, he complained of difficulty in breathing. He was helped to the bed, and then quietly remarking, "I think my work is done," fell into unconsciousness, and in a few minutes was gone.

Dr. Fewsmith was elected a member of this Board in 1864, and in 1868 was appointed its president. At the time of the reunion, when the Board was reorganized, he was re-elected to the same office, which from that time he held uninterruptedly until his death. Dr. Fewsmith was emphatically a many-sided man. He was a scholar of unusually ripe acquirements, a preacher of marked ability, a pastor who made himself beloved by all, a counsellor to whom friends instinctively turned for advice, a man of affairs of distinguished executive ability. But above all, he was a man of singular devotion and of Christ-like life, while his unfailing courtesy, his quick sympathy and his gracious manner won and held the love of all who knew him.

His services to this Board have been many and valuable. Constant in his attendance upon its meetings, deeply interested in its work, quick to discover its needs, and eminently wise in counsel, his departure leaves a vacancy that it seems hardly possible adequately to fill.

From the *Newark Daily Advertiser* we reprint the following sketch of the life of our dear friend and colleague:

The Rev. Joseph Fewsmith, D.D., was born in Philadelphia, January 7, 1816, and received his education in that city. In his early life he went into business with his father, a wholesale flour merchant in Philadelphia, and remained with him several years. Here it was that he acquired the excellent business habits that made him such a useful man in the church in after life. After leaving his father's store he went to Yale College and was graduated from that institution with honors in 1840. He then studied theology under Dr. Hickok while a tutor in the Western Reserve College. His first charge was as pastor of the Lutheran church at Batavia, N. Y. He remained there one year and then went to Winchester, Va., where he took charge of a church and remained five years. He resigned this position to become Professor of Homiletics and Pastoral Theology at the Auburn Theological Seminary in New York state. He resigned this position thirty-six years ago and came to Newark to enter upon his duties as pastor of the Second Presbyterian Church, where he has been ever since. During his pastorate of thirty-six years, Dr. Fewsmith has not only won the hearts of all his people and of all with whom he came in contact, but he has been intimately connected with the general work of the Presbyterian Church. For over twenty-five years he has been president of the Board of Church Erection, which has its headquarters in New York, and has been very active in its work. He has been a director of the Union Theological Seminary for nearly the same time, and at the time of his death was a member of several important committees of the General Assembly. He was one of the founders of the German Theo-

logical Seminary at Bloomfield, and has always been actively engaged in its affairs.

In his last sermon in the old church, preached Sunday, June 11, 1886, he said:

"Thus far in its history the church has not known the sadness, or the privilege, of having its pastor die while in active service. Your present pastor has been with you almost thirty-five years—nearly one half of your history. Were I allowed to indulge in personal reminiscences and remarks, I would speak of the happy life that I have led among you; of your uniform kindness to me and mine; of the changes that I have witnessed; of the venerable gray-haired men whom I used to delight to see in our Sabbath congregation, but whom we have no more; of the many hundreds whom I have followed to the grave; of the many whom I have welcomed to the fellowship of the church; of the children whom I have baptized; of fellow laborers in various departments of our church work, elders, trustees, Sabbath-school teachers, men and women, full of good work, who have toiled to build up the cause of Christ, of Sabbath-school and mission work. I would speak of joyous marriage festivities; and also of many a time when I sought to comfort the sorrowing; and of tender scenes at the bed of the dying, when I have thanked God for the gospel, and the grace which brought light to the dimming eye and peace to the anxious spirit. I would dwell on blessed communion seasons, when our souls were brought near to Christ, and Christian faith and love were intensified. And I would remind you how I have shared in your joys and sorrows—how, within these walls, my own children and grandchildren have been dedicated to God in baptism; how here all my children have made a profession of their faith in Jesus, and entered into covenant relation with his church, and how I and my family have had our portion of the sad experience of parting with loved ones, and of the grace which sustains and cheers the soul in trial."

His sudden death gives these words a particularly sad interest for his people, and they were frequently recalled to-day by members of his congregation.

WHAT SOME WOMEN DO.

We think that the following correspondence, which shows how one church was originated and developed, will be of interest to all of our readers. It manifests what can be done by godly women full of zeal, and what was thus accomplished at Caldwell, Idaho, may equally well be done elsewhere.

BOISE CITY, IDAHO, May 21, 1887.

DEAR BROTHER:—At Caldwell, a new railroad town thirty miles from here, there are a few Presbyterian ladies. They are very anxious to have a church and a minister. They have raised nearly $500 by sociables, entertainments, etc., toward building a church. The Land Improvement Association is ready to give the lots upon which to build. We cannot organize a church because there are no male members. Now, I desire information in regard to two or three points.

1. Can we get help from the Board to build a church before there is an organization?

2. To whom should the lots be deeded?

I am anxious to have the transfer made as early as possible, so as to be sure of them. If we had a building we could locate a man at once, but there is no place to hold regular services.

Can you send me something that will be of assistance in presenting the claims of the Board of Church Erection?

Fraternally yours,

J. H. BARTON.

Following the above came a letter addressed to the Board of Home Missions, which gives the same facts from the point of view of the workers themselves:

CALDWELL, IDAHO, August 27, 1887.

DEAR SIR:—I write to you to-day for advice in regard to securing aid for a Presbyterian church building at this place. We have had a "Presbyterian Church Building Society" here for the past year and a half, composed of the ladies principally, although we have some good helpers from among our gentlemen. We have by hard work in giving entertainments of various kinds raised thus far $500, which is now in the bank here.

We feel quite confident that we can raise $500 more at once by subscription. We have a deed for four town lots with a present value of $250. We have sent for and received plans and specifications for a church to cost $2500. Now will you please tell me what steps are necessary to secure help from the Board, and how much we can get?

We have never had a Presbyterian missionary here to my knowledge. I organized the society myself, and although we have not more than seven or eight members, we have the assistance and good will of the best of the com-

munity, and at our next meeting we expect to have several new members.

Our town has a population of between five and six hundred, and is now growing rapidly. We have but one church here, and that is a Baptist.

Will you please write me and tell me what we may expect from you, and what we should do to secure your help? We have had so much to discourage us and so little to encourage except the results of individual efforts, that I hope sincerely for some good word from you. Hoping that I have made the situation clear to you, I remain,

Yours respectfully,

MRS. ROBERT E. STRAHAN,
President of the "Presbyterian Church Society."

The church was formally organized February 15, 1888, and a minister, the Rev. W. J. Boone, was assigned to the field. While preparing to make an application to the Board for aid, the ladies still kept on in their energetic way, as will be evident from the following letter from Mrs. Strahan:

CALDWELL, March 26, 1888.

DEAR SIR:—While in Salt Lake City last week, Dr. McNiece said he would write to you for assistance to secure a bell for our church here in Caldwell. But I wish now instead of urging his wishes to say that we have raised the money and sent for it ourselves. It will cost us $212 without freight. I think I have written you about our church work here. We now have our church up, the spire finished, a $150 organ paid for, an elegant pulpit Bible, and now our bell. To be sure the church is far from finished, but if the Board will only allow us the $800 which we will ask for next month, it will be such a blessing as is seldom conferred on these frontier towns. The work has been all voluntary on the part of five or six ladies here, and the last four months by our young pastor's aid. His name is W. J. Boone, and a graduate last year at Pittsburgh or near there. No missionary has yet been here, although I tried to see Dr. Monroe while I was in Utah, but I did not succeed.

Our church finished without furnishings is to cost $2500. It is less than two years and a half since we organized. There are now two other churches running here; both have sent for ministers since we sent for ours; and our town, though thriving finely and growing, has but about six hundred people.

We have anthem-books and Sunday-school singing-books, but if you know of any society that will send us the hymnals with words and notes we would be very grateful. That will be much easier than getting a bell.

These things may not be of much interest to you, but they are of such magnitude to us, considering all the circumstances, that we are likely to magnify their importance to others. We like our pastor very much, and he is well liked by the people generally as a man and as a minister.

The formal application of the church for aid to the amount of $800 was received in June, and upon the very date of the following letter announcing the arrival of the hymn-books kindly given by one of our churches in New York, the Board voted the desired amount:

CALDWELL, June 11, 1888.

DEAR SIR:—The books shipped to our church May 8 did not arrive here until June 9. Not satisfied with a straight trip, the box made several side trips and an excursion through Oregon before it found its home. We were astonished at the size of our freight bill ($10), and also the size of the box for fifty hymnals, but on investigation we found nearly double that number and a corresponding number of Sabbath-school books. It was indeed a blessing from the hand of God. We have been greatly worried about how we should supply the children with books, and these will more than answer our present needs.

We feel full of gratitude to you for bringing about so generous a gift, and we also wish you to convey our hearty thanks to the church through which they came.

We are now anxiously waiting your reply to our application for aid, and we do most earnestly hope that the way may be open for you to grant us the full amount. We feel very sure you would if you could only appreciate all the circumstances. If we have done such phenomenal work here, as many good ministers have assured me, we should be encouraged, that other towns in this wide new West may go and do likewise. On every dark day God has shown us a silver lining to the black clouds before the storm grew too heavy for us to bear. It would indeed be a great pity for us to abandon the work now with the goal in plain view, and ourselves fall in disgrace to the tune of "I told you so," which our opposing churches are constantly chanting.

I feel sure you will do for us what you can, and as speedily as possible. If there is delay from any necessary cause please advise our

pastor, Rev. W. J. Boone, that such delay is unavoidable, so he will not think it is neglect.

Again thanking you for your kindness,
I remain sincerely yours,
ADELE STRAHAN.

We need only add that the church is now completed, and as soon as the necessary papers are transmitted and the amount granted by the Board received, it will be dedicated free of debt, and long remain, we trust, as a monument of what may be accomplished by a few earnest, heroic Christian women.

EBENEZER CHURCH, ROME, GA.

We clip the following account of the dedication of this church from a local paper. It is of special interest as showing the sympathy that may be aroused among the white people of the South in our work among the freedmen when the work is carried forward in the right spirit.

One of the most interesting religious services of the present year was the formal dedication of the Ebenezer Presbyterian Church, on Sunday afternoon at three o'clock.

The church has been built, from the foundation up, entirely through the personal efforts and energy of Rev. Calvin McCurdy, the able, faithful and devoted pastor of the church. It is a neat, tasteful and commodious building, prettily finished inside and out, with a graceful spire and a general appearance of neatness and comfort, agreeable to eye and thought. It is situated on Tenth Avenue, only a few steps from upper Broad Street and from the street-car line, and is largely attended by the very best element of the colored population of Rome. Its pastor, Rev. C. McCurdy, is an educated and capable minister of decided ability and unquestioned piety. He brought with him to Rome the highest testimonials as to character and usefulness from Macon and elsewhere, and since his active pastorate in this city, his good sense, dignity, devoted piety and wise leadership of his race have won for him the respect, confidence and good will of all the people of Rome.

Partly to these facts, and largely to the general interest in the spiritual welfare of the race, may be ascribed the unusually large and influential element of white people who joined in the dedication services. Nearly one whole side of the church was filled with leading and influential citizens, who gave the closest attention and manifested the most genuine interest throughout.

The dedication sermon was preached by Rev. G. T. Goetchius from 1 Timothy 3 : 15—"That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." The sermon was one of unusual power, feeling and eloquence, and was exceedingly effective and moving to all present.

After the singing of a hymn, the pastor announced that the church was in debt $79.60, and expressed the desire that it should be dedicated in a more untrammelled condition. A collection was taken up, and fifty-four dollars were contributed by the congregation, reducing the debt to a minimum. The dedication prayer of the minister, which followed, was one of the most eloquent, in its sincerity, simplicity and power, ever heard upon such an occasion. It brought tears to many eyes, and was a fitting culmination to the solemn and impressive services which preceded it.

The new Presbyterian church has for its elders Mark Taylor and Ned Huggins, with Will Burnett as one of its deacons. No men of their race in Georgia or the South hold and deserve a higher place in the esteem and confidence of the community in which they live than these three. They are not only excellent citizens, but are men of Christian character and integrity.

With such a pastor and with such a session of governing elders, it is believed that, under divine influence, Ebenezer Presbyterian Church will become an even greater and more effective agent of good in this city and section.

THE NEED SUPPLIED.

DEAR BROTHER:—The draft for $350 is joyfully received. A man from Minneapolis had been waiting for ten days for $320. He came over here the same morning the draft arrived. I told him the money might be in the office now, and, going up stairs, I asked the Lord to supply our need. Then I went to the post-office with him, and the money had come that morning. I think the Lord had something do with it, so it should come at the exact time when most needed. May the Lord richly bless you in the good work of supplying the needs of the churches.

Fraternally yours, ———.

FREEDMEN.

HAINES NORMAL SCHOOL, AUGUSTA, GEORGIA.

It affords me much pleasure in this my second annual report to say that the Haines Normal and Industrial School has made some material improvements. The school is very young, and both on account of its youth and denominational relations has been attended with serious hindrances; yet you, the friends of the cause and patrons of the school, have cause for congratulation at the success which has attended the work. It is not necessary that I should here review the origin and rapid growth of the school, but it is not inappropriate, for it is worthy of mention, to say that the Haines School occupies the proud position of pioneer of schools under your Board in the state of Georgia, and stands as the equal of any in this city and county. Already it has furnished one teacher to the public school of this county and teachers to eight other counties; this is no small matter when it is remembered that the school was established and is entirely officered and taught by young Negroes. There is a night-school in which a number of young men apprenticed to trades and from various walks of life are studying. These will go to take their places as intelligent workmen.

The whole number of pupils enrolled from the beginning of the scholastic year to its end was 305. On the opening of the school every seat in most of the classes was filled, and to accommodate the numerous applicants the rooms were overcrowded. Other rooms were rented, which were soon filled to crowding.

The best interests of the school required the taking out of a charter, which was granted by the Supreme Court May 5, 1888.

The curriculum of the school, as far as it goes, is up to that of other schools of a like character. As far as possible, we are guided by the schedule of studies sent out by the Board last spring.

The class of five just graduated; one boy will be able to enter the freshman class at Biddle or Lincoln University, to which he intends going in the fall; the four girls are up to the requirements of Scotia. Two of them will seek to enter some better school than this and fit themselves to teach.

The discipline is in the main satisfactory; strict, but not unkind. The health of the students has been very good. The attendance has not been interrupted by any epidemic; in the whole school there have been but two deaths, and these were day students.

The industrial department, which I think of very great importance, because of its great need, on account of our extreme poverty has not been well organized; there is also a teacher needed for this department. My people are sadly in need of the kind of training that will fit them to make comfortable and pleasant homes. Parents cannot give it, for they have it not; but unless it is given, much of our labor and money spent will be purposeless. All of our boys and girls cannot teach; they will not teach, nor is it desirable that they should. Many of them from necessity, and more of them from choice, I hope, will turn to trades, agriculture, etc. Many of our girls, perhaps the majority of them, will be called to that highest sphere of woman—wife and mother. That education is best which helps one to make the most of life, that fits the student to properly perform the duties given. In view of these facts we would urge that as soon as possible an appropriation be made for this department.

My knowledge of the teachers, two of whom are from Biddle and Lincoln Universities, and my close observation of their work enable me to commend them to you as worthy of confidence.

I feel that I should neglect my duty if I should fail to again call your attention to the dilapidated school building and the shabby condition of the furniture in our school. Surroundings have much to do with discipline and character. I know it is possible to do fair work

without pleasant surroundings, but they are absolutely necessary to best results, which is our aim. Our building is not comfortable, neither is it safe.

We tender to you our sympathy in the loss of your beloved president. I congratulate the Board upon its continued success. It is hoped increased means will be placed at your disposal, that the schools under your fostering care may be extended and perfected. It is hoped and believed that the church will continue to approve the work under your wise management. My thanks are due and tendered you for your confidence. Through you we wish to thank, for kind words and substantial favors, Sabbath-schools, ladies' societies and individuals. Here let me say that I recognize the efficient aid rendered by the teachers associated with me. With pride in the success which has crowned our efforts in the past, trusting in a kind heavenly Father, we are ready to enter upon another year's labor, hoping for even better results.

Respectfully,

LUCY C. LANEY, *Principal.*

LIBERIA.

In a letter dated May 19, 1888, Dr. E. W. Blyden writes:

I am very glad to notice in the April number of THE CHURCH AT HOME AND ABROAD another reference to the relation of the American Negro to the work of Africa's evangelization.

It is of great importance that this question should be kept before the Presbyterian Church in the United States. That church has invested largely of educational and religious influence in the republic of Liberia. From January, 1333, when its first missionary, Rev. J. B. Pinney, of the Presbytery of Philadelphia, was sent out, to December, 1887, when it commissioned its last missionary, Rev. Mr. Perry, it has continued its solicitude—more than paternal care—over the Liberia mission. This mission, one of the oldest in connection with the Board, was begun by the Western Foreign Missionary Society, under the Synod of Pittsburgh, six years before the General Assembly's Board took up the mission work, and eight years before the Board was fairly organized in the city of New York, as has been recently explained in a striking article by Dr. Lowrie.

The work of the Presbyterian Church in Liberia has been attended with peculiar trials, and has passed through discouraging vicissitudes; but its influence upon the Liberian national life has been inspiring, elevating and permanently beneficial. . . .

You have given the right advice to the American church—"Let us prevent the muezzin by the church bell." The American church is the only Christian church in the world that has the means of superseding the one by the other. . . .

God has established Liberia to furnish for the African work protection, racial adaptation and political and ecclesiastical independence. When we say to the Mohammedan Negro, Come in with us, we have a home to offer him where he can assist to frame and administer the laws in accordance with the genius and necessities of the people. We give him a nationality and a flag. The pagan Negro also recognizes the racial affinity and the national advantages. He gladly gives his children to the Liberians to be trained, and the rising generation of colonists and aborigines grow up together and easily blend. The cry of the muezzin is being prevented by the sound of the church bell; and if the American church will be willing to work with and through the Negro, the church bells, scattered over hill and dale, mountain and plain, will soon not only "prevent the muezzin," but throughout the vast regions of Nigritia "ring out the old, ring in the new." Mohammed prohibited the use both of the trumpet and the church bell as means of calling the faithful to prayer, and the only people who can introduce the bell as a guide to the masses of interior Africa are the Negroes of the United States. . . .

I am persuaded that when the Negroes from the United States begin to press into the interior of Africa with their new civilization, their improved methods of industry, their towns, their farms, their schools, their churches, their temperance regulations, their superior social organization, they will introduce a new spirit into the pagan and Mohammedan tribes. All the Semitic and Arabic elements will be eliminated, and Mohammed as the prophet of a tribe will retire before the Prophet of humanity, the Prophet of the universe.

YOUNG MEN'S WORK.

One of the addresses delivered by the four members of the graduating class at Biddle University (June 5) bore the above title.

Its author, Mr. S. B. Pride, has permitted us to give our readers some extracts.

It should be the highest ambition of the young colored men to banish from the midst of the great mass of our people the night of ignorance which renders the race almost helpless in the struggle for life; to do a work in the school-room which shall produce a citizenship so intelligent that no election laws, however complicated, can disfranchise; to give to the country and race a generation of thinkers who shall appreciate their responsibilities as citizens and their obligations to the race, who shall lay a foundation of morals upon which succeeding generations building will make us a race of unquestionable integrity; to supply a set of professional men whose marked ability will insure them the confidence of the race, and thereby close up a vast avenue of escape for the revenue of a people too much given to litigation, and much of whose substance, on account of their ignorance of hygiene, goes to support the medical fraternity of another race; to sustain a press that shall represent us as we are, not exaggerating the faults which, all things being considered, are not more common to us than to others; and to furnish a class of leaders whose race patriotism will elevate them above self; a class who, instead of sacrificing the interests of the race in subservience to their own selfish ends, will know that "'Tis the finer portion of our mind and heart, linked with something still diviner than mere language can impart, ever prompting, ever seeing some improvement yet to plan, to uplift our fellow being and like man to feel for man." This is the work for the young men of the race, and there is every inspiration to the work.

We also give, by permission, some extracts from two essays read by pupils of Scotia Seminary in connection with the annual examination.

PESTALOZZI.

Pestalozzi was not fully qualified for the task he undertook; for he spoke, wrote, read and ciphered badly. Yet, notwithstanding his ignorance of even common subjects, while he also knew little of the classics, by a determined grasp of a few first principles he stands prominent among educational reformers. His influence has been wider and deeper than that of any of his contemporaries. Although his thoughts were growing for years, he did not make them practical till he was fifty years old, when he began teaching. All inexperienced teachers should be especially interested in the beginning of his career as schoolmaster. Pestalozzi was inexperienced, and had not the example of any eminent educator to stimulate or guide him. He began in an unfavorable time, just after war had spread desolation, leaving many orphan children destitute of everything. He began with eighty children. The school-room was an old tumble-down convent, in which those eighty children boarded and lodged. They were noisy, dirty and diseased; and Pestalozzi was manservant, housemaid and everything else save cook. He was surrounded by a sea of troubles against which he must needs take arms. Can you guess with what weapon he fought? It was a loving heart. Would that every teacher possessed such a heart as had Pestalozzi! He felt that his love would change those children, nor was he mistaken. His was also an active heart, constantly at work. He was alone with the children from morning till night, when they were in health, and when they were ill he was the last to retire at night, often talking them to sleep, and the first to rise. This love soon found a warm response from the hearts of those neglected children. He began his moral training by first teaching them to love; he impressed moral duty on their minds by the daily occurrences in their school life. When they were quiet he would say, "My children, don't you feel yourselves more reasonable and happy now than when making a disorderly noise?" When they hung on his neck and called him father, he would say, "Could you, after thus embracing me, do behind my back that of which you know I disapprove?" Thus he called their powers into exercise, appealing to what

was best in their hearts. His intellectual training was carried on in as natural a way as his moral. He trained them from the near, for he held the view that the circle of knowledge commences close around a man and extends gradually into a larger circle; that in the order of nature things go before words, realities before symbols and substance before shadow; and that this order cannot be reversed with good results. These are the principles of Pestalozzi's theory of moral and intellectual education. If asked what was his method, there is some difficulty in giving a ready reply; for he had no fixed method. His notion of instruction was clear, but he thought little of training and discipline. If he could secure interest in the lesson, and see that his efforts were not lost by the kindling eyes and animated countenances of his pupils, he was satisfied; for he thought what was eagerly received would be retained, hence he rushed on at a rapid rate, reviews and examinations unheard of. He forgot what Rousseau said concerning this, that "a teacher who is master of his art frequently advances most surely by standing still." The great service of Pestalozzi to education was not his theories, was not his practice, but this: he demanded that the greatest importance should be attached to the elementary stages of teaching, and in this elementary training observation was an important factor; as observation is the basis of all knowledge.

THE TEACHER AN OBJECT LESSON.

Object teaching is thought-teaching. But there is one object before the pupils continually, of which perhaps they know more than of any other. This object is the teacher. The pupils study you as soldiers do a fortress. If there is one weak point indicated by your presence in movement, attitude or expression, they will make the charge there. If you can be teased, irritated or made angry, they will find pleasure in sticking pins into the weak places of your moral anatomy. They also observe the strong points. Then, since we are so situated and have before us so many germs which are to burst forth and bloom for all eternity, does it not behoove us to decide to what extent can the attractiveness of the object be made to control attention, demand respect and secure the admiration of the pupils? Having these, with a good method of teaching, the result must be success. Every act of the teacher—his manner, attitude, character, all that he does or says—develops in a degree moral or immoral tendencies. The teacher should be a model of neatness in habits, work and personal appearance. If he is careless in regard to his dress, slovenly in regard to his use of language, inaccurate in the work he may place upon the board before the school, the toilet, speech and work of his pupils, who look to him for both precept and example, will be of like character. Clean clothing, polished shoes, well-kept hair, nails and teeth, are educational forces of the highest and truest type. Just as the teacher must guard against these faults should he also avoid the other extreme—foppishness in either dress or manner. We should be very careful to present ourselves to our pupils so as to show forth those virtues and qualities we desire to see reflected in them.

The following letter is from a good elder in the southern church who is greatly interested in our work among the freedmen. He has a large and flourishing Sunday-school for colored children, which he and his good wife teach. He is a southern man, and was a slaveholder. From his letter it appears that he is strong for reunion. A number of boxes of clothes, books and toys were sent him for the children of his school, and the letter is an account of the festival which the contents of the boxes enabled him to give the children.

CHARLOTTE CO., VA., January 6, 1888.

MY DEAR DOCTOR:—I would be an ingrate if I did not write to you telling you of my Christmas. We had a lovely time, and it was all owing to you. I wish you could have been here to enjoy it with Mrs. R. and me. We had the sole benefit of dispensing the blessings sent to our colored people by our good friends of your—yes, of *our*—church; for I will not acknowledge that the soreheads still divide us into a sectional religion.

Mrs. R. stood upon a bench before a sea of black, beaming faces, and handed out bundles, packages, cornucopias, until she was prostrated. But I do not think a woman could give up under these circumstances. She passed on to these joyous people the last parcel of clothing, and came home more dead than alive.

I think we distributed to my one hundred and fifty scholars and to their families seven or eight hundred dollars worth of clothing, books and the fruits of the Christmas trees. Had I never known you, these poor people would have had no joy in their hearts at this festive season. Your people responded nobly to our appeal for their aid. I am reminded in my experience of George Muller's work. We never wrote a letter to any one asking for anything for my school. I never wrote a private letter in reference to it. The letter in your magazine stating the need was all that was done for it. The simple statement of the need met with this eloquent response.

I do not know that I have ever known anything which so strengthened my faith in the genuineness of the Christian religion. And my poor colored people have that which is said to be the basis of all other virtues—*gratitude*. It will be my purpose in future to help them to build on it.

At the close of the festival I asked the one-eyed old minister to return thanks, when he rose, elevating his long arms, and made his audience repeat the Lord's Prayer in a most impressive manner, though with many verbal errors.

We asked them to conclude with a song of their own, when a burst of song greeted our ears. This is one of the verses:

"Oh, sweet freedom, freedom,
Oh, sweet freedom,
Oh, sweet freedom over me, over me;
And before I'd be a slave,
I'd be buried in my grave,
And go home to my Father and be free."

It was too much for us. We had to betake ourselves to a retired corner and compose ourselves. You would have thought that these poor creatures had just heard the emancipation proclamation.

I have told them a great deal about you, and they send you their warmest thanks.

Mrs. R. sends you most cordial regards. She often speaks of you. She said, when bursting with pride in looking at the Christmas trees, "Oh, don't you wish Dr. Allen were here!"

I hope, my dear doctor, that your health has been fully restored, and that you may have before you many, many years of usefulness and happiness.

Very sincerely yours, H. C. R.

COLLEGES AND ACADEMIES.

PRINCETON'S LAST COMMENCEMENT.

The farewell of Dr. McCosh and the inaugural of Dr. Patton gave to June 20 an interest never paralleled in any past day of our chief Presbyterian college. To say nothing of the characteristic claims which the older and the younger man severally have upon the regard of all friends of Christian learning, the point which the college has reached in the development of all its resources attaches to this change of presidents more moment than could have belonged to any other. If the signal favor which God has shown to the retiring officer shall be continued to his successor, advance from this stage on must be more notable than ever, the past sowing and the future contributing together to steadily-increasing results. In such an outlook the benefactors of Princeton, however munificent and enthusiastic, have no more direct concern than have all the younger institutions of our church. We venture to say that no larger gratitude to Dr. McCosh and no warmer wishes for Dr. Patton, the successive representatives of pronounced Christianity in her place of unsurpassed American respon-

sibility and power, is anywhere felt than among those who plan for a land-wide system of Presbyterian academies and colleges. The establishment of such a system would be, in great measure, the extension of Princeton's field of work; for it is inevitable that the higher ranks of any Presbyterian teaching force must continue to be largely drawn from the institution whose precedence in scholastic equipment is likely to be maintained for many generations, if not forever.

An attentive hearing of Dr. Patton's inaugural warrants the prediction that the historic relation of Princeton to Christianity is not to be weakened or concealed during his administration. We have not yet seen more than a sketch of his comprehensive and admirable address. One happy sentence, taken from his lips, gives the tone of a large class of studied and emphatic utterances—"We shall not be afraid to open our eyes in the presence of nature, nor ashamed to close them in the presence of God."

This same concord of manly investigation with manly faith rings through all the farewell address of Dr. McCosh. Since we have his words in print, many of our readers who cannot see them will thank us for the following extracts, which bear so directly upon the leading theme of these pages:

THE CHURCH'S INTEREST IN THE STUDY OF GREEK.

On a memorable occasion I defended Greek as an obligatory study in our colleges. Greek and Latin have been in fact the main instrument in transmitting to us a knowledge of the ancient world. Greek is the most perfect language, and contains the highest literature of antiquity. The learned professions generally, but particularly the churches, have a special interest in retaining this tongue. Suppose it not to be required in our colleges, it would soon come not to be required in our schools, and so a large body of our students would be ignorant of it. Now suppose a student to have his heart touched by a divine power about the time when young men commonly choose their profession in life. He feels himself called on to devote himself to the work of the ministry of the word; but in order to this he has to learn the language of the New Testament, beginning with its letters. Here an obstacle is presented which will effectively prevent many from going to the work to which they are called. It is certain that a college which does not require Greek will not prepare many to go forth as ministers or missionaries. This would be a great evil not only to the churches, but to the community generally. The devout young men who are studying for the ministry have a restraining and elevating influence in a college.

RELIGION IN THE COLLEGE.

From the beginning Princeton has been a religious college, professedly and really. It has given instruction weekly on the Bible, and required attendance at prayers daily and on public worship on the Sabbath. . . . There is much talk in certain quarters of the importance of giving instruction in the English Bible in colleges. Let me tell those who are recommending this to us that this has always been done in Princeton. We are not ashamed, neither professors nor students, of the gospel of Jesus Christ. . . . For eight years I gave Bible instruction weekly to every student. . . . Latterly I have given up the whole Bible instruction to seven or eight others. [Detail is given of teachers and subjects.]

COLLEGE REVIVALS.

The majority of the students have always been professors of religion. One year there were two thirds, and this year there are three fifths. . . . We have had our times of gracious revival. I remember one year which began with a season of great religious apathy. The number attending our prayer-meetings was very small—perhaps twenty or thirty. But we had a few devoted men, some of whom had come from another college, who prayed as earnestly as ever men prayed, saying to God, "We will not let thee go except thou bless us." [Recital follows of an "act of discipline" that was "blessed by God."] The college was moved; many betook themselves to prayer. Prayer-meetings were numerous and earnest. Dozens were converted, and have ever since continued steadfast in the faith.

In 1876 we had a deep religious revival. Meetings for conference and prayers were held by the students every day and every night. Every student, indeed every member of the college, felt awed and subdued. It was estimated that upwards of one hundred were converted. I know that the great body of them, if not all, have continued faithful, are leading consistent lives, and doing good over wide regions in this land and in others. . . .

In later years the religious interest has not so often taken the form of what is called a revival. But all along we have had, every year or two, seasons of great religious earnestness, as in 1870, in 1872, in 1874, in 1882, in 1886.

It may be said truly that no student has left our college without the way of salvation having been made known from the pulpit on the Sabbath, by the weekly Bible instruction by professors, and by the repeated personal appeals of his pious fellow students.

Princeton College, during my presidency, has sent out at least three hundred men as ministers, or preparing for the ministry. I know of at least twenty-five missionaries sent out during the same period.

HOW TO CHOOSE PROFESSORS.

In adding new branches we had to get new professors. It was my duty to call the attention of the trustees to suitable persons for the new or for the vacant offices. In doing so I looked out for scholarly men, wherever I could hear of them. If I found that they were not available or not likely to promote the moral and religious welfare of the students, I thought no more of them; and I continued to inquire till I was able to recommend one whose influence would be altogether for good.

These extracts must be understood to suggest only one aspect of an address that covers "Twenty Years of Princeton College." How full those years have been of other successes of the college and of its eminent head does not require to be cited here; but it is very pleasant and profitable to exalt in the magazine of Presbyterian work and influence, and thus in the view of all the institutions and teachers aided by this Board, the fact that no successes past or future of Princeton College or Princeton University are to obscure the lustre of her best and intrinsic distinction—loyalty to Christ.

LIBERAL HELPER NEEDED.

A movement has been begun with great enthusiasm and liberality for establishing a Presbyterian college for young women at Gainesville, Texas. The effort has the formal approval of the Synod of Texas, given by vote at its last meeting, October, 1887. The synod is to hold the property and to elect a majority of the trustees.

Several considerations unite in urging this movement.

1. There is no Presbyterian institution of that kind in the whole state of Texas. So extensive a need seems to warrant the hope that "the enterprise can be put upon a paying basis after the first year."

2. This hope is further encouraged by the fitness of Gainesville to be the seat of such a school. It has a population of 10,000, in a county numbering 40,000. Rev. Dr. E. C. Scudder, of San Antonio, writes concerning it:

It is a thrifty town, situated in one of the most beautiful and healthful sections of the state. Its people are wide-awake, energetic, progressive and largely church-going. All the surroundings are most propitious, and it would be difficult to select a more favorable locality for a young ladies' school; central, convenient and with a delightful climate.

3. In such a place some one has been providentially allowed to complete upon a large and eligible lot, reached by the street cars, a beautiful and extensive mansion, which failure in business makes him unable to occupy. Since it is built of brick and stone, the accompanying cut makes it easy to believe that its cost is truly stated to have exceeded $40,000. It is not dilapidated by long exposure, but while yet "brand new" has come, in the way described, into hands that offer it to the proposed school for $20,000.

4. The community has rallied to its opportunity, as will appear by the following. The writer is Mr. C. C. Hemming, president of the Gainesville National Bank, to whose Christian zeal, business ability and hold upon universal confidence the undertaking is indebted for the advance it has made.

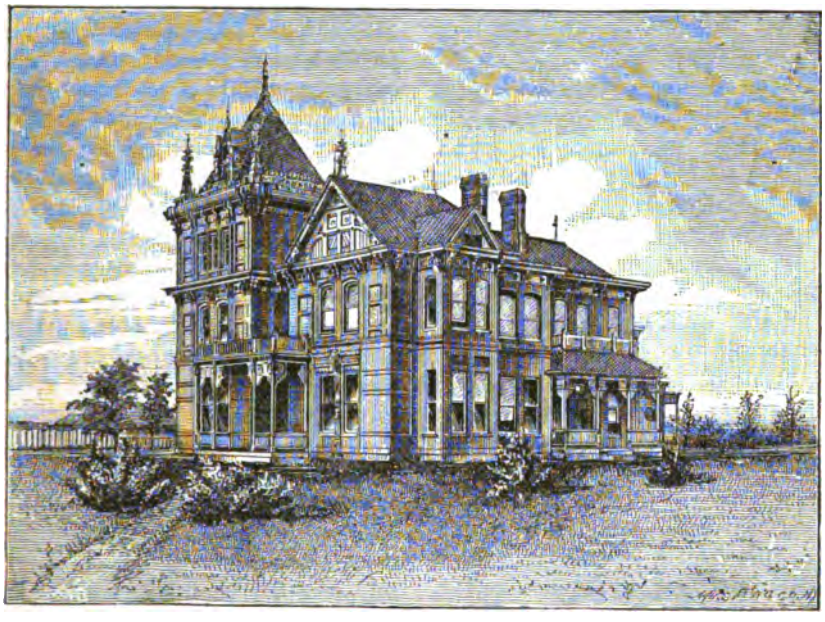
Thirteen thousand dollars has been raised here, but thirteen thousand more is needed to secure ground adjoining, and to properly furnish and start the school. The party donating such amount can have the naming of the school as a memorial to friend or family.

The management of the school will be on strict business principles. Prospect of hearty support is accorded by all denominations in north Texas, provided we get a school of the higher order, which is our purpose and desire.

Elsewhere in the same letter the writer expresses the wish of the Gainesville community to borrow the lacking means if no liberal donor shall provide them. For this purpose bonds would be issued secured by first mortgage, bearing six per cent. interest, and payable ten years after date, the interest to be paid semi-annually in New York or Chicago.

Rev. Dr. Henry S. Little, Superintendent of Home Missions for the Synod of Texas, bespeaks for Mr. Hemming the highest confidence; and Mr. Hemming, in his interesting and earnest letters to the Board, has thought well to make reference to those who can speak of his business standing. He is so heartily committed to the establishment of this Christian and Presbyterian school that we are sure he will prefer to have any reader whom this article may interest directed to the names which he has given to us. They are the Bank of New York, New York, the Merchants' National Bank of Chicago, and the Bank of Commerce, St. Louis.

Of the local sympathy which is felt in his effort by Presbyterian bodies, ministers and people, we have far more proof than we have space to give. There can be no question concerning the importance of the place to be filled by such a school in the growing work of our church in that great region. By gift or loan we hope the effort may succeed. Now that the question of northern and southern *union* is merging for a time into that of *co-operation*, a very pleasant, manly ring will be heard in these words of Mr. D., written some months ago; he is speaking of the desirable property within reach, and of the northern Presbyterians as its proper owners:



We belong to that body, as all of our southern people here do. This makes no difference with us, for while we were with the South in the war times—and make no excuses for that—our people now look to the future, and not to the past. Let the North do as well; it is all one country now, and we love it.

THE FOUNDING OF SCHOOLS.

Liberal men who mean to see an academy or college established have different ways of bringing their benevolence to bear. In the rarer cases, like those of Mr. Cornell, Mr. Vassar, Mr. Durant, Mr. Stanford, they project the institution and provide the means. That is founding a school in real-

ity. The projector's thought and deed are in the entire creation and in all its uses down to the end of time. It is not strange that the enthusiasm of such achievements is extending itself among able Americans. This is pre-eminently the country for such deeds. For one man of the people to be pouring the best blood of his intelligence, patriotism and piety into broadening generations of the people, as long as such generations shall be born, is an ambition exactly fitted to the largest ideas that have shaped our nation.

But many men with hearts quite large enough for such deeds have not the needful means. They are compelled, therefore, to do their decisive work not as projectors, but as helpers. They find the juncture in the affairs of some school already organized, at which solid aid, though of limited amount, can so supplement past investments as to make them lasting and effectual.

Few persons, beyond those who are practically intimate with school matters, are aware of the amount of labor and money that goes into that part of a school's history which brings it up to notice and respect. Some man of character must have conceived the plan and have commanded the co-operation of subscribers. After months and, more probably, years of patient thinking, advising, collecting, overseeing, the institution opens, and its head enters, with his assistants, upon the teaching work. Till this Board of Aid was established, those first years of teaching were likely to be the most grinding of all. The excitement of planning and building being over, the exhaustion of that special outlay abode to aggravate the burden of the yearly deficit which a new school can hardly avoid. Even with the Board's help the first work is apt to be only scantily paid. But the teachers are making reputation for their school, and they do their best. So two or three years pass. The school makes its mark. The principal or president grows in consideration for his wise management, and his helpers get a name for their thorough work. Pupils come in from greater distances. Everything promises the school's establishment and lasting success but one thing—the investment is too small. It may even have left debt on the property as it stands; and if not, the property as it stands requires supplementing with library, apparatus, dormitory, endowment. What thing on earth, except the fiction of Minerva and a college like Cornell or a state university, was ever born of full size? The average school must grow; and in a young school, as in a young animal, the feeder should be satisfied when there is bone developed to carry the growth.

We are saying, then, that by the time the young school stands forth raw-boned and hungry, but sturdy and growthy, and calls out to be fed, there has gone into it already investment too precious and large to be sacrificed—the very investment which intelligent benevolence has needed as the preparation for its own effective act. *At that point* moderate help can crown and conserve all preceding outlay, and the bringer of timely succor can become, in effect, the founder of the institution which he saves and establishes.

Let these reasonable sentences explain what weight attaches to the last half of that third resolution which the General Assembly adopted concerning the Board and its work—"In view of the pressing need and claims of special institutions under the care of the Board, the Assembly trusts that such gifts of individuals will during this year come into the hands of the Board to the amount of at least $100,000."

These needs are not exaggerated. Some of them are critical, and yet admit of easy relief, entailing permanent establishment and usefulness.

Every donor of any considerable gift is invited to stipulate that it shall be applied only after detailed information given to him concerning its direction and after his express consent.

PUBLICATION AND SABBATH-SCHOOL WORK.

CALL OF THE GENERAL ASSEMBLY, 1888.

Realizing the need of Sabbath-school missionary work to enable the Presbyterian Church to do its part in reaching the millions of children and youth perishing in this land outside of all Sabbath-schools, this General Assembly calls upon our churches and Sabbath-schools this year to contribute $150,000 *to the Sabbath-school and Missionary Department of this Board, and requests all pastors, elders and superintendents to acquaint themselves with this work, and to make persistent efforts to secure large gifts for this purpose.* Done Monday, May 28, 1888.

THE MEANING OF THE ASSEMBLY'S ACTION.

1. It means that at last the great Presbyterian Church appreciates the magnitude and importance of Sabbath-school missionary work.

2. Our great church is in dead earnest "to do its part in reaching the millions of children and youth perishing in this land outside of all Sabbath-schools."

3. It means that every church and Sabbath-school is to give twice as much for this cause as ever before.

4. All pastors, elders and superintendents and Sabbath-school workers are appointed by the Assembly a special committee to raise this $150,000.

A SUGGESTIVE LETTER.

The following letter from a Sabbath-school missionary laboring in Kentucky speaks for itself. It shows the need of such work as our missionaries find to do.

This county did not have a single Sabbath-school when I arrived here. In three places in the county a few of the older people met to read the Bible. As you will see by my report, I have organized nine Sabbath-schools. Besides, I have visited other points, at several of which I feel quite confident I can organize Sabbath-schools, as I have seen nearly all the citizens of the communities, and have appointments out for organizing Sabbath-schools. My object is to organize a Sabbath-school within reach of every child in the county, and invite every child to attend. Twenty-four or more schools will be necessary. I have no difficulty in getting audiences, and generally the people are in favor of a Sabbath-school if it can be kept up. The population of the county is about 6000. It contains 2600 children between the ages of six and twenty years. The county is all mountainous, and the people live along streams and in valleys.

But while I have met with success so far, and can doubtless organize a Sabbath-school in nearly every quarter of the county, yet I tremble and am fearful for the future of the schools. In the first place, religion is at its lowest possible stage. There is not a church building in the county. The buildings called school-houses consist of log huts generally, about twenty by twenty. The only furniture in them is logs split in two pieces, and sticks driven in them for feet. These compose the seats. This is the entire furniture. No table, no desk, absolutely nothing. A hole about two by two is cut in one side, which furnishes light, but contains no glass. Of nineteen houses I have seen only two have a door.

A second and more serious discouragement is family feuds in nearly every community. In some places the feeling is so intense that the different factions take their guns to the fields with them when at work. This is the county in which the notorious "Howard-Turner" feuds so long existed. To a greater or less extent these feuds prevail in every community. In some places they are mild, and take no stronger form than the opposing by one party of anything the other may suggest or undertake. In other communities the hatred is so intense that the factions never meet without fighting, sometimes with fists only, but these are the exceptions; knives, pistols and Winchester rifles are generally used.

A third cause of apprehension is "moonshine whisky." Illicit distilling is carried on to a notorious extent. The officers seem to be in league with the distillers; at all events they

do nothing to suppress them. There is more drinking on Sabbaths than on other days. On last Sabbath three religious meetings were broken up by drunken rowdies. I have been notified that three of the Sabbath-schools which I have organized would be broken up within a month. So far I have met with no serious disturbances, nor do I apprehend any, yet such is a daily occurrence. You say, "Why don't the people put the law on them?" Simply because the public sentiment would not support such a course. In a community a few miles north of here is a constable who attends church. Two weeks ago he took his Winchester rifle with him to meeting to keep order. He is an exceptional officer.

Another difficulty, though probably only temporary, is a fight between the citizens of a part of this county and an outside land company which claims certain interests in the county. The land company is endeavoring to survey the land. The farmers say they cannot do so. During a night last week a surveying corps was attacked by a klan composed of sixteen masked and armed men. They were after a man named ——, who was not in the camp at the time. After destroying the tents and shamefully treating the other men of the surveying party, they left. Of course this will pass over soon, but at present it keeps the county in a turmoil and retards our work.

But the greatest difficulty which confronts the work in this county is the ignorance of the people. Less than twenty-five per cent. of the people of the county have any education whatever. This is the average of the county. There are communities in which scarcely one person can either read or write. On Monday of this week I visited, with the intention of organizing a Sabbath-school, a community containing over 125 children and about 55 families. In this entire community there were but two men who could read or write, and their reading and writing were of a "sorry" kind. Of course I did not organize a Sabbath-school. In many communities where there are four or five persons of average intelligence, they are too often of the irreligious kind. Ignorance is the great drawback with these people.

This whole county is infested with "hard-shell" Baptists, who are opposed to Sabbath-schools. They say they are the work of the devil; and the Baptist and Methodist preachers who have been here and are here still sowed seed that is producing something other than a good harvest. They are generally quite ignorant themselves, and confine their preaching to arguing doctrinal points. The people have the idea of arguing to such an extent that nearly everybody argues about the Bible. Of course, not one in ten of those who argue can read.

These are some of the discouragements which meet us. I do not mention them because I am discouraged, but because I am rather more than ever impressed with the idea that only the gospel of Christ will rescue these people. I mention these things merely that you may know with what we have to meet and contend. I want advice in the matter. I never felt so helpless in all my life. I am working hard, hoping that thereby I may be able to have a Sabbath-school in reach of every child by September, but I have almost concluded that I am making a mistake, and that instead of organizing throughout the entire county, I might have done better work by starting only a few schools and striving to put them upon a solid basis. The appointments I have made, of course I must fill. These will put a school in nearly every portion of the county. I can cover the county by July 1. Now, I want your advice as to whether I had better put my time equally among all the schools, or confine my time wholly to a few schools. Would it be possible to have some of the teachers in the Sabbath-schools of Philadelphia, Pittsburgh, New York and other cities take a summer vacation of four or six weeks, and come and assist us in putting the schools we have organized on a solid basis? I believe that if those teachers would come here for a month and take charge of say two schools that we shall have already organized, they could put them on a basis that would stand for all time.

One thing more: the people here are poor—extremely poor—and unable and also disinclined to pay for lesson helps. I herewith submit order for lesson helps, which I hope you will grant and send as addressed. The only possible salvation for the life of these schools depends upon these lesson helps. It may seem foolish to furnish helps to those who cannot read them, yet I think it the right thing to do—in fact, the only thing to do. I shall probably have other orders as I organize other schools where I have appointments.

Very truly yours,

W. K. WEAVER.

MINISTERIAL RELIEF.

MINISTERIAL RELIEF IN THE ASSEMBLY.

The report of the Assembly's Standing Committee upon Ministerial Relief (Governor Beaver, chairman) was an admirable paper, presenting in a clear, business-like way a condensed account of the entire work of the Board as presented in its report to the Assembly for the past year. It will appear in the appendix to the Annual Report of the Board, which will be sent to all the ministers of our church; but the following extract is here printed as deserving immediate and special attention:

Whilst the report of the committee and the general increased attention to the work of ministerial relief, caused by the efforts made to raise the million-dollar fund as a partial endowment of the Board, call for hearty and sincere congratulation, there are nevertheless some dangers to which the committee wish to call the attention of the Assembly and of the church at large. There may be, and doubtless will be, a disposition in view of the endowment to relax effort on behalf of the regular contributions to the Board. This should be most carefully guarded against by our presbyteries and church sessions. Under the most favorable circumstances the increase in the endowment will yield but little income for some time to come. Three to six months will be absolutely necessary to secure desirable investments, even after the funds are actually in the treasury; and these investments when made will not yield on an average more than about four per cent. Even if the entire million, therefore, were raised, paid into the treasury and invested, the income from it would not exceed (say) $40,000 per annum; and this amount, added to the actual receipts of the Board during the past year for its current needs, would not exceed the amount which the General Assembly have for several years declared to be the minimum which the church ought to raise for the work of the Board. It is therefore evident that the churches must exercise careful diligence in keeping their regular contributions to the Board up to the maximum, lest the reliance upon the endowment may lead to disastrous results. It must be considered also that the mere fact of the endowment will encourage applications for aid, entirely worthy in themselves and such as should be accepted and acted upon by the Board, which will greatly increase the amount required for the annual needs of the Board. Many worthy people greatly in need of assistance have been restrained from making their wants known because of the known inadequate resources of the Board. Presbyteries are cautioned against making indiscriminate recommendations for the benefactions of the Board; and inasmuch as those who are the beneficiaries of its funds must be recommended by the presbyteries, the Board relies, and must necessarily rely, almost entirely upon the good judgment and careful scrutiny of the individual presbyter. The benefactions of the Board are not to be considered as in any sense a charity, but rather as the payment of a debt which the church owes to the faithful servants of Christ; and yet it must be remembered that service is the basis of the claim upon the church, and that only when service has been actually rendered to the Presbyterian Church should there be recommendations by presbyteries for the help of the Board.

The Standing Committee proposed the following resolutions, which were unanimously adopted by the Assembly:

Resolved, 1. That the General Assembly gratefully recognize and cordially commend the faithfulness of those churches which, though less in number, have contributed more in amount than last year; and this at a time when extraordinary efforts were making to raise one million dollars as a partial endowment of the Board.

Resolved, 2. That the Assembly view with concern and apprehension the humiliating fact that over three thousand churches under its jurisdiction have made no contribution whatever to the funds of the Board during the past year, and call the attention of presbyteries to this fact; enjoining upon them active efforts to secure annual contributions from all the churches.

Resolved, 3. That in view of the uncertainty as to income from the new endowment for the coming year, and of the increased demands likely to be made upon the Board, the minimum amount necessary for the efficient work-

ing of the Board and the faithful discharge of its obligations which should be contributed by the churches during the ensuing year is $150,000.

Resolved, 4. That the resolution of the Genral Assembly of 1885, that women who have given themselves to the missionary work be placed on the roll for the benefactions of the Board, upon the same conditions as ministers, be modified by adding thereto as follows: "after five years of actual service under the care of either the Home or the Foreign Board."

Rev. Dr. Brownson, in a brief but effective speech, moved the acceptance and adoption of the report. He was followed by Governor Beaver, the chairman of the committee, who referred to a statement made in the Assembly the day before, "that the Board of Ministerial Relief has a monopoly of the tears of the church," and argued that, while tears might and should influence us, those who had thoughtfully considered the subject did not place the claim of the disabled ministers and their families upon mere sympathy. "We place it," said he, "on the debt the church owes to the faithful men who have given their lives to the work of the church." He insisted that, outside of a very few exceptional cases, the whole scheme of ministerial relief must be based on service to the church. The whole question ought to be carefully considered and discussed, so there may be a clear apprehension of what the duties of the Board are and of what the obligations of the church are. These duties and obligations should be urged upon the people throughout the length and breadth of the land, so that every minister who has rendered service in the Presbyterian Church for a certain number of years and has passed a certain age shall be entitled not to the charities of the church, but to his dues in recognition of faithful services and advanced age. The governor expressed the hope that this particular phase of the subject would come up for discussion and be so far considered that, if not in this Assembly, at least in an Assembly near at hand, it should receive, as it deserves, the unanimous and favorable action of the highest judicatory of the church.

The secretary of the Board, when called upon by the moderator, said the Committee of Arrangements had agreed to his suggestion, that the time usually allotted to the secretary's address should be given this year to the report on the Centenary Fund and the addresses of Dr. Heckman and Dr. Hays. In handing, however, to the moderator the "History of the Board," which he had prepared in accordance with the instructions of the Assembly, he begged leave to call the attention of the brethren to one fact it mentioned, of special interest to this Centennial Assembly, when the honored name of Witherspoon was upon every lip. Said he:

I hold in my hand volume x. of the Colonial Records, published under the direction of the New Jersey Historical Society. It contains a petition from Dr. Witherspoon to Governor William Franklin for the incorporation of a society having in view a part, at least, of the present work of the Board of Relief, namely, the support of the widows and orphans of Presbyterian ministers. This was early in the year 1771, and a copy of the proposed charter is here given in full.

This petition seems to have given Governor Franklin considerable perplexity. He referred it first to the Hon. David Ogden, one of his official advisers, who gave a written opinion that the charter might be granted with some modifications. It was then referred to the attorney-general, Cortland Skinner, who had more serious doubts both as to "the expediency and the legality of the measure." He proposed several changes, among them the following: "In the second line, instead of Presbyterian *clergy*, say Presbyterian *ministers* or *teachers*, and so throughout the charter;" but advised the governor to defer granting the charter until he obtained "His Majesty's Direction therefor." This the governor says, in his dispatch to the Earl of Hillsborough, May 11, 1772, he was more willing to do, as upon a recent "Petition for the Incorporation of the Presbyterian Ministers, etc., in New York, His Majesty's Ministers were so lately of Opinion that it was not *expedient* upon Principles of *general Policy* to grant the Presbyterians at New York *any other Privileges* than they are *entitled to by the Laws of Toleration*." [The italics are the governor's own.] Various other objections and difficulties were brought forward against granting this charter, all of which are, to speak mildly, interesting reading to Presbyterians in

this centennial year. The governor admits that the majority of his council approved of granting the charter, but adds, "I have reason to believe that had there been a full Meeting the Majority would have been of the same Sentiments as the Attorney-General." But Witherspoon persevered through all the opposition, and, after a vexatious delay of nearly three years, "His Majesty's Direction" was received, and the reluctant governor affixed the colonial seal to the charter.

And here let me remind you that the official residence of Governor Franklin was that noble old mansion by the sea at Perth Amboy, now the Presbyterian Ministers' House. The "good gray heads" of the honored and faithful servants of the church there bowed in daily prayer are troubled by no thoughts as to whether "his majesty" could recognize the Presbyterian "clergy," or could even grant Presbyterian "ministers" any "other privileges than they are entitled to by the laws of toleration"! Grateful to the church which has there provided a home for their declining years, they are peacefully resting from their labors until the Master calls them to the house not made with hands.

Mr. Moderator, let me read the title of this ancient charter. It is "The New Jersey Society for the *better support* of the widows, and the *education* of destitute orphans, of Presbyterian ministers." The words I have emphasized show that Witherspoon did not regard the duty of the church to its wards as ended when they were provided with some humble shelter, or kept from extreme destitution. There is a much higher aim indicated by the use of these words—education and better support. The Board of Relief is the natural development of the work contemplated by this charter, and it should not have a lower aim. We ought to undertake something more than to supply the bare necessities of life in the darkened homes where sick or aged ministers, or the helpless widows and orphans of ministers, are wrestling with cruel and bitter want. The Presbyterian Church does not intend that its honored servants shall become absolute paupers and cry for bread, before extending to them in their sickness or helpless old age the "better support" which has been so fully earned by faithful service to the church. I wish every minister in this Assembly, and indeed every minister of our church, would preach a sermon to show his people that the Board of Relief is not merely an agency through which the charitable contributions of God's people reach "the poor and needy," blessed as such ministrations are. Let the people be taught that this Board is the agency by which the church discharges in part its imperative and sacred duty to the ministry. Governor Beaver has spoken nobly upon this point, and I will not enlarge upon it.

But, Mr. Moderator, we need not only a "better," but a more assured, support for these suffering, helpless servants of the church. The history which I have just placed in your hands contains some statements that Presbyterians in this centennial year, or in any other year, cannot read without a blush of shame. I do not refer to the slender appropriations—never, in all these years, having averaged $200 to each family, the maximum appropriation being only three hundred. I refer to the sad notice which, as this history informs you, the Board has sent out again and again to all the honored servants of the church upon its roll—helpless in sickness or old age or widowhood—informing them that even these slender appropriations, upon which so many depended not for comforts but for the necessities of life, *must be reduced.* The report of the Board to the Assembly of 1875 says, "All the regular appropriations for the year were reduced one half," and at the close of the year "there remained sixty-nine families to whom, owing to the lack of funds, no new appropriations could be made." May we not hope that, in this respect, the "history" of the Board of Relief will not repeat itself?

The last of these "reductions" was ordered only four years ago, at the November meeting of the Board in 1884—the month before I entered upon my duties as secretary. God's people, dwelling amid the abundant comforts of their ceiled houses, had lost sight of those homes where the sick and aged servants of the church were awaiting with trembling anxiety the modest appropriations for their support, and the treasury was empty! The Board can distribute only what is placed in its hands. Nothing could be done therefore except again to order a painful and humiliating reduction. Vividly do I recall the sad answers which it became my duty to open and read. Will you allow me to quote from one of them:

. . . It is with unfeigned gratitude that wife and I acknowledge the receipt of check; but we are sorry it had to be discounted twenty-five per cent. My wife has been sick for four months with a severe cough. Not being able to hire help, I have to do the cooking, and that was but poorly done. It is hard for me to do it, for I can hardly walk, so crippled am I in my lower limbs. I am in my seventy-ninth year. I do not know sometimes how we are

to get along on so little means. The presbytery recommended me for $200; but your Board have to be governed by the amount of funds in the treasury.

The "reduction" made the appropriation for that year to this aged couple only $150! May I read you an extract from another letter? It states a fact that must be keenly felt by those whose neglect of this Board has made these reductions necessary.

. . . You cannot conceive the effect of a cut down when already below the living point. If I could borrow and pay interest it would be a relief; but loaners look at the prospect of payment without delay or expense in collecting. A former cut down I think caused the death of my wife. We had quite enough to bear before, but when that came she soon sank under it.

It is true the amount withheld by this reduction was paid in the following year, and can you not imagine the letters, full of glad and grateful surprise, that came then from these blessed men and women! It had never occurred to them that the amounts withheld by the Board from their appropriations—though every dollar was due them and needed by them—would ever come into their hands! In our report for this year, now before you, it is stated that among the aged men upon our roll who died during the past year was one in his 98th year. In his early ministry he must often have met with ministers and elders who were members of the First General Assembly, and who perhaps had heard Witherspoon urge the duty of the church to provide a "better support" for its wards. When this last reduction was made this patriarch was in his 95th year; and after his long and useful ministry in the Presbyterian Church was receiving an appropriation from the Board of $300! This was for the support of himself and his widowed daughter with whom he lived, herself an invalid and poor. How they managed to live on this $300—to say nothing of the cutting off of $75—I do not know. I dare not trust myself to think about it. But as I wrote the name of this venerable man upon our necrological roll for the last year, I recalled the letter received from his pastor, to whom I had sent the amount of the reduction to be handed to the patriarch. The good pastor wished I could have been present to witness the affecting scene. Turning to his daughter as the tears coursed down his furrowed cheeks and handing her this unexpected check for $75, the old man said, "My daughter, let us never distrust God. Surely he will always provide." Oh, fathers and brethren, will you not see to it that these blessed and faithful old men have not only a "better" but a *more assured* support?

But, Mr. Moderator, if I keep on, I shall after all make a speech, and violate the agreement I made with the committee to give up for the consideration of the Centenary Report the hour usually allotted to me. So I will give way to my beloved friend and brother, Dr. Heckman, with only a reference to one other fact contained in this history. In the year 1851 the treasurer of the Board of Relief received the first contribution ever made to its permanent fund. This contribution was sent from the church at Mentz (Port Byron), N. Y., through Dr. Heckman, who was then its pastor and whose eloquent voice has been heard in the churches all over our land during the past year of centennial preparation, enforcing the sacred duty which in his own church he emphasized thirty-seven years ago.

THE PRESENT PERMANENT FUND OF THE BOARD.

A very full and complete statement made by Mr. George Junkin with reference to the Permanent Fund held by the Board of Relief and by the Trustees of the General Assembly (the interest of which is paid to the Board) was laid before the General Assembly by the special committee appointed to report upon the Centenary Fund. In accordance with their recommendation, the Assembly ordered this statement to be printed in the Minutes. Copies of Mr. Junkin's statement may be had upon application at the office of the Board.

The amount invested as a permanent endowment for the Board of Relief, April 1, 1888, was $384,659. Of this sum, as will be seen on page 20 of our report to the Assembly, $245,063 are in the name of the Trustees of the General Assembly. The amount of interest received from the entire investments of the Board last year was $17,942.

FOREIGN MISSIONS.

ISLAM AND CHRISTIANITY.

REV. H. H. JESSUP, D.D., BEIRUT.

The Turkish journal, *El Mizan*, of Constantinople, published with exultation the following list of 212 converts to the Mohammedan religion during the year March, 1887, to February, 1888, in the Turkish empire:

	Men.	Women.
In Constantinople:		
From the Greeks,	17	12
From the Armenians,	8	16
From the Armenian Catholics,	1	3
From the Bulgarians,	1	1
From the Latins,		1
From the Jews,	6	8
From the foreigners,	3	6
	36	47
In the Provinces:		
From the Greeks,	28	16
From the Armenians,	13	12
From the Armenian Catholics,	6	8
From the Bulgarians,	5	5
From the Syrian Jacobites,	1	2
From the Chaldeans,		1
From the Maronites,	5	4
From the Jews,	17	4
From the foreigners,	1	1
	112	100

A statement like this, contrasted with the reported conversions from Islam to Christianity during the past year in the Turkish empire, might lead one to suppose that the advantage is in favor of Islam, and that it may be gaining upon the Christian sects of the empire. In this table we find that 112 males and 100 females, of whom 177 were of Christian sects and 35 Jews, have become Muslims. The reasons are not given, and we know nothing of the circumstances; but in the case of the 100 females, we may suppose that the greater part embraced Islam for matrimonial reasons.

Now several facts should be borne in mind in considering conversions to Islam in Turkey. 1. Every convert to Islam received especial honor and especial privileges. He is styled not Muslim but Muslimani by the common people, and his children are exempt from military conscription. 2. All the political, civil, religious and military prestige of the ruling power in the empire is on his side. He can gain office and promotion, other things being equal, in preference to any Jew or Christian or pagan. In short there is everything of a worldly nature to induce a man to embrace Islam in the Turkish empire.

On the other hand every possible obstacle is placed in the way of a Muslim wishing to embrace Christianity. 1. Mohammedan children are forbidden to attend Christian schools, and in many places parents who allow their children to attend them are treated with violence. 2. No books criticising the Mohammedan religion are allowed to be printed in the empire. 3. Muslim men embracing Christianity are either exiled or thrown into the army without even the form of conscription, even if they escape personal violence. 4. While the death penalty for apostasy from Islam is nominally abolished, it is not regarded as a sin to injure such an apostate or even take his life. 5. Every book, tract and pamphlet printed is closely scrutinized by the press censorship, and any press which should publish an argument against Islam would be at once suppressed.

A Greek, Catholic or Jew turning Muslim is publicly honored in court, and the highest dignitaries, civil and judicial, welcome him to the new faith. A Muslim turning Christian is looked upon as an outlaw and a traitor. Were Christians allowed to print tracts and books against Islam, to receive Muslim pupils into their schools, and to guarantee personal liberty and equality before the law to converts from Islam, there would be constant conversions to Christianity. No missionary would desire that a profession of Christianity should bring with it worldly gain and advantage. We only ask for liberty of conscience. The controversy between Islam and Christianity in Turkey is all on one side. The Muslims can print attacks

on Christianity and upon the Christian Scriptures, but no word of attack on the Koran or criticism on the life of Mohammed can be published. Any journal which should print statistics of conversions from Islam to Christianity would be instantly suppressed.

Many years ago the Maronite patriarch in Mount Lebanon imprisoned and starved to death a learned Maronite scholar, named Asaah esh Shidiak, for embracing Protestant Christianity. His brother, Faris esh Shidiak, horrified and disgusted at the treatment of Asaah by the Romish clergy, left the Maronite Church and became a Protestant. He made a translation of the English Bible into Arabic, which was published in London, and labored for years in the Arabic press in Malta and London. At length he became a free thinker, and finally embraced Islam in Constantinople, taking the name of Ahmed Faris. He was received into Muslim circles with great honor, and for years published an Arabic journal, the *Jowaiib*, in Constantinople, and issued numerous books against Christianity with the sanction of the government. Some of these books are among the most virulent attacks on the Scriptures and Christianity ever published in any language.

Last fall he died in Constantinople, and his body was brought to Syria by his son, Selim Effendi Faris, and buried near El Hadeth, his birthplace, about four miles from Beirut. All the Mohammedan dignitaries turned out to do honor to his memory, as the learned and brilliant convert to Islam from Christianity. A costly tomb has been built over his grave on the Damascus road, adjoining the tomb of Franco Pasha, former governor of Lebanon. The meaning of all this is plain—"Thus shall it be done to him whom the king delighteth to honor." I state these facts that it may be known that every worldly advantage is held out to members of other sects who embrace Islam.

Whether Mohammedans are being converted to Christianity, I do not purpose to state. Tens of thousands of copies of the Scriptures have been purchased by them in the past twenty years, and God's word does not return to him void.

THE ISLAND OF HAINAN.

C. C. JERIMIASSEN, M.D.

The island of Hainan, which was little known outside of China until the late war between France and China, when it was rumored that France intended to take possession of the island, lies between the parallels of 18° 11′ and 20° 11′ north latitude, and between 108° 37′ and 111° 3′ east longitude. It forms one of the departments of the province of Kwang-tung, and is the most southerly part of the Chinese empire. A large portion of the island is mountainous; some of the peaks supposed to be 6000 feet in height. There are a number of rivers, but they are mostly shallow, a few only being navigable for any distance by flat-bottomed boats. All travelling, therefore, must either be done on foot or in chairs, and the chairs are such that one is glad if able to do without them. They are so narrow that you are jammed in on both sides, so low that you cannot sit erect in them; their seats are of uneven bamboo. But to crown all are the chair coolies swaying the chair to and fro, one side up and the other side down.

The island of Hainan or Prefecture of Kinung-chow-foo is divided into ten districts and three departments. The chief towns of most of these districts and departments are situated on or near the coast. Its present division could hardly be said to date further back than the eleventh century, when it also became constituted on its present footing as a prefecture. The time of its annexation to the empire dates back to the second century B.C. The original inhabitants, the Loi, still occupy a large portion of the island. They are generally divided into two classes, the raw or uncivilized and the ripe or civilized; but there is as a matter of fact no such division, and they might all be said to be on the same grade of civilization. The real cause of the division springs from the fact that only part of them have as yet been brought under Chinese rule. According to Chinese usage all not so brought would be barbarians or uncivilized. We might approximately say that about one third of the island is still in possession of its original inhabitants, the Loi, who inhabit the whole hill region and part of the northwestern plains.

They are generally kindly disposed toward strangers. The different tribes, however, have a good deal of trouble among themselves, and some of them are never at peace. They often descend from their mountain homes to attack the Chinese in the plains, but seldom or never do it unless they have been robbed of their lands or suffered some other injury at the hands of the Chinese. They are governed by their own chiefs, some ruling independently and others to some extent recognizing the authority of the Chinese government. The greater portion of the inhabitants of the low-lands are descendants of immigrants from the regions about Amoy, and it is not therefore surprising that the dialect called "Hainanese," which is spoken over most of the island, has a near approach to the dialects spoken in those two places. It has a mixture, however, of something else, perhaps Cantonese and Loi. Some Hakkas also inhabit a part of the northern plain toward the hills, but they number now only a few thousand souls. Many of them were deported to the mainland some four years ago on account of some insurrection of which they were the leaders; but the greatest number are said to have been slaughtered by Chinese soldiers, who received a certain sum of money from the official for every tail of a Hakka brought in. This manner of payment would naturally give great encouragement, especially to a Chinese brave, and the result was a dreadful massacre of innocent people. It is in this region I have opened my first chapel, and hope by God's help ere long to have a flourishing little church. The Hakka immigrants are found here as elsewhere in China the most thrifty and enterprising people of the land. The whole population of the island, according to several writers, is something over a million, and I think they are not far from the mark, as I observed that the island for the most part is very thinly populated. Even the largest town, Hoikow, cannot be said to contain more than 20,000 souls. The people are mostly very poor, and the cause of this I cannot ascribe to anything else but the "curse of China." The opium pipe, I am sorry to say, has also found its way to the "Island of the Exile," and is very extensively used.

THE SHAMELESSNESS OF HINDUISM.

REV. J. J. LUCAS, ALLAHABAD.

The junction of the Ganges and the Jumna is the holy place where, by bathing on certain days, the Hindu believes that the sins of a life-time are washed away. On one day during the last mela at Allahabad, which stands at the junction of the two rivers, it is estimated that over half a million people bathed in the course of a few hours. The scene illustrated the utter shamelessness of Hinduism. A procession of not fewer than five hundred naked faqirs marched fully a mile to the junction of the two rivers. On both sides thousands of Hindus, men and women, stood looking at the shameful sight. I myself saw hundreds of respectable Hindu women among the spectators. These faqirs are worshipped by many of the people. Mr. Hackett, of the Church Missionary Society, told me that he saw a Hindu take up the dust from the road over which the faqirs had just passed and put it in the mouth of his child, so holy did he regard the earth touched by their feet.

To the right of the procession there was an English officer on an elephant, a humiliating sight, certainly. When the procession passed within a few yards of our preaching tent, the magistrate was at the head of it. He was sent there by the government to clear the way for the march of this unique company. He himself felt ashamed of his position, and has sent a remonstrance to government. The Allahabad Missionary Conference has also sent a remonstrance, protesting against government identifying itself with or in any way countenancing such indecencies, even though they go by the name of Hinduism. The government fears to offend the religious feelings of the people. The forbidding of such a procession, which has taken place at stated times for hundreds of years, might lead to serious consequences. The government ought at least to refuse to depute an officer to head the procession. About this there can be no question.

Strange as it may sound, many of these faqirs are wealthy men, some of them owning whole villages. They had at this mela four or five elephants—their own property. It was rather ludicrous to see one or more of them

perched on an elephant riding about. They allowed me to have the use of one for a few hours, free of charge, to ride over the mela grounds and show the sights to an American visitor. These faqirs are held in great reverence and even worshipped by many of the common people. When I went to ask the use of the elephant from one of the leaders, I found him seated on the ground, his face and body covered with ashes, his head encircled with a yard or two of false hair, and around him a great crowd of men and women doing him reverence, making him offerings, and receiving his blessing. These men have great influence over the masses; their blessing is sought or bought, and their curse dreaded. They often move about in small companies, going from one sacred place to another. Some of them are no doubt outwardly pure, striving by painful austerities to work out a righteousness of their own, but the majority of them are children of the night and of darkness. From the faqir class have come a few of our best preachers. We have one in our mission who left home and family at the early age of nine, and spent about twenty years wandering from place to place as a faqir. He is now one of our best village preachers.

At this mela I met a Brahmin who years ago came here to bathe. He then heard Christian preachers exposing Hinduism. He was greatly enraged, and got a Bible in order to find its weak points and pay back the Christian preachers in their own coin. He took it to his village, read it, and was convinced that it was the word of God. He believes also that Ram Chandra is a true incarnation, as well as Christ. His baptism has been deferred that he may have time to study the Bible more carefully, and see the inconsistency of his position. He deposited with me for safe keeping all his money and jewelry, amounting to about seven hundred rupees, taking no receipt of any kind. He is a deeply-religious and thoughtful man, and my constant prayer is that he may see Christ as the only true Saviour, and may be set apart for the ministry of the word among his countrymen. The harvest is so great and the laborers so few that our constant cry should be to the Lord to thrust out more laborers. May I ask the reader to pray for this man, that he may be led to see the truth very clearly, and then sent forth to preach it?

THE GOSPEL IN SPAIN.

Count A. Bernstorff, who visited Spain in 1870 and studied the evangelical movement in that priest-ridden country, made another tour of inspection last year, and writes as follows in *Evangelical Christendom* of the hopeful change wrought during the intervening seventeen years:

My first impression certainly was that the work in Spain is accompanied with peculiar difficulties. Complete freedom, such as existed at the time of the republic in 1870, is no more. More serious than the obstacles which the government throws here and there in the way of the Protestants, is the changed current of opinion which has set in since the return of the Bourbons. How much domestic persecution are those subjected to who hold to the gospel! How often is work taken from them! How often have they to hear that they are not true Spaniards! What gives this reproach a certain appearance of truth is the fact that many great events in their history are closely connected with Catholicism. Let me mention only Ferdinand and Isabella, "los reyes catolicos," who overthrew the Moorish supremacy, and whose tomb stand in Granada, and after whom many churches and streets all over Spain are named. No one will be surprised to hear that under these circumstances many who at first attended services out of curiosity have now drawn back. I was myself very much afraid of finding, instead of the once well-filled chapels, only small handfuls of people in the churches; but there is no such reason for taking a gloomy view of the state of things, as I shall now try to show.

If I were to enlarge on the difficulties of the work, I should mention first of all the sadly-deficient education of the people, and especially the very low standard of morals with which most of them are content. Another hindrance has been the falling away of several workers who had devoted themselves to the spread of evangelical truth. Especially in the case of former priests have there been sad experiences. Moreover, many of the foreign workers have, after a few years, left Spain.

To this we may add that the Jesuits display a very powerful and active opposition. For

example, they found free schools for the people in order to counteract, as far as possible, the influence of evangelical schools. These latter are on principle not quite free; for one thing, people always value more what they have to pay for; and besides it is a laudable object to make the work, as far as possible, self-supporting.

One other great difficulty is the total want of a Sunday. It can be best seen in Spain what a country without a Sunday is.

When, in spite of all this, there do exist in Spain truly evangelical congregations, should we not be filled with heartfelt gratitude?

There are now evangelical congregations, or at least mission stations, in sixty or seventy places. The number of members is variously estimated, but is put by pastor Fliedner at about 12,000. To this is added the work of colportage and distribution of Bibles.

It would be a great mistake to imagine that the educated classes in Spain are not attracted by the gospel. The small congregations do certainly consist almost exclusively of poor people, but then it must be remembered that these have fewer prejudices to contend with. There are many Spaniards well disposed toward Protestantism, and quite agreeable that it should be spread. This kindly feeling must grow, and later on many people will certainly join the churches, even though at present hindered by family and other considerations. In the meantime they content themselves with looking on in a friendly spirit, or with sending their children to the evangelical schools. On the whole, the Spanish women are very much under priestly influence. Husbands accompany their wives to mass, sprinkle themselves with holy water, and then leave the church, having thus purchased domestic peace by concession to outward form. One proof of how widely spread the evangelical Bible is in Spain was given last winter in the Athenæum, a scientific club in Madrid, when a person of high position quoted from Valera's translation of the Bible, with the remark that it must be well known to every one. But alongside of this, infidelity is frightfully on the increase. Several new cheap newspapers preach it openly. Thus evangelical doctrines in Spain find themselves by no means in opposition to Romanism alone. I must also mention here that the evangelicals fight bravely against national sins. I can give no other name to the bull-fights which are the chief delight of the people, for surely the shedding of blood for amusement's sake must have a sadly-demoralizing tendency.

We confidently expected some notes of the London Missionary Conference to reach us from Dr. Ellinwood before the time of going to press with this number, but in this we are disappointed.

As some rumors have been published more or less unfavorable to the Korean embassy, it should be known that its success thus far is beyond all that was expected, and however the Chinese government and its agents may desire to extinguish it and to hold dominion over Korea and all its belongings, the present indications are not favorable to that scheme. If war should not occur there is every reason to hope and believe that commercial and religious progress will be uninterrupted in Korea. War would be a calamity to both the belligerents.

The receipts for May and June, the first two months of the fiscal year, were $38,174.60 as against $42,715.24 for the same period last year. About $2700 of this deficit is in legacies, and the rest mainly in receipts from churches. It is early in the year to sound a note of alarm, but it is well for the churches to bear in mind that to raise A MILLION DOLLARS will require vigorous and constant effort. Zechariah foretold the coming of the day when waters, the symbol of divine blessing, would flow out of Jerusalem in "summer and in winter." Such a continuous pouring of consecrated money into the Lord's treasury would do away with what is known as the "dry season" in mission treasuries.

The Roman Catholic Propaganda of the Faith in foreign parts was organized in Lyons, France, in 1822. Since that time it has received an aggregate of 220,000,000 francs, mainly in small amounts. Its receipts during the past year were 6,648,000 francs, of which 4,350,000 were drawn from France.

The exclusion of friars and nuns from teaching in the public schools in Paris has given quite an impetus to private Roman Catholic schools in that city. Before the exclusion of these orders private schools num-

bered 134, with an attendance of 43,000. The latest account gives the number at 193, with 75,000 pupils enrolled. The annual cost of conducting these schools is 2,400,000 francs, of which 400,000 francs are realized from tuition and 2,000,000 from charitable gifts.

Much anxiety has been felt with reference to our missionaries in Korea because of the disturbance which has already been reported in the columns of the newspapers. Although missionary efforts are not provided for in existing treaties, the government has quietly permitted missionaries of various societies to prosecute their work of teaching and also of preaching. Emboldened by the apparent indifference, or implied approval, of the government, the Roman Catholics began to build a large church edifice on a conspicuous hill in the capital, Seoul, known as the South Mountain. This mountain is immediately opposite North Mountain, on which the palace is built. The structure, when completed, would have been immediately opposite the royal apartments, so that when the king stepped from his own room he could not fail to see it. Repeated efforts were made by the court to have the work arrested. It is said that the king offered to give the Roman Catholics a site in a less conspicuous part of the city, or to repay the amount expended in purchasing the property and refund the money already expended on the building. These offers being rejected, the king issued a peremptory order for the work to cease, and also, through the American minister, commanded the American missionaries resident in Seoul to desist from the teaching of Christianity.

Later it seems that a mob, instigated by the unnatural conduct of a father toward his son, so alarmed the authorities that they summoned the marines from the ships lying at the port, to protect the consulates, whither the missionaries had fled for refuge. There is the best authority for affirming that the uprising had nothing whatever to do with the missionaries or their work. A cable dispatch received about the last of June stated that the mob had been dispersed and that the marines had returned to their ships. While the recent order of the court commanding the missionaries to desist from the teaching of Christianity must for the time being retard the work, our brethren on the field take a very hopeful view of the situation, and feel no concern as to their own personal safety. We invite in their behalf the prayers of God's people that no serious damage may come to the work, and that consecrated lives may be preserved.

Some time since a petition was presented to our mission in Chile, asking that a missionary be sent to Copiapo to preach the gospel among them. It was signed by twelve influential business men who had themselves been maintaining the worship of God. The petition was laid before the mission at its last session, and a young man was sent to occupy the field for the time being. The field was at one time occupied by our church, but owing to the providential diminishing of the force, it had to be abandoned.

The valley of Copiapo, in addition to the city of that name with 10,000 inhabitants, has also Tiarra Amarill with 7000, Pabellon with 6000, Chanarcillo with 5000, as well as the port of Calderas, a city of some 3000 inhabitants. These places are connected by railroad, the first which was built in Chile. Copiapo has this additional point of advantage, that it is the most feasible entrance by railroad to the Argentine Republic, and the residents fully expect such a railroad in the near future. This, it is supposed, will open new mining interests, increase the commerce of Caldera, and add to the importance of Capiapo because of its relation to the Argentine trade.

NOTES FROM SYRIA.

. . . Mr. J. R. Johnson, of Coshocton, O., has sent $150 to the American Press, Beirut, to aid in translating and printing, in Arabic, his book, "The Historical Foundation of Christianity."

. . . A French company has obtained the concession for constructing a breakwater and harbor in Beirut, with power to build storehouses and lay a tramway in the city.

. . . More rain has fallen the past season

in Syria and Palestine than in any year for a long period, and the crops are abundant.

. . . The emigration of Syrians to foreign lands continues. Between ten and fifteen thousand Syrians from the pashalic of Mount Lebanon have taken out passports during the past few years, and about twenty-five to thirty passports a day are now being issued. These emigrants go to the United States, to Brazil and Buenos Ayres, and to Australia. Some of the best young men, in despair of any improvement in business in Syria, have gone or are preparing to go. In some of the Lebanon villages hardly men enough are left to care for the mulberry, fig and olive trees and the vineyards. If this state of things continues for a few years longer the villages of the interior will be seriously depleted. The Turkish government has issued repeated orders forbidding emigration, but liberal bukshish to the police invariably opens the door. Yet there are thousands of acres of good land in the interior neglected and untilled, but through want of roads and want of security the peasantry cannot occupy and improve them. It is understood that none of the emigrants are Moslems.

. . . The pilgrims to Mecca this year from Syria are very few. The steamers offer great inducements, but as the pilgrimage takes place in June and July the people dread the intense heat of Mecca and stay at home. A Moslem of Beirut was asked, "Are many of the Beirut Moslems going to Mecca this year?" "No," said he, "only about ten." "Are those who go generally made better men by the pilgrimage?" "Better! They are worse. Mecca is the wickedest place in the East; full of robbers, thieves and pickpockets, and everything vile. Hardly a man goes but is robbed."

. . . A Moslem lady of one of the highest families in Syria recently called on an American lady. In the course of her conversation she said, "You Christian women are to be envied. How happy you must be! You have the whole love of your husbands, and you know you will always have it. But we never know what day we may be arbitrarily divorced or other wives brought into our home, bringing strife, hatred and misery. You ought to be thankful for your 'sherea' (law). Our 'sherea' is cruel and hard." Canon Taylor could learn more of Islam by an hour's conversation with intelligent Moslem women than from weeks study of Mohammedan books.

. . . Two years ago three Moslem men asked permission to attend the evening services at one of the mission stations. They had become interested in Christianity by means of a Bible possessed by one of their number. They were cordially invited to attend all the meetings. They came regularly for three months. They appeared very attentive, and made occasional visits to the missionaries to talk about religion and to ask for explanation of Bible texts. When they ceased coming, a native teacher met one of them, and asked him why he and his friends did not come to the meetings any more. He replied that they had been summoned before their sheikh and imprisoned for two weeks. Then they were required to give bonds for a large sum that they would never attend the meetings, never visit the missionaries at their homes, never talk on the Protestant religion with any one. This they promised faithfully to do. They were told to go and sin no more. "And remember," said the sheikh, "if you violate this agreement, I will collect these bonds, and you will be imprisoned for life." The men added, "They can prevent us from attending your meetings and from talking with you on religion, but *they cannot stop us from thinking.*"

. . . An educated Moslem conversing with a missionary said that he had from boyhood studied the history of the Moslem religion, and he had thought that the fact of its easy and rapid spread was an indication that it was the true religion, and that Mohammed was the instrument in God's hand to bring the world to believe in him; but as this religion has made little progress during the last fifty years, and that of the Christians, especially the Protestants, has made such prodigious advancement, he is beginning to think that perhaps he has been mistaken and the Protestants are right.

MONTHLY CONCERT.

SUBJECTS FOR MONTHLY CONCERTS.

JANUARY.—General summary in connection with week of prayer.
FEBRUARY.—China.
MARCH.—Mexico and Central America.
APRIL.—India.
MAY.—Siam and Laos.
JUNE.—Africa.
JULY.—Indians, Chinese and Japanese in America.
AUGUST.—Papal Europe.
SEPTEMBER.—Japan and Korea.
OCTOBER.—Persia.
NOVEMBER.—South America.
DECEMBER.—Syria.

PAPAL EUROPE.

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Philip. 2 : 10, 11).

It is doubtless known to most of our readers that the Board of Foreign Missions does not conduct work in papal Europe, as it does in other countries, through missionaries directly connected with it. It has seemed best to the Presbyterian Church to operate on the continent through existing evangelical churches in the several countries which are in sympathy with Presbyterian doctrine and polity. During the past year remittances were made to France, Belgium, Spain, Geneva, the Free Church of Italy and the Waldenses amounting to $4312.50, including the interest on the endowment fund held by this Board for the Waldenses. The amount given to these several fields was necessarily small, as the demands in other directions were very heavy and so many of our churches contribute to this work through other channels. It has been repeatedly stated that the Board of Foreign Missions stands ready to transmit without charge all funds for evangelical work in papal Europe. If the churches would but avail themselves of this offer, expense would be saved and the unity of the work promoted. That the churches may be informed as to the present condition of evangelical work in papal Europe we present in these columns the most recent facts attainable on the subject.

BIBLE DISTRIBUTION.

The work of the British and Foreign Bible Society and of the American Bible Society is one of the most prominent features of evangelical effort in papal Europe. Both these noble institutions have during the past year prosecuted the work of Bible distribution with their usual vigor, and with results which clearly vindicate their method of carrying the gospel to the unevangelized. This could easily be shown were it possible to spread before our readers the full reports of these societies. A brief synopsis, however, must suffice.

FRANCE.

The work of the British and Foreign Bible Society in France is under the direction of M. Monod. The country is divided into six districts, with eighty-seven departments. M. Monod is assisted by an efficient corps of sixty colporteurs. During the past year the sales were: Bibles, 8209; New Testaments, 52,549; portions, 43,911; total, 104,669. When to these are added sales made to other societies, and free grants, the total amounts to 130,572 volumes. The work of distributing the word of God meets with decided opposition at times, as is evident from the following testimony of an evangelist laboring in Brittany:

The Roman Catholic priests use incredible means to prevent the circulation of the Scriptures in their parishes. They have formed an association of "commissionnaires en librairie," and they forbid their people to buy any book but from them. The poor Breton peasants have entire confidence in those who, in their eyes, are God on earth, and they are outrageously deceived.

From the same district, however, comes the following testimony:

In one village the commissaire de police placed the colporteur's Bible stand exactly oppo-

site the chief entrance of the Roman Catholic church; and as it happened to be "un grand jour de pardon," there was a gay procession, which, after making the rounds of the village, passed into the church by the door right in front of them. The evangelist party faithfully bore their witness to Christ and his truth, and sang hymns to all who would listen. They were nowhere molested, and returned in safety to Trémel late in the night, having sold twenty-seven copies of the Scriptures.

By the aid of the American Bible Society the Bible Society of France has printed 10,000 copies of the New Testament, and distributed by sale and gift 13,938 volumes, of which 196 were Bibles, 9486 Testaments and 3487 portions. About one third of the entire number were given away, the rest being sold. The American Bible Society has also made a grant of $1500 to the Evangelical Society of France to aid in its work of Bible distribution. That society has had in service during the year 42 colporteurs, and distributed 28,745 volumes of the Scriptures.

GERMANY.

It may strike the Christian public with surprise to learn that Protestant Germany is indebted in any measure to foreign Bible societies for the distribution of the word of God. The report of the British and Foreign Bible Society gives this explanation:

Germany's misfortune seventy years ago gave the society its position in the country. Her wants since then have kept it there. As a foreign society its position is that of a *locum tenens*, and the committee are prepared to transfer their trust into the hands of German Christians whenever they are ready to undertake it. That day is not yet, nor even in the immediate future, but it is drawing nearer, and the committee rejoice at the prospect. It is only natural that a high-spirited people like the Germans should wish at the earliest possible day to do their own Bible work without foreign help.

The total issue of volumes of the Scriptures during the year amounted to 436,390 copies, of which 363,094 copies were distributed in Germany and Switzerland. These copies of the Bible and portions of the Bible were in about twenty languages.

The agent of the Mission Conferences of Germany and Switzerland reports the printing, at the expense of the American Bible Society, of 10,700 Bibles and 7740 New Testaments, with a sale of 8341 Bibles and 12,834 Testaments. The work of this society has been mainly among the working and poorer classes, many of whom, it is expected, will one day emigrate to the United States. One of the colporteurs in Saxony, who sells principally to factory employes, displays excellent business tact as well as commendable zeal. After obtaining the necessary permission, he advertises the time when he will open his stand and exhibit his books at the door of the factory building. He usually selects pay day for this exhibition; and as the hundreds of laborers retire from their work, they find the colporteur ready to sell to them the Scriptures. During the past year 4423 copies of the Scriptures were distributed, of which 314 were Bibles and 3119 Testaments.

In addition to what has been accomplished by these foreign societies, a number of German Bible societies are at work. The total distribution of these societies was 214,318 copies, and the grand total of all the societies at work in the empire 550,061, or twelve copies for each thousand of the population.

SPAIN.

The British and Foreign Bible Society reports a growing difficulty in the prosecution of its work in Spain, namely, that as the people drift out of superstition many of them pass into infidelity. Because of this the Bible colporteur, in addition to the bitter hostility of the priesthood, must encounter the opposition of the infidel newspaper and its readers. It is soberly affirmed that the great enemy of the Bible in Spain is not so much now the Romish Church as the infidel newspaper *Las Dominicales*, which has an enormous circulation, and is devoted largely to turning the Bible and religion into ridicule. The very difficulties, however, which beset the work constitute the strongest argument for its more vigorous prosecution. During the past year the total sales and grants, including the volumes fur-

nished to other societies, amounted to 55,640. The American Bible Society, operating through the mission of the American Board, has distributed in 508 towns and villages in the north of Spain 4117 volumes.

AUSTRIA.

The British and Foreign Bible Society distributed by sale and gift 20,597 Bibles, 102,011 Testaments and 45,351 portions, making a total of 167,959 volumes. Of these the largest number was issued in the German language, the next in Hungarian, then Bohemian, Hebrew, Roumanian, Servian, Polish, etc. The agent of the American Bible Society writes with reference to the work in Austria:

The year 1887 has witnessed even more difficulties than its immediate predecessor. Colporteurs whose licenses had expired, and who had applied for a renewal, were compelled to wait weeks and even months for the governor's answer. One of the colporteurs was called before the police and warned not to sell a copy of the Scriptures during the interim. "If you do, the license will not be granted, or if granted it will be revoked if proof is brought of your disobedience."

ITALY.

In this stronghold of Roman Catholicism the work of the British and Foreign Bible Society has met with marked success during the past year, the distribution being 33,349 copies in advance of the year preceding. The figures are: Bibles, 7322, Testaments, 18,885 and portions, 102,821; total, 129,028. Signor Meille, the agent in charge, writes:

I think first of all that we have good reason to hope and to affirm that more people are desirous to read the Scriptures than formerly. In the first years of our liberty the Bible was sought after partly out of curiosity and partly because of opposition to the priests; but these motives have to a great extent passed away, and now the Bible is sought for its own sake and for what it contains.

The Rev. Dr. Vernon, of the Methodist Episcopal mission in Italy, through whom the American Bible Society operates, writes:

The outlook for Bible work in Italy is encouraging. During the last three or four years there has been a steady and large increase in the number of the Scriptures sold and distributed. This may be at least due in part to the rapidly-increasing number of persons who read and write. In any case it is a most gratifying fact, and argues well for the future of our evangelistic work. Where the colporteur and the Bible have gone abroad as forerunners, the preacher and the church find their way prepared and their success made comparatively easy.

BULGARIA.

The report of the American Bible Society contains the following:

The usual arrangements have been made by which the Levant agency has supplied the Scriptures needed by the Methodist mission for its work in Bulgaria north of the Balkans, and the following report for 1887 has been received:

"There have been employed during the year thirteen men, for a period of sixty-three months. They have sold 143 Bibles, 362 Testaments and 89 parts of Testaments for about $225. The number sold is less than last year, but their value is about thirty-five dollars more. The sales are increasing, and the outlook for 1888 is good. We console ourselves for the small sales of 1887 from the fact that during the hard times only those would buy Scriptures who really wanted them. So we may expect very soon to see fruit from this circulation.

"Many of the most influential men in Bulgaria express themselves as very grateful to the Bible Society for the work it is doing in their country. The Scriptures are now found for sale in all the leading bookstores of the country, and for that reason our *sales* are smaller, while our colporteurs find a large proportion of the people ready and anxious to have the Bible read and explained to them."

Equally encouraging accounts reach us of the work of Bible distribution in other countries where Rome has held sway, but space forbids a detailed reference to them.

MISSIONARY CHURCH OF BELGIUM.

The Rev. Albert Brocher, pastor, member of the executive committee, writes in the *Scotch United Presbyterian Record:*

The Missionary Church of Belgium celebrates this year (1888) her jubilee.

Belgium was always, and is still at the present time, one of the strongholds of Roman

Catholicism. Fifty years ago no effort whatever had been made for spreading the gospel of salvation among the population, which were, at that time, under control of the Roman Catholic clergy.

Some seventy years ago a revival of religion took place among Protestants in France and Switzerland, and, as a consequence, several evangelical societies were formed for the purpose of carrying the gospel to regions where it was unknown. Belgium had its share in the movement.

The British and Foreign Bible Society having sent, in 1834, an agent to Brussels, that godly man, Mr. W. P. Tiddy (now a retired minister in London), soon felt the need of sending, along with the Bible, colporteurs, preachers and evangelists. To that effect, in the year 1837 a small committee, composed of a few foreign gentlemen, was formed in Brussels. This was the beginning of the Belgium Evangelical Society, which in later years became the Missionary Church of Belgium. That church, composed almost entirely of former Roman Catholics, will (D. V.) commemorate her fiftieth year of existence at her annual synod to be held in Brussels next July. She will then solemnly render thanks to God for the blessings bestowed on her labors during the lapse of time.

The work was organized and developed by the Rev. Leonard Anet, who was for more than forty years the secretary-general. He died three years ago, being therefore deprived of the joy of seeing the present jubilee. His son, the Rev. Kennedy Anet, is now at the head of the work.

Belgium is not a large country, its population scarcely amounts to 5,000,000, but its territory is an important point in the warfare against the Popish empire. Some parts only of the country are really accessible to evangelization, agricultural districts and numerous towns being still maintained under the firm grasp of the priesthood. The Evangelical Society has, at the present time, but twenty-seven churches and stations. This may be accounted little, but these churches are as many centres from which the light of gospel truth spreads its rays far around. They include fifty-six annexes, and the gospel is thus regularly preached in eighty-three different places. In about sixty other places the work is carried on by means of occasional meetings, open-air preaching and house-to-house visitations. Colportage circulates the Scriptures and prepares the soil in many localities. Belgium has a Flemish and a Walloon population, and, consequently, the gospel has to be preached in two languages, Dutch and French. The Flemish stations are Antwerp, Brussels, Ghent and Ostend.

Most of the congregations are very active. Seven thousand meetings are held during the year, the pastors and evangelists being helped in their labors by the members of the churches.

The influence of the gospel spreads itself far beyond the circle of the disciples and converts gathered into and around the Protestant congregations. Thousands of persons in the country have, more than once, heard the glad tidings. They read tracts, or possess even the Holy Scriptures, which are now found in a great many houses. Many who do not actually join the Protestant churches confess that if they keep aloof it is often through fear of being molested, or because they find our religion too difficult, too excellent for them, feeling they cannot practice it. However, many have been secretly won, having been for years under the influence of the Holy Spirit, but remaining secret disciples. It is often only at their deathbed that their faith comes to be known.

In some districts especially, people are eager to hear the gospel whenever they can do it without getting into difficulties with the priests or with their relations or neighbors. Crowds flock around the speakers at funerals, open-air and cottage meetings, a good part of whom are Roman Catholics. When going from house to house the colporteurs and evangelists see people gather in small companies to listen to them and converse with them.

There is a strong feeling against Roman priests and their teachings, even among those who still adhere to them. Alas, thousands are so much disgusted with religion that they fall into doubts and atheism, and even curse the name of the Almighty. The aim of the evangelistic work is to rescue such people from their irreligion. Much more could be done, and in many places the gospel might be preached with success, if means were not lacking and the time of the workers was not already full. In Belgium we have only about fifteen persons out of our churches who help us with donations, and these do not amount altogether to $400.

As regards our churches, there are not ten members possessing a fortune, and our list only shows twenty-five donations of from twenty to forty dollars, and only fifteen above forty dollars. At the present time a heavy burden hangs upon the work; our deficit amounts to 1300

sterling. Our prayer to God and to our brethren is to make us free of such an impediment, and to enable us to continue with more courage and more efficiency our efforts to answer the ever-growing demands for the spreading of the gospel far and wide among the surrounding populations. May our prayer be heard, and be changed into praise and gratitude!

THE WALDENSIAN CHURCH.

The following facts gleaned from the annual report of the Waldensian Commission on Italian Evangelization show that the historic church of the valleys is still an active witness to the truth:

LABORERS.

Ordained pastors,	37
Evangelists,	6
Teacher-evangelists,	10
Colporteur-evangelists,	5
Male and female teachers,	56
Male and female Bible-readers,	6
Colporteurs,	2
Bible-wagon conductor,	1
Warehouseman,	1
Total,	124

or 85 men and 39 women.

It is sometimes fancied that the Waldensians lack the will or the ability to use the gifts which God may have given them, whether for teaching or preaching to those not born in their valleys. The following table will show how little ground there is for such an accusation. Our 124 workers are subdivided as follows:

Waldensians by birth,	46
Protestants not Waldensians,	5
Converts from Catholicism,	52
Children of converts,	21
	124

Having now brought the workers before your notice, permit us to draw your attention to the

FIELD OF LABOR.

Take a map and glance over the Italian peninsula. Let your eyes pass from Mont Blanc in the north to Reggio in Calabria in the south, let them take in Sicily, the island of Elba and a part of Sardinia, and you will have before you the extent of the field where we believe it is God's will for us to scatter broadcast the good seed. Therein are found—

Churches,	43
Stations,	88
Localities visited,	178

The following statistical table will show at a glance the work that is going on:

Attendants at the services,	5,923
Occasional hearers,	47,191
Members of the church,	4,005
Admitted during the year,	558
Catechumens,	450
Scholars at the day school,	2,206
Scholars at the Sunday-schools,	2,482
Scholars at the evening school,	729

To the number of occasional hearers fall to be added the thousands who are evangelized in private conversation, on the railway and elsewhere, either by evangelists or by Bible-readers and colporteurs, or in particular by the conductor of the Bible-wagon. By means of this last we reach a number of persons whom we could approach in no other way. The laws of Italy do not allow preaching in the streets and squares, as is done in England. By means of the Bible-wagon we get over the difficulty as follows: the conductor of the wagon, on arriving at a town, goes to the municipality and hires for a day, or for several days, as the case may be, a stand on the public ground; he stations his wagon there, opens it, displays his books, and there he is quite at home. Some of the passers-by begin to draw near in order to look at the books, and then the conductor reads to them, with accompanying explanations, and replies to any objections raised by the hearers. It is no longer a mere sale of books, it is a true work of evangelization, with which the law can find no fault, because it places what is said on the same level as other merchants' praises of their wares! How many thousands of persons have thus heard something of the gospel who otherwise would never have known of it! Were we to say that in one way or another we bring the good news of salvation to 80,000 souls, we should be sure of not exaggerating.

THE McALL MISSION.

The following extracts from the sixteenth annual report of the "Evangelistic Mission in France," better known as the "McAll Mission," furnish valuable information as to the methods of work pursued and the results attained:

In answer to a question frequently put to us, "What are your various lines and modes of working?" it may be well to exhibit them in the form of a simple catalogue:

Public evangelistic services, to which passers-

by are invited; conversation with individuals after the meetings; domiciliary visitation, especially of the attendants; fraternal societies, for mutual edification; adult Bible-classes; adult Sunday-schools; prayer-meetings; mothers' meetings; Bible depots; distribution of Scripture portions and tracts, especially to those attending the meetings; free-lending libraries; medical mission—free dispensaries; soldiers' reading-rooms; missionary ship; visits to French seaports.

The juvenile department of the mission comprises—

Sunday-schools; children's weekday services; young men's societies; young women's societies; preparation classes; Bible and prayer union. To these may be added various collateral efforts, including psalmody classes, classes for teaching English, industrial schools, visits to boatmen on the river, to the prisons, etc.

We have also the privilege of lending our mission-halls for kindred efforts; among them the meetings of the Gospel Total Abstinence Society (Société de la Croix Bleue); Madame Dalencourt's mission to French women of the working classes; Miss Verner's meetings for the blind; religious meetings for English working-people; and, until the opening of their new hall, meetings for the Jews, conducted by Mr. Mamlock of the London society.

All the above-mentioned features, except the soldiers' rooms and the missionary ship, have their place in the work in Paris; in our various branch missions they are more or less developed, according to local circumstances and the strength of our working staff.

We can testify with rejoicing that in the use of these diversified instrumentalities we have had during the past year many evidences of the Holy Spirit's presence and power. We ask the prayers of our readers that these tokens may be multiplied a hundred fold in the new season on which we enter.

GENERAL TOTALS FOR 1887.

Religious meetings for adults (12,599), attendance, ...	889,696
Sunday-schools, children's services, young women's classes, etc. (4423), attendance, ...	224,587
Total of religious meetings, . .	17,022
Total attendance at meetings, . .	1,114,233
Domiciliary visits, ...	21,567
Bibles, Testaments, portions, tracts and illustrated papers circulated, .	468,277
Increase of attendance for the year, .	43,224

To these must be added the total number of stations, 118, an increase of 14 for the year, and of sittings, 17,029, an increase of 1557. The receipts for the year were £15,746 17*s.* 6*d.*, which met the current obligations and left a balance in the treasury of £185 10*s.* 6*d.*

A SUGGESTIVE PETITION.

A petition with some ninety signatures attached was recently presented to the mayor of Croix de Vie (Vendée), France, asking permission to organize the "Society of the Children of Goodness and Friends of God." The following "statutes and attestations" were submitted with the petition:

1. The aim of the society is to read the word of God and to found a religious service.

2. We acknowledge as Legislator and Redeemer the Lord Jesus Christ, and sincerely believe that he died for our sins and rose again for our justification.

3. We acknowledge as supreme authority the Bible, that we believe was inspired to men by God himself.

4. Our meetings will take place on the Sunday, and none but religious questions will be brought forward.

5. We shall return good for good, and good for evil; we shall love and bless our friends, love and bless our enemies, bearing no malice against any one.

6. The shield of our society is "Do what is right, come what may."

7. Its motto, "Never to do unto another what we should not wish him to do to us, and always to do to another what we should wish him to do to us."

To this petition the following answer was made by the mayor:

On the request of M. Kindts, residing in this commune, after having taken knowledge of the enclosed statutes, which contain the purest morals that man can practice, I give full authorization for the formation and enlargement of this society.

Official authority being thus secured, Pastor Ducasse, of Mouchamps, visited the place to hold religious services, and was greeted by a congregation of some two hundred people, who were ready to listen to the word of God. The people had grown tired of the empty mockeries of Rome, and were longing for something to meet the wants of their spiritual nature.

SOCIÉTÉ EVANGÉLIQUE DE FRANCE.

This society, the oldest French home mission, has its name inseparably connected with Fred. Monod, Fisch and other revival men. It is entirely supported by voluntary contributions. Its sphere of labor is among the most ignorant and superstitious parts of Roman Catholic or unbelieving France. Last year forty agents (pastors, evangelists, teachers, etc.) worked under its superintendence. Through their efforts the gospel is preached more or less regularly in eighty-two places, while four hundred and sixty-five places were occasionally visited last year.

In the Cantal, at A——, a Bible woman has been doing a very remarkable work, having in the space of little more than a year gathered around her, or rather around the Bible, thirty-five to forty women, come out of the fetters of Romanism. Near P——, in the Poitou, several goodly congregations could be organized if funds permitted to secure the services of an evangelist who is ready to undertake the task.

The steady labors of the society's agents, not sowing only, but ploughing, are most productive in obtaining permanent results. The political state of France, the state of morals, and that of the public mind, make such evangelistic work absolutely necessary.

Owing to the severe winter and to the distressing state of affairs, misery is great in many of the society's stations.—*Scotch Free Church Monthly.*

PINE RIDGE INDIANS.

REV. CHARLES G. STERLING, PINE RIDGE, DAK.

WHO ARE THEY?

At this agency (a part of the great Sioux reservation), situated in southwest Dakota near the Black Hills, are located 5000 of the Oglala Sioux and 500 Cheyennes. Our work is primarily for the Sioux. The Sioux here are divided into eight bands, each having a chief of its own, and all having as head-chief the well-known Red Cloud. The chiefs have now little authority. The various bands are located in villages or camps situated on the different streams, at distances from the agency village varying from one to fifty-five miles. The families all live in tents in the summer, but most of them now have log houses of one room for winter. Once a week some, once a month all, take up their cloth houses and journey to the agency village for supplies. They are in for supplies to-day, and fifty teepees are in view where I sit. Have you seen an Indian in his native outfit? There he goes by my window! He is dressed in leggins of white cloth, a shirt, hanging outside, and a once-white sheet thrown over all; if not a sheet, it is a blanket or a table-cloth or a bed-spread. Beaded moccasins are on his feet, feathers in his hair. He is a "brave;" a tail of red cloth hangs down under the sheet, dragging on the ground; he is decked out with brass bracelets, ear-rings, and with ornaments of teeth and bones on the ends of his braided hair, and his face is painted a deathly sallow. The young woman behind him wears a bright red calico dress, made in one piece, drawn at the waist with a leather belt, which not only encircles the waist, but also hangs in an extension to the ground, the whole belt ornamented with bright pieces of german-silver. Long, heavy strings of beads hang about the neck and in the ears; a bright plaid shawl, beaded moccasins and short, beaded leggins, with paint in spots and stripes upon the face, complete the outfit. The Indians are dirty in their manner of living and generally idle in their habits. They have little to do, and do it. Wars have pretty much ceased, deer are scarce and buffaloes have vanished. The old occupations are no longer possible. The men talk, play simple games, race their horses, smoke, and run off on all sorts of immoral adventures. The women do all the work, cooking, carrying supplies (often on their backs, hundreds of pounds sometimes), pitching the tents, etc., and for the rest of the time wander about talking or stand gazing in at the store windows when at the village, or bargaining away the little money they have for bright ornaments and trinkets.

I ought to say that I have been describing the dress, the manner of life, the habits of but one part of these Indians, that is, the backward, the unprogressive class—those who still cling to the old ways, who have not yet been *reached.*

As we study the Indians more closely, as we view the work done for them and see the results of this work, we will conclude, I am sure, that the Indians, despite their repulsive traits, are still *men*, with all the natural in-

stincts and faculties of more favored races and capable of development into true Christian manhood and fitness for a successful business life. So I ask,

WHAT IS BEING DONE FOR THESE INDIANS?

What is the government doing? What are they giving the Indian in place of the large hunting-grounds of which he has been deprived; in place of the buffalo and deer which, secured by his independent skill, furnished him food, clothing, house and fuel? This large reservation is set aside for the Sioux, and is ample if the ground proves productive. Food and clothing are at present furnished the Pine Ridge Indians. From the centre of supplies at the agency village are issued flour, bacon, beans, corn, coffee, sugar, baking-powder, salt and soap. Once a fortnight beeves are issued to them; let loose upon the prairie to be shot down, one by each of the heads of consolidations—a consolidation including about thirty people. The supplies are moderate in quantity; there is encouragement to supplement the amount by personal work. Farming is encouraged. Each of the four districts into which this agency is divided has a superintendent of farming, through whom are issued seed and implements to worthy heads of families. Many of the people are now cultivating small gardens, raising with some little success (for this country has been generally dry) corn, oats and potatoes. A number of men are employed in freighting supplies from the railroad to the agency, twenty-five miles, this work being assigned alternately to the applicants. Fifty men are employed as policemen and are doing efficient service. They are proud of the honor conferred upon them. Through their persistent efforts certain wholesome laws which aim at modification of Indian customs are rendered practically successful. The old method of marriage without ceremony, being now always followed by arrest, is giving place to civil or Christian marriage. Still other positions are filled by efficient Indians. They act as interpreters, and are apprentices or assistants in the blacksmith and carpenter shops and the sawmill, and do manual labor of various sorts about the government buildings. Best of all enterprises is the *school system;* best because it adds cultivation of the mind without subtracting industrial work. One boarding-school and eight day-schools are here established by the government. The boarding-school is in charge of a superintendent, with whom are associated a matron and assistant matron, three class-room teachers, and superintendents of the special departments of farming, cooking, sewing and laundry work. In all these special departments each boy or girl receives instruction and has practical training. Reading, writing, spelling and arithmetic are taught in the class-rooms. The boarding-school is in session ten months of the year, and during that time is a home for the children. The day-schools are usually less efficient, as their opportunities are more meagre. The children are kept in school but a few hours each day, and then return to the ignorance and filth of their homes. It is certainly true that our government is working in the right direction, is doing what it should for its wards. Look on that picture and then on this—that picture of the blanketed and tailed, idle and immoral savage, and this of the working, studious, enlightened, ambitious and progressive man! One half of the adults in this lately-established agency are now dressing in citizens' clothes, engaged in farming; the children in large and increasing numbers are learning to work and to study—and that too with no mean success. If our agency is representative, Indian children are *not* generally dull.

WHAT IS THE CHURCH OF CHRIST DOING FOR THESE INDIANS?

The Episcopal Church sent Mr. John Robinson to this people before they were moved to this region. When they came to this place nine years ago he came with them, and has remained and labored faithfully to this day. He has gathered 175 communicants, has built three churches, and has done much for the people in general instruction, encouragement and advice. Lately Mr. Cook, a half-blood Indian, has been appointed priest. Helpers at the camps are assisting them in the work. The Romanists have lately settled at this agency, since our arrival, and are erecting a large boarding-school.

This station is the latest one established among the Dakota Indians by our own church. Mrs. Sterling and I came to this place in October, 1886. Mr. and Mrs. John S. Flute (full-blood Indians from Flandrau, Dakota, where Mr. Flute was a ruling elder in the native church) joined us in November. Our method of work has been to hold the agency village as a preaching centre, and make the camps outposts for circuit visitation. At the village we have a log chapel—a converted billiard hall; at the camps we speak in government school-houses or in private homes; at the village we hold three Dakota services each Sabbath and one English service, and we hold Dakota preaching and singing services on Wednesday and Friday evenings. The Dakotas enjoy singing, and have correct ears for music; some of them learn readily to play the organ. Services are generally well attended by the Indians in the vicinity of the village, especially when the camp Indians are in for supplies. In our visits at the camps we are well received; at some of the camps in particular the response is very gratifying; indeed at these points the Indians were first to make advances, visiting us at the village soon after our first arrival, and earnestly requesting us to come and preach to them. At these camps we have always had a good, large, eager congregation. How much of this interest is deep-seated, and how much of it may be mere curiosity, I cannot certainly say; how large a part of those who are now eager will show continued interest I do not know. Our confidence, after all, is not in these apparent signs of interest, but in God's own purpose of blessing and his power to renew. We have had large gatherings on such special occasions as New Year's evening. On last New Year's evening a congregation of 200 was present. Goodies for the palate were an added attraction on this occasion. But the evening did not pass without pointed addresses. With great feeling and power did Mr. Flute present at our first New Year's celebration the life of Christ from the manger to Calvary. He had ingeniously made from gilt paper and evergreens a star, a cross and a crown (besides trimming up the whole chapel tastefully). These were used to impress three leading features of Jesus' history, his birth, his death and his after glory. Mr. Flute spoke with marked eloquence and pathos as he dwelt upon the story of Jesus' death for us. The congregation was motionless. We could not but mourn as we looked on him whom we had pierced, now shown to us so vividly by this Indian preacher.

We have done some school work. Thirty-three young men have attended our temporary day-school, and labored patiently at the *a*, *b*, *c* of the Dakota language. They were too old (thirty years) to attempt the mastery of English, but they are now in a fair way to read intelligently the native Bible.

Within a few weeks we have received a valuable addition to our working force, Misses Jennie Dickson and Charlotte McCreight, who after several years experience in the Indian work at Poplar Creek, Montana, have been transferred to our station. They will take up their residence at Porcupine Creek camp, twenty-five miles from the agency, and enter on the work of visitation, instruction and conducting of services. We anticipate a good opening for them in school work, under the new orders from the Indian Department.

INFLUENCE OF "WILD WEST" SHOWS.

We have met trials and disappointments in the work; one of our members has been drawn into shameful sin; some find it hard to give up old customs. Is it strange, when their native instincts are so constantly fed by the white man's curiosity, when all the towns around us encourage the continuance of their senseless dances, and when eastern and European showmen, with sanction of the department—strange inconsistency this!—invite them with large money baits to a daily exhibition in the great cities, of their savage hilarity and wild raids?

Fifty left this agency within a fortnight to join Buffalo Bill in New York. One or two hundred have joined shows within the year past. They are thus tempted away from their wives and little ones, dissuaded from prosecuting regular work at home, and are surrounded by temptations of which they before knew nothing. God pity my members there, at the mercy of depraved white men! Yet I know

God's work cannot be stopped. He will yet have a holy people here.

Our work is not without encouragements. Here is Iron Bird! Six months ago he was the leader at Porcupine Creek in all manner of mischief; utterly fearless and without a touch of respect for law, he set himself to the work of making it as hard as possible for the authorities, and led others on with himself to insolent deeds and rapine. He was sent to the agency guard-house. He fell in with Mr. Flute, our native preacher, and came to our services; he was also set to work by the agent; to-day he dresses in citizen's clothes, works by the day for wages, attends regularly all our services, and is a leader in good movements. He has requested admission to the church for himself and family.

I wish you could meet my helper, John Flute. He was born of heathen parents who worshipped idols, yet he is a settled believer; he has had but few opportunities for instruction, yet he is bright and intelligent, is a close student of the Bible, and thirsty for general knowledge. He is a well-rounded, practical, Christian man, pure and noble in his daily life. He is an eloquent speaker, a good musician, and is wholly devoted to the work of making God's saving truth known to his fellow Indians. He will soon be ordained as a minister and installed as pastor over a church at Sisseton agency.

WHAT OF THE FUTURE?

I think the prospect is bright. I believe the field of God among the Dakotas is ripening to the harvest. The days of faithful sowing date back now many years; the children of our pioneer missionaries have themselves spent years in spreading the tidings; they have also reaped much. Our own church has received more communicants the past year than in any year since the great revival in the prisons.

Yet there is much remaining to be done even in the way of evangelization. Rev. John P. Williamson thinks one third of the 50,000 Sioux are not yet brought under the influence of the gospel. At our agency probably one half of the 5000 do not come to church. Moreover, what a great work is to be done in the training of those who have through preaching learned the first truths of the word! The old men and women may never show very different lives on earth. We must be content to simply save them from death. Is not that alone a God-like work? But what of the young? The Indians are increasing in numbers—not dying out. What sort of lives will our young Christians lead? That will be decided altogether by the training they receive. Shall we depend on the occasional preaching service to counteract all the degrading influences and the temptations of the life that surrounds them? Shall we expect pulpit discourses only to displace the old tastes and expel the old sins by the power of the new affection they create in the heart? This they may do, but will they also sufficiently feed and foster and protect the new life so tender and so exposed?

Oh, these young hearts need close contact with the warm, loving hearts of Christians; they are responsive to the drawings of affection; they need a hand in which to place theirs for guidance; they are easily led; they need Christian homes which shall give them helpful and healthful surroundings, every encouragement and inducement to holy living and earnest work. Of such homes we have some among the Indians, but not enough. We want such a Christian home here; we greatly need it—an industrial boarding-school, a school which shall train the hands to useful labor, discipline the mind and give it wholesome food, and at the same time win and purify the heart by constant Christian influences. I do not see how else we can fulfill the latter half of our Saviour's command, "Go ye into all the world and preach the gospel to every creature, *teaching them to observe all things* whatsoever I have commanded you."

And now, in behalf of Wolf standing on the hill, Bear lying down, Little Bear, Little Spotted Horse, High Eagle, Charging Eagle, Elk Eagle, Glenn Boneneck, Woman that stands up to fight, Susie Spotted Crow, Mary Selwyn and Mr. and Mrs. and baby Obadiah Flute (our little band thus far gathered), and in behalf of us, your American fellow workers, I send the churches salutation: I beg your prayers, I pray you give us our industrial boarding school.

GENERAL ARTICLES.

REV. GEORGE BOWEN.

REV. W. W. ATTERBURY, D.D.

There died a few months ago in Bombay one of the most remarkable missionaries of this century, though known but to comparatively few in this country. The story of his life, of which we give a brief sketch, singularly illustrates the power of divine grace, and is well fitted to encourage the faith of God's children, and especially to stimulate the zeal of those who have consecrated themselves to the work of preaching Christ.

George Bowen was born in New England, but early in life came with his parents to the city of New York. Here he grew up in a home of comparative affluence, without any positive religious influences. He was a disbeliever in Christianity, and was, as he regarded himself, intelligent and philosophical in his disbelief. After some years spent in foreign travel and study, he returned to New York, where, partly in consequence of family reverses, he led for a time a somewhat secluded life, devoting himself to literature and cultivating his marked taste for music and art. His native refinement kept him from the grosser forms of vice, and made him a favorite among his friends, though he mingled but little in society. He was versed in German, French and Italian as well as English literature, in which latter department it

was his special ambition to excel; but neither the negations of a skeptical philosophy nor the charms of literature and art satisfied the cravings of his nature. A young lady, to whom he had been warmly attached, and who on her sick bed had been brought to the knowledge of Christ, left him as a dying legacy a copy of the Bible. For her sake he wanted to believe the immortality of the soul, and would occasionally turn to the Bible which she had given him. Groping blindly after God, in whom he did not believe, who yet was leading him though he knew it not, he was led at length to exclaim, "If there is a God who notices the desires of men, I only wish he would make known to me his will, and I should feel it my highest privilege to do it at whatever cost." While in this state of mind, he took home from the public library by mistake for another book a copy of Paley's Evidences. On discovering his mistake, he put the book from him at first with the feeling that he did not wish to be further prejudiced against the faith of his departed friend by the insufficiency of the arguments by which he had supposed that faith was defended; but arrested by something that caught his eye as he turned the leaves of the book, he was led to read the volume, and, to his surprise, he found an argument that he could not resist. At length his doubts gave way. He accepted the Bible as the word of God.

And now to the study of the word, that he might know what Christianity is, he gave himself, his soul athirst for the truth. Day after day in the seclusion of his room, the change in his views known to none, he pursued this study. At this critical juncture there came across his path a friend of former years, who since their earlier acquaintance had become a follower of Jesus, and who was of service in leading Bowen into the way of light. Christ was revealed to him as the divine Son of God, the Saviour from sin. He accepted that Saviour, with a surrender of the soul and a devotion of the life akin to that of Saul of Tarsus. It was in the spring of 1844. The May anniversaries were at hand; and when he attended them and learned for the first time the great enterprises of the church, it was, as he expressed it, as if he had entered a new world. He at once devoted his life to the missionary work, with a singleness of purpose and a completeness of consecration that endured without change until the end.

He immediately united with the Mercer Street Church of New York, then under the care of that saintly man of God the Rev. Thomas H. Skinner, D.D., and in the ensuing autumn commenced his formal preparation for the ministry in the Union Theological Seminary. During that summer he had the great joy of leading to the Saviour, now so precious to himself, his aged father and mother and two sisters.

He was now in his twenty-ninth year, slight in form, of about the average height, with large dark eyes and rather prominent features, with a natural diffidence which gave to him an appearance of reserve, and yet with a quiet gentleness of manner that soon won those who came in contact with him. In his conversation, which ever turned naturally to the one great theme that filled his soul, there was an unaffected simplicity and a quiet earnestness which conveyed the impression of large reserves of thought and feeling. In prayer with any Christian friend, which he would always propose when circumstances made it proper, his manner was quiet and his voice low, like that of a child talking reverently but lovingly to a father.

He entered with great diligence and zeal upon his professional studies. Four hours a day were given to the prayerful reading of the Bible, with this plea, that, while his fellow students were already familiar by long acquaintance with it, to him it was a new book. His vacations he devoted to labors as a colporteur in destitute parts of the country, a service to which he attached great value, as well for its effect upon himself as for the good he was able to do. A marked characteristic of his religious experience was his sense of God's love to him, of which he once said to the writer that it brought with it a blessedness that at times was almost more than he could bear. When surprise was expressed that his experience in this matter should be so different from that of many who had longer known Christ, he replied that he could not understand this, that he would gladly give up all his joy to other Christians if it would but lead them to believe that Christ meant just what he said.

A remarkable work of grace occurred in the seminary during his connection with it, which resulted in a revival of the missionary spirit among the students, and in the devotion of an unusually large number of them to the missionary work. Beside himself there were Howland, Hastings, Mills, who became missionaries in Ceylon; Richards, of China; Cochran and Coan, of Persia; Marsh and Abraham, of South Africa; Best, of West Africa;

Wood and Dulles, of India; Parsons, Marsh, Crane, Dunmore and Dodd, of Turkey; Ford, of Syria; Dwight and Taylor, of the Sandwich Islands. In one of his letters at this time he says, "The cause of foreign missions has been powerfully presented this year. Two or three weeks ago we had a debate on the importance of an early decision to go abroad. . . . Dr. White and Dr. Edward Robinson (two of the professors) spoke, and in a manner to surprise us. They considered the call at this time to be altogether from abroad, and spoke with earnestness and warmth on the desirableness of a decision to go on the part of great numbers. They expressed a desire that the whole seminary would go without exception, and a conviction that nothing under heaven would give such an impulse to the cause of Christ at home."

On the completion of his theological studies he was ordained by the Third Presbytery of New York, and sailed for India as a missionary of the American Board, unmarried, and with the purpose of never returning to his native land. Declining the usual sum furnished for an outfit, he would have embarked with what clothes and books he chanced to have, had not friends provided for his needs. He arrived in Bombay and began his work there early in 1848. His faculty for acquiring languages was such that he commenced preaching in Mahratta before he had been a year in the country. After a year or two of missionary service he became convinced that the heathen needed a demonstration of the truth of Christianity such as that given in apostolic times, in its power to sustain under the loss of all things for Christ. Without judging for other missionaries, he felt that he could accomplish more by declining any salary, and by supporting himself, living in a simple way among the natives. For a time he earned what little he needed by teaching an hour daily in an English family, living at the same time in a native bazaar. In addition to his mission work among the natives, he became the editor of the *Bombay Guardian*, a religious weekly paper, a service for a long time gratuitous, but for which he received for the last few years the modest sum of $20 a month. Through this paper he exerted a wide influence among the English-speaking Christians of India. The intellectual ability and deep spiritual insight of his writings attracted wide attention. Two series of his papers printed in this journal were afterward collected into volumes, and were reprinted in this country by our Board of Publication under the titles of "Meditations" and "Love Revealed." Without seeking it, he drew to himself the loving admiration of a wide circle of Christians of different denominations and of all ranks. Money given him by friends he would at once use for the cause. A Scotch gentleman having deposited a considerable sum in the bank to his credit, with the suggestion that a part of it be used in revisiting his native land from which he had been absent for many years, he answered that he must decline the money on any such terms, that he could only take it if permitted to use it in the Master's work. Certain of the missionary ladies, disturbed at the worn condition of his clothes, once collected money for a new suit and sent him the sum. A day or two after he came to one of them saying, "I have long wanted to do something for your mission-school, but have not had the money; now God has put it into my hands," at the same time handing back the very money which she had sent him.

But his chief work was in preaching the gospel to the natives, in the bazaars, by the wayside, on the esplanade, by the shore, wherever he could get a hearing. The heathen learned to recognize his self-denying and unwearied love for them, and began at length to look upon him as indeed a saint. He became more widely known to the natives of Bombay and other parts of western India than perhaps any foreigner who had ever lived among them. When Sir Bartle Frere came to Bombay as governor, it is said that he sent to Mr. Bowen to confer with him, as knowing more of the native population than any other man. Men high in rank, as well as the poorest of the people, came to reverence and honor him whom at first they had despised and scoffed; and, mean as he often was in dress and appearance, he was welcome into many a home of the rich, when his Master's errands led him to them.

In 1872 the Methodist missionary, Rev. William Taylor, came to India and commenced a work among the Eurasians—English-speaking descendants of foreigners—a large but neglected class. Mr. Bowen entered heartily into the work, and as by this time he was left alone as an American Presbyterian in Bombay, he took a dismission from the presbytery in New York and united himself with the new Methodist mission. The transfer was due to no change of theological opinions, but simply to his belief that he could in this way do most for the cause. In this connection he

was led to travel and labor more widely than he had done hitherto.

Though slender and seemingly frail, his powers of endurance were remarkable. He took no vacation, but labored incessantly through all seasons. Either department of his work, with his pen or by his lips, seemed as much as any one could accomplish. And so he toiled on, hoping all things, believing all things, enduring all things. Said one who was associated with him in missionary work during his later years, "I never knew so patient a saint, one who so perfectly lived as his faith implied a saint should live. He renounced the world, yet was no recluse. He was never sour, never sad, never despondent. He was patient beyond all men I have ever known." Dr. Hanna, of Scotland, in the preface to an edition of the "Meditations," some years ago, spoke of him as "one who for twenty-five years has exhibited a kind and degree of self-sacrificing devotion to which there is perhaps no existing parallel in the whole wide field of missionary labor."

After forty years of service, the end came at the age of seventy-two. A cold and fever compelled him to suspend work, as he supposed for a day or two, and he was taken to a hospital under the care of American missionary ladies. On a Saturday evening a missionary brother sat by his side in pleasant talk, when he spoke of some plans for the following week, and then at Mr. Bowen's request prayed with him. The nurse saw him occasionally through the night and soon after daybreak on Sunday left him quietly sleeping for an hour, and when she returned he had entered into eternal rest.

His death produced a deep impression throughout western India. Seldom if ever had there been so large a gathering in Bombay, on such an occasion, as at his funeral. People of all ranks, heathen as well as Christians, joined in the mourning. The leading secular journals bore witness to his character and influence, and spoke of him as a unique example in modern times of apostolic consecration. As one suitable means of perpetuating his memory, it is proposed by Christians of all denominations to erect a memorial hall in Bombay for evangelistic and similar purposes. But his memory and influence will never die in India, where so many have found in his consecrated life an unanswerable argument for the truth of Christianity, and have been led by his speech and writings to an experimental knowledge of the truth as it is in Jesus.

WANTED—MISSIONARIES.

It is likely that this announcement may surprise and even startle many of the friends of foreign missions. There is an impression abroad that the Board is flooded with applications by those who stand ready to serve the Lord in the foreign field. This wide-spread belief is scarcely to be wondered at when it is remembered that for the past two years there has been manifest a deep and growing interest in the subject of foreign missions among the young men and young women gathered in our schools and seminaries of learning. The statements with reference to this movement are believed to be in the main reliable, but without explanation they are apt to be misleading. It is understood that between two and three thousand persons, of both sexes, in course of preparation for their life work, have conditionally pledged themselves to service in connection with foreign missions. This statement, read in the light of the spirit of consecration in which many of these pledges have been given, is hailed with gladness by every friend of world evangelization. It is possible, however, to overestimate the value of these pledges in their practical outcome. To begin with, they are given for the most part by persons in their undergraduate course, many of whom must still spend long years in preparation before they can enter upon active service. Then the pledge itself, very wisely, does not bind to an absolute engagement, but leaves ample room for change of purpose under the subsequent developments of God's providence. There is reason to believe that as the years go by a large number of those who have taken their stand under the impulse of the students' movement will ask to be commissioned for the foreign field. Quite a per cent., however, will no doubt drop out because of change of circumstances, or after more careful scrutiny of the subject and a more mature estimate of their fitness for the work. Indeed, it is known that already quite a number of the "volunteers" have changed their mind, and, if opportunity were offered, would withdraw their names from the roll. It might be well were the

movement so organized as to admit of the frequent revision of the rolls in the various institutions which have been visited. In addition to all this, there will doubtless be the usual per cent. of persons who feel drawn to the work, but who lack some important qualification, and therefore cannot be accepted.

But whatever the outcome of this movement may be in the future, the fact at present is that missionaries are needed in several fields and for whom the Board has made provision in the estimates for the new mission year, and who would be sent at once if ready. We appeal to the young pastors of our churches, some of whom may be feeling the fire in their bones with reference to work in the foreign field, and whose brief experience at home might help, rather than hinder, their efficiency abroad. Are not at least half a dozen such ready to respond to the urgent call of to-day?

The greatest need at the present writing, however, is for *well-qualified unmarried ladies.* We emphasize *well-qualified* because it is found that in almost every field occupied there is room for the best consecrated talent which the church can furnish. In the light of experience it must be insisted upon more and more that the qualifications of a lady missionary must include the results of good educational advantages, as well as a devout and consecrated spirit. Deep-toned piety is unquestionably the first requisite—as far as possible such a walking with God as will be itself a living epistle to publish the glad tidings of salvation. Added to this, however, there must in most cases be a well-trained mind, with a good measure of common sense, and withal a sound physical constitution, likely to endure the vicissitudes of a trying climate. This standard may be thought high, but it is none too high for many of the daughters of the Presbyterian Church, some of whom may be secretly inquiring of the Lord how they can best serve him.

Can it be that any such are retarded by fond parents, who forget the covenant vow in which they made a complete surrender of their children to the Lord? The trial involved in giving up a daughter to service in the foreign field is doubtless severe—very severe. Only those who have passed through such an experience can possibly know what it means. But *for whom* is the sacrifice made, and who asks it at our hands? Is it not for him who has given himself for us, and who advances us to the distinguishing privilege and dignity of being laborers together with him? Who shall say him nay? Do not parents assume a fearful responsibility when they refuse to give their consent to having their daughters become foreign missionaries, when the Spirit of God is drawing them to the work?

EMANCIPATION IN BRAZIL.

The Christian world is rejoicing over the wiping out of the last vestige of legalized slavery in the western hemisphere. This glorious consummation was reached by means of the emancipation act passed by the National Parliament of Brazil on May 13, and immediately signed by the princess regent. Slavery in that empire was almost coeval with the discovery of the country by the Dutch and Portuguese adventurers. As the years of occupation went by, many of the Indians were reduced to slavery. For some reason or other these aborigines were not found to be profitable as slaves, and the Portuguese imported negroes from their African possessions for work on the plantations. From the census which was begun in 1872, it appears that the slaves numbered almost a million and a half, more than one sixth of the entire population, a larger proportion than that which obtained in the United States at the breaking out of the civil war. The abolition, though sudden at last, was really but the culmination of a popular movement which had agitated the empire for years. The Brazilians had long been restive under the curse of human bondage, and had striven with unflinching determination to blot the stain from their national escutcheon. It is said that within the past five years one hundred and sixty thousand slaves had been freed by private munificence alone, many of them without

condition, although some of them with a stipulation for a limited period of service. This is certainly a noble record, when it is remembered that slavery had existed in the empire for two hundred years, that the people had been trained to regard the Africans as a servile race, and that they depended upon slave labor for their coffee and sugar crops, which constitute a large element in their exports. The most remarkable feature in the final consummation is that the abolition was accomplished without resort to force, and without any pronounced effort on the part either of the imperial government or of political parties. "The powers that be" were led, or rather forced, into the measure by public opinion, which could not be resisted. Our missionaries in the empire see in it very plainly the hand of God, and challenge the attention of the church to the argument which the movement furnishes for the more vigorous prosecution of the work of evangelization.

Rev. Dr. Blackford, of Bahia, writes:

This whole land is to-day exulting over the final extinction of slavery, which was proclaimed two days ago. This is not only the most important but the most remarkable fact in the history of this country. The bill was presented in the Chamber of Deputies on the 8th inst., and at once voted on its first reading. On the 9th and 10th it was voted on the second and third readings, and on the 11th, 12th and 13th it was voted on the first, second and third readings in the Senate and immediately signed by the princess regent, becoming at once a law to go into immediate effect. Had any one a year ago predicted the possibility of the abolition of slavery in Brazil in 1888 he would have been set down as a dreamer. This grand result is due neither to the influence of the crown nor to the plans and influence of political parties. It is the work of God's power and providence first of all. It was wrought by an imperious manifestation of the popular will, such as was never before shown in Brazil, and which surprises the most optimistic admirers of Brazilian character and institutions. The public press deserves a large share of credit for the result. The influential newspapers were almost unanimous in urging the early extinction of slavery, but no one even a month ago expected it to come so soon or in the manner it did. It is but the prelude to other and hardly less important changes. An important crisis must follow soon—social, moral and economic. Never was there a more favorable occasion for the Church of Christ to do the work he charged her with for this country.

Rev. J. M. Kyle, of Rio de Janeiro, adds this testimony:

To-day there is a crisis in Brazil such as has never been before. The changes which are imminent will open a new era for this empire. All this territory (including the whole extent of the coast from Bahia to Sao Paulo) has been the stronghold of the slave power, and would have opposed the introduction of Protestantism, but will now be open as never before for the preaching of the gospel. Brazil is awakening to a new life. Shall Protestantism infuse its life-giving power, or shall we allow atheism and infidelity to do their deadly work? Romanism does not enter into the question; its influence is a thing of the past, except as the Jesuits may be able to control the policy of the princess Isabel when she comes to the throne. If the Christian Church can take the tide at its flood, I firmly believe that more is to be done in the next ten years toward establishing Protestantism than can be done in the succeeding fifty if this opportunity is neglected.

In this same strain Rev. J. B. Kolb, of Larangeiras, writes:

The question of the abolition of slavery settled, other important questions will come to the front, such as the separation of church and state, civil marriage, the secularization of cemeteries, free worship, etc. We feel that God is preparing this country for the gospel. On every side men of intelligence recognize the force and value of the truth. A district attorney said to me a short time since, "I respect you not so much for your moral worth as for the dignity of the doctrines which you are seeking to introduce." These lands, blighted by popery, are not inviting, but here are millions of precious souls to whom should be given the pure sunlight of God's word, and who will receive it more willingly from the good people of the United States than from any others.

GOOD NEWS FROM AFRICA.

Several stations in our Gaboon and Corisco mission have been greatly refreshed by the presence of the Holy Spirit. The gracious work in Kangwe continues, and the

following letter from the Rev. C. DeHeer tells of increasing interest in Benita:

Last Sabbath we celebrated the dying love of our dear Redeemer once more. The day and services were marked by a high degree of solemnity. At our meetings of session, held the week preceding, a number of members of the catechumen class had presented themselves for examination as candidates for the sealing ordinances of the church. Of these seven gave satisfactory evidence of their knowledge of experimental religion, and were also able to answer the required questions from the catechism, especially those bearing upon the nature of faith, and the sacraments. They were baptized on the Sabbath, and sat down with us at the table of our Lord. Of this number two were husband and wife, and altogether four Christian families were made complete. Six others who had been under discipline were restored. Others, to our grief, continued persistently in their downward course, and we were brought to the painful necessity of excommunicating them.

Our house of worship proved incapable of containing all the people that gathered, and a number had to content themselves with outdoor accommodations.

Two persons presented themselves to be enrolled as members of the inquiry class. After the afternoon services in the church, two of the elders and myself went to administer the sacred elements to one of the Lord's suffering ones, who was unable to leave her bed and come up to the feast with us, but who was not to be forgotten.

A dark African hut seems a peculiar place in which to celebrate the feast of the King of kings, but our ascended Lord met with us even as with his disciples in the "upper room," and we felt that it was good to be there. Her Christian son was the only one with us, and his wife had been admitted to sealing ordinances in the morning. It was a happy moment for the mother thus to see salvation coming to her house, and herself and children made partakers of divine mercy.

To this delightful testimony it gives us pleasure to add that of the Rev. Frank Myongo, our native minister at Batanga, written with his own hand:

Last Sabbath was our communion Sabbath, and I think you will be interested to hear these glorious accounts from this field. Thirty-three adults were baptized on profession of their faith. Six persons who have been suspended were restored to the full communion, and one who had been excommunicated was restored. The inquirers number 120, the Sunday-school 137, the day-school 90; the usual audience 700, in communion 1500. People in general are very glad to hear the word of God. The widening influence of the Holy Spirit is very remarkable. All people are thirsting for the word of God, and they have an ardent desire for education. The evangelical work in this part of the field is very promising.

A survey of the world and its various races in successive ages leads one to infer that God has some plan of national character; and that one nation exhibits the development of one trait, while another race gives prominence to another, and subordinates the first. Thus the Egyptian people were eminently a priestly race, devoted to science and occult lore; the Greeks developed the imaginative powers, excelling in the fine arts; the Romans were warlike, and the embodiment of force and law; the Babylonians and Persians magnificent, like the head of gold in Daniel's vision; the Arabs predacious, volatile and imaginative; the Turks stolid, bigoted and impassible; the Hindus are contemplative, religious and metaphysical; the Chinese industrious, peaceful, literary, atheistic and self-contained.—*Dr. S. Wells Williams.*

There would seem to be urgent reason for warning our readers against giving any money for foreign missions except through official and responsible channels. Funds sent to individual workers, who have not the endorsement of any society at home, may be used to proselyte converts from well-established missions, and support preachers who utter false doctrine to the peril of the souls whose salvation they profess to seek, and to the grave injury of the Christian religion. We are assured that just such a false prophet, at work in China, has received funds from New York, and, supported by these, pursues his evil ways. It is safe to say that the friends who have sent him money are entirely ignorant of the kind of work this man is doing. Every worthy missionary cause can be aided in the regular way by contributions made through official sources. No money should be sent to any man or to any cause that is not thoroughly well known to the donor, except upon the recommendation of some responsible society, board or other organization. —*New York Observer.*

"WHY SO LONG IN COMING?"

TRYON EDWARDS, D.D.

In Mrs. Johnson's book, "About Mexico," is a most thrilling story bearing on the subject of missions, and bringing up the sadly-touching inquiry as to the missionary disciples of Christ, "*Why are they so long in coming?*"

The story, as condensed in the following narrative, tells us that many years ago, when Mexico was almost wholly without the Bible, a Mexican gentleman of large property and influence had in his possession a wooden image called "San Roman," which was said to have been found floating in the ocean and which he seemed to think was almost divine in its influence. His estate was named after it, and he built for it a church in which it was worshipped. When the season was dry they prayed to it for rain, and in sickness or trouble they prayed to it for relief and aid.

The planter of San Roman could neither read nor write, nor could any one on his large estate. One day when he was in Matamoras on business, a gentleman showed him a book which he said was "*the word of God.*" He had never before heard of it, and asked, "Was it a letter, or a history, or what?" And he became so interested about it that he offered its owner twenty silver dollars for it, which, however, was declined, for the owner valued it as a priceless treasure and would not part with it for money. But the planter was not to be put off. "You," he said, "can get another copy and I cannot. I never heard till now that God had sent any message to this world, but since he has, I must have it. Take the twenty dollars and give me the book."

It was finally given to him, and with it he started for home. On the way he stopped at the house of a friend, and urged him to come with him and read the wonderful message he had bought. "I have a book—a strange book," he said, "and I want you to go with me and read it to me and my family;" adding, with a deeply-solemn air, "*it is the word of God to man!*"

The friend thus appealed to mounted his horse and the two rode on to San Roman. As soon as they reached the place the planter ordered the great bell of the plantation to be rung, and called the hands from every part of his large estate, when he told them to be seated to hear some wonderful and most important news. After a few words of explanation, the planter turned to his friend and said, "Now begin at the beginning of the book and read on till we all understand its message."

The reader began with the first chapter of Matthew; and going on, soon came to the verse which says that Jesus "shall save his people from their sins;" and then he went on with the story of the wise men of the East, and the baptism of Christ, and his feeding the five thousand, and so on to the end of the Gospel. The people became deeply interested in the new and wonderful story. As they heard of the betrayal of Christ, murmurs of sorrow ran through the crowd; and when Christ was crucified, they bowed their heads and wept. But as the narrative went on, and the Saviour rose from the grave, and talked with his disciples, and ascended on high, saying to his disciples, "Lo! I am with you alway, even to the end of the world," the planter rose and said, "There is one thing I am most glad to hear, and that is the last words of Jesus, when he tells his disciples to go into all the world, and tell these glad tidings to every creature. Now," he said, "some of these disciples will come here to San Roman, and will tell us all about this good news, and teach us, as Jesus taught them. They will soon be here, I am sure, as Christ told them. In the meantime we must learn to read this wonderful book, that we may do what it commands us to do. The disciples have been long in coming to us, but the world is large, you know, and though there may be some delay, they will certainly come, for Jesus has told them to do so."

The planter and his sons at once began to learn to read the precious book, and it was read from time to time to all on the plantation, where, as of old in Judea, "it was heard gladly." Year after year they met on the Lord's day, till at last a Christian settlement was formed and flourished where the wooden image had once been worshipped. At length the planter heard of a man in Matamoras "who talked like the book," and at once he went in search of him, when he found that all Mata-

moras was stirred with his teaching. It was with difficulty that the man could be persuaded to go so far into the country. But the planter was earnest and would take no denial. Go he must; and he did go, to preach to the people of San Roman.

Once more the great bell was rung, and the people came crowding together to hear the gospel which had now become the word of life to them. When the sermon was over, the planter had a question to ask. "Sir," he said, "you have not told us why you were so long in coming to us. Christ, before he went up, told you to go and preach the gospel to every creature. How long ago was that?" "Eighteen hundred years," replied the missionary, awed by the look of sad surprise which his host had turned upon him. "Eighteen hundred years! And what have the disciples been doing, that long ago they did not teach all the nations, as Christ told them to do, when the Lord had said to them, I will always be with you?" "Ah!" said the missionary sadly, "they ought everywhere to have spread the glad tidings, but for many long years the church has been asleep over her duty. But you have now heard the divine message, and let us pray that the Holy Spirit may so work in the hearts of God's people that their love and faith and zeal shall carry the glad tidings of salvation, not only through Mexico, but to the uttermost parts of the earth."

"*Why, oh, why are they so long in coming?*" This was the plaintive and touching inquiry of the planter; and is it not sounding to the church from every heathen nation—from every continent and island and village and hamlet of the unevangelized world? "Go ye into all the world, and preach my gospel to every creature." The command still sounds from the lips of the ascended Redeemer. When will the church, as one man, rise to the work which Christ has commanded? "*Why so long in coming?*"

LETTERS FROM THE FIELD.

MEXICO.

THE ZITACUARO FIELD.

TUXPAN.

REV. HUBERT W. BROWN:—The work in Zitacuaro comprises seventeen congregations in three towns and fourteen ranches. The towns are Tuxpan, Zitacuaro and Jungapeo, which form the three angles of a triangle, and are distant one from the other in the order named, seven, five and four leagues, the shortest side extending from Tuxpan to Jungapeo. A Mexican league is about two and six-tenths miles. From Maravatio, a town seven hours ride from Mexico City on the National railway, a diligence runs to Zitacuaro, passing through Tuxpan, reaching the latter point about four in the afternoon of Monday, Wednesday and Friday, and returning on the following days. The stage carries the mail, which reaches Jungapeo also by special courier.

This present means of communication is a notable advance on the time when work was commenced in the district of Zitacuaro, for then the missionary had a long, tedious stage ride to Toluca, followed by two days on horseback to Zitacuaro over a rough mountain trail at times dangerous from highwaymen.

TUXPAN.

Tuxpan is the first centre reached, and in the mountains which shut in the fertile valley in which the town is located are five congregations in the ranches called Tejocote, Aguacate, Patambaro, Bayo and Quiriquisimo. Near Zitacuaro are San Francisco, Santa Maria and Guanoro; while more distant and reached by deeper trails are seven places visited from Jungapeo. In four of these seven ranches services had to be temporarily suspended because prohibited by the hacendado from whom the land is rented. We have some hope

that he can be persuaded to allow the resumption of work in these fields which in the past have witnessed so many conversions. All these points must be visited on horseback over steep, rocky mountain trails, at times impassable during the rainy season.

During the present visit to this interesting field, as I had but two weeks at my disposal, I could visit only nine congregations, although in the saddle nearly every day. In all of these places I held services and preached to the people. In several places children were presented for baptism, for our Mexican Christians are very anxious to claim this privilege, setting in this respect a good example that I have often thought many at home would do well to imitate. In Tuxpan the Lord's Supper was celebrated, and two young men received as members of the church.

Six young men in different places came to see me and ask permission to enter the seminary. After long and earnest conversations with them all, three were told that they might enter, two were counselled to study another year in preparatory branches, and the case of one is still undecided owing to the fact that he is married, although quite young.

DESIRE FOR EDUCATION.

The feature of the work in which I took the most interest during this visit was the evident desire for education manifested everywhere. This longing has found expression in the establishment of four new primary schools since my former visit. These with the school in Tuxpan give us five in the whole district. It is true that in the towns there are public schools, but one of two things is likely to characterize them: either the teacher is incompetent or under the influence of the Romish clergy to such an extent as to violate the spirit if not always the letter of the law by teaching the Catholic catechism. In our own schools we can of course teach our own peculiar tenets. The mission, except in Tuxpan, pays only ten dollars a month to the teacher, the families who send children making up the balance. Surely this is money well spent, for, if nothing more, it means the enabling of hundreds of children on these lonely, isolated ranches to read sufficiently to make the Bible we put into their hands an open book, and here and there the awakening of some mind that shall afterward spend its powers in the preaching of the glorious gospel among those of his own class. All honor to the men and women who in the mountains, in rude huts often open to every breath of air, gather these ragged, dirty boys and girls about them and painfully teach them to read and write and cipher. What though they do study aloud in what seems to us a babel of sound? still they learn, and God alone can judge the results of such humble efforts.

LIFE ON RANCHES.

A whole letter might be made out of the peculiar sights and experiences of a trip of this kind in which the missionary is brought into direct contact, not with the rich, nor very much with the well-to-do, but mainly with the poor and uneducated who live on the ranches. Their life is a very narrow one, limited apparently by their mountain horizon, although there are many exceptions to this rule. They have only the bare necessaries of life, lacking even those luxuries which we have come to consider as essential to our comfort and health. Their homes are dreary, dark and poorly furnished, and their food is of the cheapest and coarsest kind. But they hear the gospel gladly, and their intellects once awakened are strong and vigorous. God has wonderfully blessed our work among this class. No one can rightly judge of the future of Mexico without knowing them; and once they are known the prospect appears more hopeful.

CHINA.

THE GOSPEL HELPERS.

Mrs. C. W. Mateer, of Tungchow, in sending $5.60 from the boys' missionary society of the college writes as follows:

The name of the society is the Gospel Helpers. One dollar and thirty cents is a special offering toward the million-dollar fund. The remainder is the amount of their monthly collections. The officers are elected at the last meeting in each term of school, and the accounts are settled and money paid when the new officers take their seats. That is why the money comes so late in the year, for the rules of the society are carried out very rigidly, after the manner of their literary societies. The society has been kept up with much spirit and zeal, and the contributions are not small for the number of members and for Chinese school-boys, all of whom are poor. I hope the number of members will this year be increased, and also the contributions. Heretofore they have written essays.

As none of them read English, the hunting up of information and translating it has fallen upon Mrs. Hayes and me. While it has been burdensome it has also been very pleasant.

HEATHEN STUDENTS.

You will be glad to hear of our enlarged number of students this year, unless the receipts from the churches do not meet the expenses. We have a good many boys from respectable families, so respectable that a few years ago nothing would have induced them to put their sons into the care of the hated foreigner. Now they have come unsought and offered their sons, and cheerfully sign the required agreement which binds the boy to stay till he finishes the prescribed course of study. All these parents know well that there are many Christian books in this course, and that we desire more than anything else that every member of the school shall become a Christian, yet they have made no objection. We feel much encouraged by this, because it shows an abatement of the contempt and hatred of foreigners so apparent in this region, and also a growing appreciation of foreign learning and desire for it. This they cannot get without taking Christianity, and therefore we rejoice.

Rev. J. H. Laughlin, of Wei Hien, writes under date of April 25:

I have finished my spring tour among the stations. Eight adults received baptism, and there are others avowing themselves as candidates and students of "the doctrine." The stations are in fair condition, and some portions of the field are promising great things, but in others there is no ingathering nor any sign of an early one. Oh for a Pentecostal season!

Work among the women seems to me now to promise the greatest results. Every visit of my wife to the stations seems to have a salutary effect. She and Mrs. Neal are out now on a three-weeks trip. More and more I am coming to feel that the people must be taught in their own homes and stations. Taking them away to school, even for a few weeks study, is of doubtful advantage, and has several serious disadvantages. It hurts the spirit of the church. But to do the work at the stations requires time, or in other words many laborers. One ought to stay at a station several days before going on to the next, and to make frequent visits, too, which would preclude of course the covering of a large territory by one individual. Hence the need of many workers.

Rev. George F. Fitch, while on a tour among the out-stations connected with Ningpo, wrote as follows from the city of Dzing Nyun, more than a hundred miles inland. We call special attention to the closing paragraph, where he refers to the oppressive loneliness of living without a companion in a heathen city:

I was thinking last evening, as I sat at my supper on a boat on my way hither, of how the ends of the earth had come together in the preparation of what I was then eating. It was a very plain meal, to be sure, but there was flour and wheat-meal from San Francisco, condensed milk from New York, butter from Ningpo, sugar from south China, salt, soda, etc., from England, and cooked over a kerosene oil stove with oil from the United States of America, also blackberries from my father-in-law's ranch in California. What wonderful provision has been made in these last days for the carrying on of God's work in the remotest parts of the earth! I write this in a Chinese house some 110 miles from Ningpo—not a very great distance, to be sure—and I have two more days journey before I am at the farthest of our out-stations. But I shall then be, in point of time, as far from Ningpo as New York is from San Francisco, and if anything should occur calling me suddenly to Ningpo, I could not possibly get the news and return under a week.

Two years ago I spent a night under this same roof with two members of the China Inland Mission who were then living here, both unmarried. They were fresh from England, ate Chinese food and wore Chinese clothing, and seemed happy in the prospect of the life of service before them. To-day as I came here I found that they were both gone. One had failed in health and had to go to Chefoo; the other was left here alone, the only foreigner in this city, and the only one for many miles around. He has recently left and the rooms are nearly bare. As I came into them, there seemed such an air of desolation that I can scarce write about it without the lump rising in my throat. I have lived in Chinese homes not as good as this one; but I had my wife and there was one other family in the same city. But think of a young man living thus alone in a heathen city for weeks which lengthen into months and then into years! It is no wonder they break down.

YEUNG KONG, April 27, 1888.

REV. JOSEPH C. THOMSON, M.D.:—In this city of more than a thousand years, the tomb of whose founder is still with us, and having a population of about 40,000 souls, the gospel of Christ has gained a foothold. As usual this evening we had a large Bible-class of attentive listeners, besides the ordinary number of curious bystanders, who were quite decorous considering the theatre is at the height and there begins to-day a triennial celebration, a dragon procession, etc., lasting almost a week and costing upwards of ten thousand dollars, according to report.

A number who first heard the gospel here are asking for baptism, and our medical work is progressing favorably. With the present mayor favorable we are about to secure a permanent location for our hospital and residence, notwithstanding our viceroy is not with us. Considering this large unoccupied section, we have an excellent field for operations, and a half dozen foreigners could be given each a large city to himself.

May this particularly benighted section not claim an interest in the prayers of those who love his appearing?

INDIA.

In reviewing his first year's experience as a missionary in India, the Rev. J. H. Orbison, M.D., writes:

We landed in Bombay December 31, 1886, after a pleasant voyage and a delightful trip across the continent. Coming straight up country, we arrived in Lahore January 3, 1887, where I expected to get my orders, not knowing where I was to be stationed. But in three days I found myself installed as Professor of Science in the Mission College. From the beginning I have taken the first college class daily during the hour for religious instruction. I have sung with Moody and Sankey's hymns, of which they are very fond. I have read with them Bushnell's "Character of Jesus," the four Gospels and the book of Revelation. All have taken a deep interest in the explanations and discussions, and I have noticed a gradual change of tone, a growing liberalism of thought, and a growing inclination to give at least intellectual assent to the truths of Christianity and to the excellence of Christ. I have sometimes been surprised at their admissions. They believe no longer in Hinduism, but they lack the courage of their convictions. They need the effectual working of the Holy Spirit in their hearts and consciences. My medical work has consisted in overseeing the dispensary; in visiting several zenanas in the city, where I was asked to see the ladies, who probably would not see any European man except a missionary doctor; and in giving medical assistance to the native Christian community.

HOT AND DRY.

KOLHAPUR, April 21, 1888.

REV. J. M. GOHEEN:—As the mercury stands these days at 125° and 130° in the sun, Kolhapur is rather hot and dry. The schools have six weeks vacation, and most of our Christians have gone to Panhala, a place nearly one thousand feet higher than Kolhapur and about ten degrees cooler. Whooping cough is epidemic here now, and those of the Christian children who have not had it are whooping hard, which with the heat is telling on them.

Last Sunday, while preaching to a large audience in the city near our chapel, a religious beggar (Bhut) came near and began to remonstrate with the people for listening to me. He said to them that the story I was telling was not good for them. He added that he had been to all the holy places in India, and had seen our Bible, and therefore knew what he was talking about. I then addressed myself to him for half an hour, talking with all plainness. Before I was through he begged of me to stop, and finally acknowledged that what I had told the people was true. What an awful account these Brahmins and Bhuts will have to give at the last day for deceiving the people of India!

KARARDI BRAHMINS.

Just now there is great excitement in this part of India over a class of Brahmins called "Karardi Brahmins," who are going from town to town giving poisonous sweets to women and children. It is said that they make a vow every three years to their goddess "Durgi" that they will poison one thousand people. For this murdering of their countrymen they hope to receive much merit at the hands of this goddess. A number of children and youth have been poisoned by them in Kolhapur city and neighboring towns. These are the men who hate God's servants, and would gladly poison them too if they could. May he open their

eyes that they may see themselves, as he sees their hearts, to receive the truth, which alone is able to make them wise unto salvation. Truly the God of this world has blinded the eyes of the heathen, and nothing but the grace of God can remove such blindness.

MEDICAL WORK APPRECIATED.

The following from the annual report of the Rev. F. J. Newton, M.D., of Ferozepore, India, illustrates the influence of medical missions in paving the way for the gospel:

In the spring of 1887 I began building on the new lot. The location is not so central as the little house where we were, but the utter lack of accommodations in the latter for the growing wants was becoming intolerable; and, after all, the matter of location was not of near so much importance as that of having room enough to work in. The building now put up is not much to talk about. It consists only of a dispensary room, an operating room, and a ward that will accommodate about ten patients at a pinch, with a veranda and a court-yard and an upper room for the compounder to live in; but what a palace compared to what I had been enduring for years! When first opened for use, a dedicatory service was held in the ward, when a number of the Hindu citizens were present, besides the Christians. De French, the bishop of Lahore, happened to be in Ferozepore at this time, having come over for the purpose of conducting a service at the opening of the Sutlej railway bridge, another new and important structure just completed. I asked him to assist in giving a new start to my dispensary project—dispensary now no longer, but hospital. This he very readily consented to do, and gave us a warm and kindly address, and offered a prayer, asking the divine blessing on our hospital and on our mission, and, after further services, closed with the benediction. Now the most pleasing feature about this whole business, to my mind, is not the number of surgical operations performed or of patients treated, though the healing of numbers here gladdens the heart; it is not this, however, but the general moral effect one sees on the community. This has been manifest for some years past. A growing spirit of friendliness and good will toward the Christians and Christian doctrine on the part of the Hindus, even the most orthodox and conservative, has been unmistakable. At first we encountered much hostility in our preaching from some of the leading spirits of the community, especially those known as members of the Arya Samaj; but this, at least its outward manifestation, has long since disappeared. In 1886 several of the native gentlemen, one a Mohammedan and the others Hindus and Aryas, presented a petition to the municipal committee, with a request that a grant of 307 rupees per month be given to the mission dispensary, and the petition was cordially granted. I did not take the money, but the incident showed a kindly feeling on the part of those concerned.

SIGNIFICANT LIBERALITY.

One day in June of the present year I received a message from some of my friends in the city that I was wanted at the dispensary at 5 P.M. On going, I found a delegation awaiting my arrival, consisting of Mohammedans and Hindus, some of the latter belonging to the Arya Samaj. They were in the dispensing room, which is rather small and not well furnished with chairs. Some were seated on chairs; the rest on the tables and floor. One of their number, Lala Rain Rakha, acted as spokesman, and read a short paper in Utdu, stating the object of the meeting, and making some kind remarks about our work, saying they had raised a contribution for the dispensary. He then read the names of the donors, and handed me a bag containing over sixty rupees. I attempted some remarks in reply by thanking my friends for this kind and unexpected manner of expressing their good will, but I fear many of my words were choked, so sincerely did I feel touched by the good will thus practically expressed. I should mention that the speaker had at one time been our most active opponent. A month later I was engaged one day in a surgical operation, when a prominent citizen came into the operating room and quietly watched the case through. He then stepped forward and handed me a bag containing a sum similar to the one named above, telling me it had been subscribed for the mission dispensary by its friends in the city.

One Sunday evening in July we had been having the communion service. It was not only Christians who were present, but some of the Mohammedans and Hindu residents also, as is often the case at our Sunday evening services. On this occasion one of them, having waited till the last, came forward and handed me a bag containing ninety rupees, telling me it was his contribution

toward the dispensary. He had given ten rupees before.

One day not long since I was engaged in giving out medicine when a native gentleman came in, as he had often done, to have a word in passing. I said jokingly, "Good morning, Tala sahib"—the term of respect used in addressing one of the Kshatree caste. "Have you come to see if you can do us some service to-day? I'll tell you what you can do. We need a good substantial veranda for the dispensary. It will add very much to the comfort of the patients." The next day he sent a servant to tell me that he had ordered materials for the veranda, and a few days later it was in construction, and when finished had cost not less than one hundred rupees.

I told another we were in need of a bench, and he immediately ordered one to be made, paying the cost himself. In the hot weather I asked another to come and see the patients sometimes and bring them some little delicacies, that they might feel that their countrymen, as well as foreigners, took some interest in them, and he immediately ordered kulfies (ice cream) to be distributed every second or third day.

Now I submit that these and like acts are significant. The sums contributed are not very large, but I recall the fact that it is not the habit with the people to contribute to charities, at least not those under the management of missionaries, and that a few years ago those who contributed were all indifferent to us and our work, many of them suspicious of us, and many hostile; that the most of them are orthodox Hindus or Mohammedans, and yet they know, for we publicly proclaim it, that our avowed object is to further the interests of Christianity and to bring larger numbers under the influence of the gospel; and lastly, that some of them have secretly professed to believe in the truth of the doctrine we preach. Many have not been baptized, only two during the year, and yet it looks as if some progress were being made, and I believe it is greater than we know of.

INDUSTRIAL TRAINING.

Miss Schenck, of Teheran, writes of the girls in the school there:

They are never so happy as when kept busy. Work with them always takes the precedence of play. We have with good effect combined their natural industrial and benevolent qualities, working them up into a system enabling the girls to earn their books and stationery. Allowing them about three cents a week for the housework of the general rooms and the washing for the school gives a sum from which, besides buying their books and replacing broken articles, they gladly contribute to the church, to the poor, to the trees in the yard, and to the expense of some of their pleasures. This work for the larger girls and the committing of Bible verses by the little ones have helped them to supplement the fund known among them as the "Lord's Money," gathered first by knitting the year's supply of stockings for the school.

CHILE.

In reviewing the work of the past year, Rev. J. M. Allis, chairman of the Chile mission, says:

Our schools have had a prosperous year, though less so because of the scourge of cholera in our borders; yet in all particulars it has been encouraging. We must emphasize the importance of more prayer, greater consecration and larger personal effort for the conversion of our youth. Some changes in our school plans open for us still higher hopes for success. The Escuela Popular (in Valparaiso) is to have a new principal, and the readjustment of its forces calls for careful attention. We need to take special thought for a permanent location for it. The kindness that has so long allowed us a building rent free has in a measure blinded our eyes to the fact that property has been advancing in value, so that now, in case we need other school premises of our own, the cost of land is almost fabulous, if not beyond our reach.

The Instituto Internacional (in Santiago) is enlarging its corps of teachers, and we hope that, while strengthening the power of this school as an educating influence, we may be able to put such new spiritual life into the institution that in coming years it will prove a blessing in the actual conversion of many of the youth. The fact that this school must soon seek new quarters, and probably at a great increase of its now very high rental, makes it important in the highest degree that we set in motion plans for securing an edifice of our own for the permanent home of this Christian enterprise.

PERMANENT LOCATIONS.

The fact that the Board has done so little in the way of building in this mission leads us to hope

that the centennial year of the General Assembly will be a favorable one in which to seek aid in the matter of buildings. Concepcion has long been using a rented chapel, and this must be soon given up. It should have a church building and a school-house. Lots have greatly increased in price, but even at the present high rate an investment should be made before we are compelled to pay a much greater sum, or be driven to the outskirts for a dwelling.

While we have missed our chances to purchase at low rates in Valparaiso, Santiago and Concepcion, lots are still cheap in other cities. It behooves us as a mission to consider whether we have come to Chile to stay, or purpose as a mission soon to "fold our tents like the Arabs and silently steal away."

Permanent work is our plan, so let our watchword be to secure a local habitation in every city where we raise our standard. We are moving especially in Quillota and Linares; also in the chain of towns between Valparaiso and Concepcion; and as rapidly as possible we should secure a lot in each of these localities.

The opening railroad communication between Concepcion and the districts to the south, and possibly over the Andes, will increase the importance of that city as a missionary centre. The same cause will enhance property values. So also the railroad from Talca to Constitucion will increase the importance of those two places. This makes it imperative that we secure a lot early in each town, so as to have a base of operations when our forces are augmented.

JAPAN.

A STRONGHOLD OF BUDDHISM.

HIROSHIMA, March 26, 1888.

REV. A. V. BRYAN:—Hiroshima in times past was a stronghold of Buddhism, and one is surprised at the number of temples in the city and surrounding country. It is largely on this account that our work is at present not very hopeful and progress is slow. The people present a marked contrast to the people of other localities; for instance, Kochi, where in a short time the work has progressed very rapidly. The natural disposition of the people and the effects of Buddhism are the obstacles to our work here. I am teaching those who apply for baptism, and every Sunday the class is different. The people here are very fickle, not only in regard to Christianity, but everything else. We can only prepare for the harvest which is sure to come; and as this place is large and from it we can easily reach other places, we must stay here, sow the seed and await the results. I could write several interesting stories of people who come to inquire about Christianity, having given up their old religions, as they tell me; but by the time these stories reach America these persons are seen no more. I find it better to await further results before growing enthusiastic over the work here.

Rev. E. M. Haymaker, of Guatemala, gives the following account of a visit to an adjacent town:

In the town of Chinautla the audiences numbered on several occasions over four hundred. I sold several Bibles, and received several subscriptions for *El Faro*. Quite a number have declared for us. The hotel-keeper with whom I stayed refused to receive anything for my board and lodging, and told me not to bother my head about a chapel; that he would provide one and furnish it at his own expense. He is the wealthiest and most influential man in the place, so that his favor is well worth having. We open our chapel there next week, continuing the use of the magic lantern for awhile yet, illustrating Bible truth. I am more and more convinced that the best way to get at these people is not to enter into, but on the contrary to avoid, polemics. My plan in using these pictures with the lantern is to leave no good moral point untouched, and impress as strongly as possible the true and spiritual conceptions of confession and absolution, worship, prayer, baptism, etc., but without making any direct attack on papal errors. As soon as they understand the truth, they make that for themselves, and tenfold more effectively than any one else could make it for them. These Chinautla people have taken to our ideas because, they say, "all their teaching is moral and undeniably true." One of them said to me last night, "Would to God our padres would teach us such things!" After finishing the Bible series, the announcement is made that the book containing these stories and these moral truths is at hand for sale for half a dollar, and not a few come and buy. Unfortunately in Chinautla there are almost none who can read and not many who can understand Spanish, the old Indian vernacular being used almost exclusively, though the rising generation are fast learning the Spanish in their schools.

MINISTERIAL NECROLOGY.

[Information respecting deceased ministers should be sent to the Rev. W. H. Roberts, D.D., 950 Gilbert Ave., Cincinnati, O.]

CLAPP, RUFUS CHAPMAN—born, August 15, 1808, at Southampton, Mass.; graduated, Amherst College, 1833; studied theology at Andover and Hartford seminaries; ordained, September 18, 1839; pastor at Tinmouth, Vt., 1839–46; taught the academy in Chestertown, N. Y., about 1847–82, being also much of the time acting pastor of the Presbyterian church; united with (N. S.) Presbytery of Troy, June, 1849; died of laryngitis, May 25, 1888. Married Miss Lois Parmelee, October 27, 1839, who died April 11, 1882, and their only son.

HICKOK, LAURENS PERSEUS, D.D., LL.D.—born Bethel, Conn., December 29, 1798; graduated, Union College, 1820; licensed, 1822; ordained by Litchfield North (Cong.) Association, December 10, 1824; pastor, Kent, Conn., 1824–29; Litchfield, Conn., 1829–36; Professor of Theology in Western Reserve College, Ohio, 1836–44; Professor of Christian Theology at Auburn Seminary, 1844–52; Professor of Mental and Moral Science and vice-president of Union College, 1852–66; president of Union College, 1866–68; residing in Amherst, Mass., since 1868; D.D., Hamilton College, 1843; LL.D., Amherst College, 1866; moderator of General Assembly, 1856; author of *Rational Psychology* (1849), *Moral Philosophy* (1853), *Empirical Psychology* (1854), *Rational Cosmology* (1858), *Creator and Creation* (1872), *Humanity Immortal* (1872), *Logic of Reason* (1875), *Reason and Revelation* (unfinished, 1888); died, Amherst, Mass., May 6, 1888. Married, October 8, 1822, Miss Elizabeth Taylor of Bethel, who survives him; no children.

MCKILLIP, MADISON E.—born April 30, 1848, in Guildford county, N. C.; graduated, Hanover College, 1874, and studied theology one year in Danville Seminary; ordained, October 26, 1876, by the Whitewater Presbytery; pastor at Mt. Carmel, Ind., 1876–80; graduated from Lane Seminary, 1881; preached acceptably at Charlestown and Seymour, Ind.; accepted a call to the latter place, but was soon compelled by disease to desist from labor; died, May 24, 1888. Married Miss Annie Ford, May 11, 1876, who survives him with two children.

A mistake occurred in the note prefacing the "Receipts" in our July number (page 92) which made it self-contradictory. It should have stated that the May (not June) receipts would be in the August number, and those of June (not July) in the September number. The reasons for this are correctly stated in that note. The Home Mission receipts for May have not come to hand.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *Italic;* Churches in Roman.

☞ It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR PENNSYLVANIA SYNODICAL SUSTENTATION FUND,

JANUARY 8 TO JUNE, 1888.

Allegheny—Sharpsburg, 73 39; Bakerstown, 9; Glenshaw, 19 16; Leetsdale, 68 20; Sewickley, 32 47; Bethel, 3; Beaver, 30; Plains, 3; Providence, 30 25; Freedom, 2; Glenfield, 4 45; Evans City, 5; Cross Roads, 4 50; Rochester, 3; Natrona, 2; Bellevue, 4 76; Springdale, 7; Allegheny 1st Ger., 4 96; Fairmount, 2; Central, 8 42; Pine Creek, 13; Highland, 5 37; West Bellevue, 14; Bull Creek, 3; New Salem, 3; Hoboken, 3. 355 93

Blairsville—Beulah, 11 21; Pleasant Grove, 3. 14 21

Butler—Centreville, 7; Scrubgrass, 9; Plain Grove, 8; Centre, 50 cts.; Middlesex, 2; Summit, 1; Mt. Nebo, 3; Concord, 4 74; North Butler, 2 04; Pleasant Valley, 1; Portersville, 1; Muddy Creek, 1; Unionville, 1; Karns City, 3; Fairview, 4; Martinsburg, 4 29; Petrolia, 1 36. 53 93

Carlisle—Monaghan, 6 62; Bloomfield, 5; Duncannon, 12; Darby Borough, 10. 33 62

Chester—Bryn Mawr, 66; Honeybrook, 12 33; Phœnixville, 3; Downingtown Central, 7; Oxford 1st, 66 50. 154 83

Clarion—Shiloh, 2 56; Callensburg, 4; Concord, 3; Bethesda, 2; New Bethlehem, 5; Leatherwood, 5; Clarion, 18 15; Beechwoods, 10 67; Brockwayville, 3; Brookville, 12; Elkton, 2 65; Punxsutawney, 6; Ebenburg, 4; Pisgah, 4; New Rehoboth, 3 55; Greenville, 3 50. 89 06

Erie—Utica, 5; Mercer 2d, 16 11; North East, 25; Harmonsburg, 4; Bradford, 33 28; Titusville, 25 90; Waterford, 2; Springfield, 3; Oil City 1st, 28 40; Erie Chestnut St., 11 30; Mercer 1st, 20; Franklin, 54 86; Harbor Creek, 3; Georgetown, 2; Conneautville, 2. 240 85

Kittanning—Boiling Springs, 2 50; West Lebanon, 3; Glade Run, 5; Smicksburg, 1 06; Elders Ridge, 6; Apollo 1st, 10; Brady's Bend, 1; Curries Run, 7; Crooked Creek, 2; Middle Creek, 3; Harmony, 2 22; Saltsburg, 28 94; Leechburg, 11; Ebenezer, 6; Clarksburg, 5; Bethesda, 2; Mt. Pleasant, 1; Medway, 1; Mahoning, 2; Rockbridge, 2; Elderton, 4; Washington, 15. 120 72

Lackawanna—Scranton 2d, 191 25; Hawley, 5; Monroetown, 10; Plymouth, 6; Great Bend, 6 50; Carbondale 1st, 72 66; Wyalusing 1st, 3; Herrick, 2; Nanticoke, 5; Ararat, 1; Gibson, 1; Wilkesbarre Memorial, 75 27. 378 68

Northumberland—Lycoming, 20; Hartleton, 2; Orangeville, 5; Bald Eagle and Nittany, 9 15; Beech Creek, 2 38; Shamokin 1st, 8 27; Mahoning, 52 70; Shiloh St. Mary's, 10; Watsontown, 8. 117 50

Philadelphia—Philadelphia Evangel, 18 32; Philadelphia Grace, 10; Philadelphia 4th, 7; Philadelphia Woodland, 28 43; Philadelphia Hollond Memorial, 7; Philadelphia Tabor, 15; Philadelphia 3d (Old Pine St.), 50. 135 75

Philadelphia Central—Philadelphia Richmond, 2 40; Phil-

adelphia Central, 82 27; Philadelphia Trinity, 5; Philadelphia Susquehanna Ave., 5; Philadelphia Hebron Memorial, 8 85. 103 52

Philadelphia North—Germantown 1st, 454 75; Germantown 2d, 46 91; Springfield, 4 50; Torresdale, 8 68; Chestnut Hill, 25; Hermon, 11; Bristol, 17; Eddington, 10. 577 84

Pittsburgh—Cannonsburg Centre, 6 50; Pittsburgh 1st, 264; Phillipsburg, 2; Hazlewood, 18 11; McKees Rocks, 14; Monongahela City, 50; Pittsburgh Bellefield, 10; Pittsburgh Central, 6; Middletown, 9; Montours, 3; Pittsburgh McClure Ave., 35; Mt. Carmel, 4; McDonald, 6; Pittsburgh Park Ave., 7 27; Crafton, 10; Mt. Pisgah, 5; Wilkinsburg, 46 25; Pittsburgh East Liberty, 216 71; Cannonsburg, 16 15; Pittsburgh 4th, 5; West Elizabeth, 5 25; Forest Grove, 4; Pittsburgh 43d St., 17 83; Pittsburgh Grace Memorial, 4; Raccoon, 26; Mansfield 1st, 16 90; Oakdale, 27 75; Pittsburgh 8th, 1; Swissdale, 10; Amity, 10; Sharon, 9 64; Bethany, 12. 878 36

Redstone—Somerset, 2; Long Run, 17 85; Scotdale, 5; Fairchance, 3; New Providence, 3; McClellandtown, 2; West Newton 1st, 15 67; Mt. Pleasant, 10; Pleasant Unity, 5; Round Hill, 10; Dunbar, 14; Uniontown, 50 87; Greensboro', 8; George Creek, 4 25. 150 64

Shenango—Princeton, 5; Hermon, 5; Sharon, 15 26; Leesburg, 5; Westfield, 13; New Castle 2d, 7; Mt. Pleasant, 5; Little Beaver, 2 91; Beaver Falls, 10. 68 17

Washington—Claysville, 11 65; Upper Ten Mile, 13; Wheeling, W. Va., 3d, 5; Wheeling, W. Va., 1st, 23: East Buffalo, 10; Bethlehem, 2 24; New Cumberland, 17; Unity, 5; Wheeling, W. Va., 2d, 18 37; Washington 1st, 18 62; Mt. Olivet, 3 35. 127 23

Westminster—Cedar Grove, 5; Piqua, 5; Middle Octorara, 3 50. 13 50

Wellsboro'—Beechers Island, 2; Farmington, 2; Arnot, 14. 18 00

West Virginia—Morgantown, 4 00

Miscellaneous—Mahoning, O., 4; Steubenville, O., 1 42; Interest account, 21 40. 26 82

3663 18

Previously acknowledged..... 1717 16

5380 34

FRANK K. HIPPLE, *Treasurer*,
1340 Chestnut St., Philada.

RECEIPTS FOR COLLEGES AND ACADEMIES, MAY, 1888.

BALTIMORE.—*New Castle*—Rodney, 10 64

COLORADO.—*Boulder*—Aspen 1st, 2 00

ILLINOIS.—*Chicago*—Woodlawn Park, 1. *Freeport*—Marengo, 21 34. 22 34

INDIANA.—*New Albany*—New Albany 2d, 4 20

IOWA.—*Des Moines*—Leon, 3. *Iowa*—Sharon, 3 25; Bonaparte, 1. *Waterloo*—Salem 1st, 12. 19 25

KANSAS.—*Neosho*—Oswego, 9 00

MISSOURI.—*Kansas City*—Deepwater 1st, 4; Westfield, 4. 8 00

NEBRASKA.—*Nebraska City*—Helena 1st, 43 85

NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 15 35. *Monmouth*—Farmingdale, 10. *Morris and Orange*—Madison, 70 22; Morristown South St., 51 79. *Newark*—Montclair 1st, 60. 207 36

NEW YORK.—*Binghamton*—McGrawville, 7 42. *Buffalo*—Alden, 1; Lancaster, 10. *Cayuga*—Genoa 1st, 14. *Genesee*—North Bergen, 6. *Hudson*—Chester sab-sch., 2. *St. Lawrence*—Watertown 1st, 33; Hammond, 8. *Westchester*—Mt. Kisco, 11 32. 92 74

OHIO.—*Athens*—Amesville, 6 20; New England, 4 50. *Wooster*—Holmesville, 2 50. 13 20

PACIFIC.—*Benicia*—Callistoga, 2. *Stockton*—Columbia, 1 50; Louvra, 3 75. 7 25

PENNSYLVANIA.—*Butler*—Portersville, 1; Muddy Creek, 4 40; Unionville, 2. *Huntingdon*—Curwensville, 18 46; Alexandria, 10. *Lackawanna*—Scranton 1st, 78. *Philadelphia*—Tabor, 40; Philadelphia 2d, 73 87. *Pittsburgh*—East Liberty, 29. *Shenango*—Pulaski, 2 60. 259 33

PERSONAL.

Rev. H. H. Allen, D.D., Princeton, Ky..... 5 00

Total receipts for May, 1888..... $704 16

C. M. CHARNLEY, *Treasurer*,
Lock Box 294, Chicago, Ill.

RECEIPTS FOR SABBATH-SCHOOL WORK, MAY, 1888.

ATLANTIC.—*East Florida*—St. Andrew's Bay sab-sch., 1. *Knox*—Riceboro' 2d, 1. 2 00

BALTIMORE.—*Baltimore*—Deer Creek Harmony, 14; Franklinville, 3. *New Castle*—Dover, 14; Port Penn, 3 75. *Washington City*—Darnestown, 3 76; Washington Unity, 4; Washington Western, 28 50. 71 01

COLORADO.—*Boulder*—Valmont, 4 cts. *Pueblo*—Colorado Springs, 30 88. 30 92

COLUMBIA.—*Puget Sound*—La Camas, 1; Vancouver, 1. 2 00

ILLINOIS.—*Alton*—Jerseyville, 7 40. *Bloomington*—Clinton, 15 39. *Cairo*—Cairo, 6; Nashville sab-sch., 2 85. *Chicago*—Chicago Fullerton Ave., 31 50; Chicago Jefferson Park, 15; Oak Park sab-sch., 10; Peotone, 14 88. *Freeport*—Marengo, 21 14; Woodstock and Queen Anne, 3. *Mattoon*—Morrisonville, 1 50; West Okaw, 5. *Peoria*—Elmira, 9 77; Yates City, 5 45, (*c.*), 5 20. *Rock River*—Duck Creek, 8 65; Edgington, 8 50; Millersburg, 4; Morrison, 10 55; Peniel, 6; Pleasant Ridge, 2. *Schuyler*—Appanoose sab-sch. (*c.*), 3; Camp Creek, 8. *Springfield*—Mason City, 7 25; Pisgah, 2 17; Unity, 96 cts. 215 16

INDIANA.—*Crawfordsville*—Bethany, 17; Prairie Centre, 3 35. *Fort Wayne*—Albion, 5. *Indianapolis*—Acton, 1; Hopewell, 11; Indianapolis 12th, 3. *Muncie*—Muncie, 11 89. *New Albany*—New Albany 2d, 2 15; New Albany 3d, 12. *Vincennes*—Evansville Grace, 14 68; Graysville, 3; Petersburg, 3; Poland, 3; Sullivan, 5; Terre Haute Moffat St., 1. 96 07

IOWA.—*Cedar Rapids*—Linn Grove, 7 04. *Des Moines*—Colfax, 1 36; Dallas Centre, 5; Grimes, 9. *Dubuque*—Hopkinton, 10 17. *Iowa*—Fairfield, 12 52; Mt. Pleasant Ger., 3. *Iowa City*—Crawfordsville, 45 cts. 48 54

KANSAS.—*Emporia*—Newton, 22. *Highland*—Clifton, 4. *Larned*—Hutchinson, 29 50; McPherson sab-sch., 15, (*c.*), 55; Sterling, 5. *Neosho*—Coffeyville, 5 97; Fort Scott, 16 46. *Solomon*—Culver, 3 45. 141 38

KENTUCKY.—*Ebenezer*—Greenup, 2 00

MICHIGAN.—*Detroit*—Detroit Westminster sab-sch., 53 33, ch., 6 37; Erin, 3; Mt. Clemens (sab-sch., 2), 8; Ypsilanti sab-sch., 2 48. *Grand Rapids*—Muir, 3. *Kalamazoo*—Plainwell sab-sch. (*c.*), 2 25. *Monroe*—Monroe, 7. *Saginaw*—Vassar, 3 50. 88 93

MINNESOTA.—*Red River*—Davis sab-sch., 7 63. *St. Paul*—Merriam Park, 6 29; Minneapolis Bloomington Ave. sab-sch. (*c.*), 11 20; Minneapolis Riverside, 2 45. 27 57

MISSOURI.—*Osage*—Raymore, 14 85; Sedalia, 4; Sunny Side (*c.*), 1 50. *Ozark*—Eureka Springs, 4; West Plains sab-sch. (*c.*), 2 50. *Platte*—Chillicothe, 2 31; Mound City, 6 76; Parkville, 10. 45 92

NEBRASKA.—*Hastings*—Beaver City, 4; Blue Hill, 5; Nelson, 49 cts. *Niobrara*—Atkinson, 2; Ponca, 2 28. *Omaha*—Fremont, 11 03. 24 80

NEW JERSEY.—*Elizabeth*—Basking Ridge, 34 60; Elizabeth Westminster (*c.*), 2 90; Liberty Corner, 5; Plainfield 1st sab-sch., 20. *Jersey City*—Paterson 2d sab-sch. (*c.*), 30. *Monmouth*—Beverly, 21 08. *Morris and Orange*—Fairmount, 1; Morristown South St., 90 96. *Newark*—Newark 2d Jay Mission sab-sch. (*c.*), 50. *New Brunswick*—Amwell 2d, 3 25; Ewing, 7 62; Kirkpatrick Memorial, 3; New Brunswick 2d sab-sch., 20. *Newton*—Oxford 1st (sab-sch., 6 13), (*c.*), 16 35. *West Jersey*—Bridgeton 2d, 17 46; Cedarville 1st, 9 58. 332 80

NEW YORK.—*Albany*—Charlton, 7 70; Gloversville, 11; Mariaville, 6. *Binghamton*—Bainbridge sab-sch., 5 80, ch., 8 04; Nineveh, 26 65. *Boston*—Newburyport 1st, 25 85; South Framingham, 3. *Brooklyn*—Brooklyn Ainslie St. sab-sch., 12 56; Brooklyn Greene Ave., 12 72; Brooklyn Mt. Olivet, 5 58; Brooklyn South 3d St., E. D., 40 58. *Buffalo*—Alden, 1; Buffalo East sab-sch., 5; East Hamburg, 2; Lancaster, 5; Olean, 10; Westfield, 11 10. *Cayuga*—Dryden, 4 30. *Champlain*—Chazy, 18 40. *Columbia*—Windham, 9. *Hudson*—Chester sab-sch., 2; Florida 1st, 14 48; Hamptonburg, 14; Ridgebury, 27 cts.; Washingtonville 2d, 1 20. *Long Island*—West Hampton, 10. *Nassau*—Islip, 12. *New York*—New York 5th Ave., 100; New York Phillips, 41 23. *North River*—Poughkeepsie, 5 11; Smithfield, 4 84. *Otsego*—Middlefield Centre, 2 40. *Rochester*—Brockport, 14 59. *Steuben*—Jasper, 5. *Troy*—Lansingburg Olivet, 15; Troy Westminster, 12 08; Troy Woodside, 36 36. *Westchester*—Gilead, 11 50; Poundridge, 1; Rye, 40; Sing Sing, 24; Thompsonville, 17. 624 38

NORTH DAKOTA.—*Fargo*—La Moure sab-sch., 12 94. *Pembina*—Mekinok, 10. 22 94

OHIO.—*Bellefontaine*—Bellefontaine, 12 21; Forest, 4. *Cincinnati*—Avondale, 41 96; Cincinnati 3d, 16; Cincinnati Walnut Hills, 55 01; Hartwell, 3; Montgomery, 8 25. *Cleveland*—East Cleveland, 15 75. *Columbus*—Greenfield sab-sch., 4; Groveport sab-sch. (*c.*), 7 25; Scioto, 3. *Dayton*—Collinsville, 2; Springfield 1st, 43; Xenia, 13 94. *Lima*—Lima Main St., 4 62. *Mahoning*—Youngstown 1st, 51 38. *Marion*—Iberia, 2; Liberty, 1; Ostrander, 7 60. *Portsmouth*—Jack-

son, 3. *St. Clairsville* — Concord, 3; Nottingham, 20 17. *Steubenville*—Bethel, 12 31; Irondale, 3 34; Leesville, 2 27; New Cumberland, 2; New Hagerstown, 3 85; Richmond, 3 23. *Wooster*—Ashland, 13 42; Savannah, 6 65. *Zanesville*—Mt. Vernon, 40. 409 21

PACIFIC.—*Benicia*—Dixon sab-sch., 3. *Los Angeles*—Anaheim 1st, 1; Orange, 2; Tustin, 6 10. *Sacramento*—Bethel, 3; Grayson, 6 40; Sonora, 1 50. 23 00

PENNSYLVANIA.—*Allegheny*—Allegheny Providence, 26 25; Bellevue, 5 85; Glenfield, 4 51; Leetsdale, 46 96; Millvale, 19; West Bellevue, 9. *Blairsville*—New Salem, 12 50; Pleasant Grove, 5; Poke Run, 3; Salem, 5; Unity, 14 50. *Butler*—Butler, 10; Fairview, 2 38; Jefferson Centre, 27 cts.; Martinsburg, 3; Scrub Grass, 10. *Carlisle*—Mercersburg, 14 07; Monaghan, 6; Upper Path Valley, 4. *Chester*—Bryn Mawr, 61 73; Christiana, 3 05. *Clarion*—Sligo, 2. *Erie*—Erie Chestnut St., 12 82; Girard, 9 44; Jamestown, 4 25; Kerr's Hill, 2 48; Springfield, 1 52. *Huntingdon*—Du Bois 2d, 11; Lost Creek, 8; Petersburg (sab-sch., 1 59), 6 02. *Kittanning*—Apollo, 11; Bethesda, 3 62; Currie's Run sab-sch. (*c.*), 14 28; Elder's Ridge sab-sch. (*c.*), 22 17; Kittanning 2d, 3; Leechburg, 5; Srader's Grove, 2 67. *Lackawanna*—Rushville, 4; South Wilkesbarre, 5; Stevensville, 4. *Northumberland*—Bald Eagle and Nittany, 8 64; Lycoming, 12; Mifflinburg, 4 81. *Philadelphia*—Philadelphia Atonement, 7 53. *Philadelphia Central*—Philadelphia Cohocksink, 55 17; Philadelphia Columbia Ave., 10; Philadelphia Memorial sab-sch., 50; Philadelphia Oxford sab-sch., 50; Philadelphia Princeton, 173 11. *Philadelphia North*—Conshohocken, 2 60; Eddington, 5; Germantown Market Sq., 34 78; Leverington, 11. *Pittsburgh*—Centre, 20 69; McKee's Rock, 8 25; Montours, 9; Mt. Washington, 5 82; Pittsburgh 3d, 224 80; Pittsburgh 4th, 22 17; Pittsburgh East Liberty, 26; Pittsburgh Shady Side, 22; Swissvale, 14 57; Wilkinsburg, 42 50. *Redstone*—Laurel Hill, 11 23. *Shenango*—Leesburg, 5; Little Beaver, 3 14; Rich Hill, 5 72; Unity, 8. *Washington*—Forks of Wheeling, 24; Upper Ten Mile, 15; Wheeling 1st, 86 57. *Westminster*—Bellevue, 7 20; Little Britain, 4 80; York Calvary, 16 62. 1361 06

TENNESSEE.—*Holston*—Jeroldstown, 1; Mt. Bethel, 2; Timber Ridge, 1. *Union*—Baker's Creek, 2 17; Hebron, 10 60; New Providence, 6 11. 22 88

TEXAS.—*North Texas*—Wichita Falls, 7. *Trinity*—Bosque, 1. 8 00

UTAH.—*Montana*—White Sulphur Springs (*c.*), 1 85. *Utah*—Monroe sab-sch., 5 54. 7 39

WISCONSIN.—*Lake Superior*—Marquette, 56 08. *Milwaukee*—Richfield, 2; West Granville, 2. 60 08

From the churches, May, 1888..... $3232 54
From the Sabbath-schools, May, 1888..... 435 50

Total from churches and Sabbath-schools, May, 1888..... $3668 04

MISCELLANEOUS.

Mrs. R. S. Robertson, Jackson, Minn., 2; Mary Vance, Rome, Ga., 5; A friend, 1; A. B., Ohio, 5; Interest J. C. Green Fund, 125; Wm. Elliott, Island Creek, O., 2 50; C., Pa., 1; Rev. W. L. Tarbet and wife, Ill., 97 cts.; Soc. of Inq. of Union Theo. Sem., 7 65; Interest from trustees, 126 12..... 276 24

Total receipts for May, 1888..... $3944 28

Note.—Those marked *c.* (italics) are *centenary offerings.*

C. T. McMULLIN, *Treasurer.*

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, MAY, 1888.

ATLANTIC.—*East Florida*—Candler, 6; Jacksonville 1st, 5; South Lake Weir, 6. *Knox*—Riceboro' 2d, 1. 18 00

BALTIMORE.—*Baltimore*—Govanstown, 3. *Washington City*—Neelsville sab-sch., 6. 9 00

CATAWBA.—*Cape Fear*—Panther's Ford, 1; Pollocksville Garnett Chapel, 1. 2 00

CHINA.—*Ningpo*—Peking, 6 00

COLORADO.—*Boulder*—Valmont, 11

COLUMBIA.—*East Oregon*—Grass Valley 1st, 2. *Idaho*—Lostine, 2. *Oregon*—Bethany Ger., 10; Phœnix, 5. *Puget Sound*—Cleveland, 1 50; Klikitat 2d, 1 50; Union Ridge, 4. 26 00

DAKOTA.—*Dakota*—Buffalo Lakes, 1 25; Mayasan, 3. 4 25

ILLINOIS.—*Bloomington*—Bloomington 2d, 50; Piper City, 7 52. *Chicago*—Oak Park, 20 16. *Mattoon*—Tuscola, 7. *Springfield*—Bates, 1; Pisgah, 2 89; Unity, 1 12. 89 69

INDIANA.—*Logansport*—Bethel, 5. *New Albany*—New Albany 2d, 5 65; New Albany 3d, 10. *Vincennes*—Poland, 3; Princeton, 24. 47 65

IOWA.—*Cedar Rapids*—Clinton, 72 50. *Council Bluffs*—Logan, 4 52; Platte Centre, 2 50. *Fort Dodge*—Lohrville 1st, 6 46. *Iowa City*—Crawfordsville, 1 20; Montezuma, 3 50. 90 70

KANSAS.—*Emporia*—Cedar Point, 3; Clements, 3; Newton, 25; Walton, 3. *Highland*—Clifton, 8. *Neosho*—Oswego, 5. 47 00

KENTUCKY.—*Ebenezer*—Dayton, 5; Greenup, 2. 7 00

MICHIGAN.—*Detroit*—Detroit Jefferson Ave., 200; Detroit Westminster, 17; Ypsilanti sab-sch., 6 62. *Lansing*—Marshall, 7 50. 231 12

MISSOURI.—*Kansas City*—Clinton, 5; Salem, 3; Sedalia 1st, 6. *Ozark*—Eureka Springs, 10; West Plains, 10. 34 00

NEBRASKA.—*Hastings*—Nelson, 1 32; Ruskin, 75 cents. *Kearney*—North Loup, 4 87; Wilson Memorial, 5 20. *Nebraska City*—Hickman Ger., 4 50; Meridian Ger., 5 25. *Niobrara*—Atkinson 1st, 5; Ponca, 6 08. 32 97

NEW JERSEY.—*Elizabeth*—Bethlehem, 12; Elizabeth 2d, 61 28; Elizabeth Marshall St., 20 66; Elizabeth Westminster, 248 52. *Jersey City*—Jersey City Bergen 1st, 41. *Monmouth*—Farmingdale, 20. *Morris and Orange*—East Orange 1st, 109 64; East Orange Bethel, 10; New Providence, 8; Orange 2d, 88 03. *New Brunswick*—Milford, 16 82; Trenton Prospect St., 40 73. *Newton*—Blairstown, 69 39; Bloomsbury, 11 64; Hackettstown, 50. 807 71

NEW YORK.—*Binghamton*—Deposit 1st, 5 32; East Maine 1st, 2. *Brooklyn*—Brooklyn 2d, 174 32; Brooklyn Throop Ave., 53. *Buffalo*—Alden, 1; East Hamburg, 2; Lancaster, 10. *Champlain*—Chazy, 14 75. *Geneva*—Geneva 1st, 25 32; Romulus, 15. *Hudson*—Chester sab-sch., 2; Ridgebury, 80 cts.; Washingtonville 2d, 3 20. *Lyons*—Sodus 1st, 6. *Nassau*—Hempstead Christ ch., 27 27. *New York*—New York 5th Ave., 1000; New York Madison Square, 284 52. *North River*—Poughkeepsie, 13 64. *St. Lawrence*—Cape Vincent, 3. *Syracuse*—Amboy, 8. *Troy*—Brunswick, 14; Sandy Hill, 5. *Utica*—Utica Bethany, 6 55; Waterville, 8 15. 1684 84

NORTH DAKOTA.—*Pembina*—Elkwood, 5; Knox, 10; Mekinok, 20. 35 00

OHIO.—*Bellefontaine*—Bellefontaine 1st, 2 70. *Cincinnati*—Bond Hill, 2; Cincinnati 1st, 30; Cincinnati Mt. Auburn, 38; Hartwell, 2. *Columbus*—Columbus Broad St., 25 cts. *Dayton*—Collinsville, 2. *Lima*—Mt. Jefferson, 3. *Maumee*—Toledo 1st, 58 55. *Portsmouth*—Jackson, 5. *St. Clairsville*—Antrim, 2; Cadiz, 24 66; Concord, 7; Lore City, 1; Powhatan, 3; West Brooklyn, 4. *Steubenville*—Richmond, 5 03. *Zanesville*—New Concord, 7; Norwich, 3; Roseville, 2 70. 202 89

PACIFIC.—*Los Angeles*—Alhambra, 10; Anaheim 1st, 6 35; Los Angeles 3d, 44 83; Los Nietos Spanish, 2. *San José*—Livermore, 9 70. *Stockton*—Fresno, 15. 87 88

PENNSYLVANIA.—*Butler*—Butler, 20; Jefferson Centre, 72 cts.; Karns City, 2; Portersville, 1. *Erie*—Bradford, 29 22; Meadville 1st, 8. *Kittanning*—Kittanning 2d, 5. *Lackawanna*—Great Bend, 4. *Lehigh*—South Easton, 8. *Northumberland*—Jersey Shore, 16; Pennsdale, 4; Williamsport 2d, 2 60. *Philadelphia*—Philadelphia 10th, 97 04. *Philadelphia North*—Eddington, 9. *Pittsburgh*—Pittsburgh East Liberty, 29; Pittsburgh Shady Side, 22. *Shenango*—Rich Hill, 8 88. *Washington*—Three Springs, 3. 264 46

TENNESSEE.—*Holston*—Jeroldstown, 1; Timber Ridge, 2. *Union*—Hebron, 2; Rockford, 2. 7 00

TEXAS.—*North Texas*—Valley Creek, 2 25

WISCONSIN.—*Lake Superior*—Marinette, 30 77. *Milwaukee*—Richfield, 2; West Granville, 2. 34 77

Total from churches and Sabbath-schools..... $3,772 29

OTHER CONTRIBUTIONS.

Rev. W. L. Tarbet and wife, 1 29; C., Pa., 4; Soc. of Inq. of Princeton Theo. Sem., 20 40; Rev. R. M. Loughbridge and wife, Wealaka, Ind. Ter., 6; Mrs. Rebecca Ross, North Topeka, Kan., 5; J. E. Crawford, Pittsfield, Ill., 3; Joseph Stanley, Hoboken, N. J., 10; Mrs. Mary Vance, Rome, Ga., 5; East Bloomfield Church, N. Y., 22 44; "Anon.," 1; "H. S.," 30; "Baby," 10..... 118 13

3,890 42

LEGACIES.

Estate Mrs. Lucy H. Kimball, late of Pennsboro', W. Va., 242 52; Estate Mary F. Fellows, late of Dubuque, Iowa, 200..... 442 52

MISCELLANEOUS.

Interest, 762 50; Sales of church property, 60; Sales of western lands, 425; Total losses collected from insurance companies, 2500; Partial loss collected from insurance company, 3; Plans, 10; Premiums of insurance, 256 46..... $4,016 96

SPECIAL DONATIONS.

NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 100 00

PENNSYLVANIA.—*Philadelphia Central*—Philadelphia Arch St., 229 14. *Philadelphia: North*—Jenkintown Grace, 7. 236 14 — 336 14

W. S. Ladd, Portland, Oregon, 100; H. S., 370; Specials for chapels in New Mexico and Indian Territory, 308 76 — 778 76

Total — $9,464 80

MANSE FUND.

MISCELLANEOUS.

Installments on loans, 250; Interest, 50 80; Premiums of insurance, 12 80 — 313 60

SPECIAL DONATIONS.

Mrs. N. B. T. Greenough, Falls ch., Va., 10; Three Score and Ten, 10 — 20 00

WILSON MEMORIAL FUND.

COLUMBIA.—*Puget Sound*—San Juan,* 5 00
ILLINOIS.—*Peoria*—Yates City,* 2 25
NEW JERSEY.—*Elizabeth*—Elizabeth Westminster (including 22 35,* centenary off.), 171 86
MICHIGAN.—*Detroit*—Detroit Jefferson Ave., 200 00
OHIO.—*Zanesville*—Zanesville,* 5 70
PENNSYLVANIA.—*Pittsburgh*—Pittsburgh 1st,* 100; Pittsburgh Bellefield,* 10. 110 00 — 494 31

OTHER CONTRIBUTIONS.

Mrs. H. O. Travis, Whitehall, N. Y., 100; John Nichols, Columbus, O., 5 — 105 00

Total — $832 91

* Advised as "Centennial Offerings."

ADAM CAMPBELL, *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, MAY, 1888.

ATLANTIC.—*East Florida*—Jacksonville 1st, 5 00
BALTIMORE.—*Washington City*—Washington New York Ave., 10 00
COLORADO.—*Boulder*—Valmont, 13 cts. *Gunnison*—Aspen 1st, 5. 5 13
COLUMBIA.—*East Oregon*—Grass Valley, 2. *Puget Sound*—Cleveland, 1; Klikitat 2d, 1; St. John's, 5; Vancouver Memorial, 1. 10 00
DAKOTA.—*Dakota*—Buffalo Lakes, 1 00
ILLINOIS.—*Alton*—Butler, 3 60. *Chicago*—Chicago Campbell Park, 3 47; Oak Park 1st sab-sch., 10. *Rock River*—Calvary, 1 25. *Schuyler*—Macomb, 32. *Springfield*—Pisgah, 1 45; Unity, 31 cts. 52 08
INDIANA.—*New Albany*—New Albany 2d, 16 30. *Vincennes*—Poland, 4. 20 30
IOWA.—*Iowa*—Fairfield, 30 49. *Iowa City*—Crawfordsville, 1 85; Iowa City, 46; Montezuma, 3 50. 81 34
KANSAS.—*Emporia*—Elmendaro sab-sch., 3 02; Emporia 1st, 37; Newton 1st, 25; Oxford, 5; Quenemo, 44. *Larned*—Leesburg, 1 60. *Neosho*—Princeton, 2 87. *Solomon*—Minneapolis, 21 66. 140 15
KENTUCKY.—*Ebenezer*—Greenup, 10 00
MICHIGAN.—*Detroit*—Detroit Westminster, 19 12; Ypsilanti sab-sch., 7 45. *Grand Rapids*—Montague, 11. *Lansing*—Marshall, 6 06. 43 63
MISSOURI.—*Kansas City*—Sedalia 1st, 57. *Ozark*—Eureka Springs, 6. 63 00
NEBRASKA.—*Hastings*—Nelson, 1 48. *Niobrara*—Green Valley, 2; Ponca, 6 84. *Omaha*—Bellevue 1st (4 18 from sab-sch.), 9 18; Marietta, 3 77. 28 27
NEW JERSEY.—*Elizabeth*—Elizabeth 2d, 84 57. *Jersey City*—Hackensack, 8; Paterson 2d, 87 52. *Morris and Orange*—Fairmount, 23 75. *New Brunswick*—Frenchtown, 21; Trenton 1st, 362 89; Trenton Prospect St., 45 19. 682 92
NEW YORK.—*Albany*—Bethlehem, 3 75. *Binghamton*—Binghamton West, W. M. S., 10; Cannonsville, Miss J. McGibbon, 2. *Boston*—Quincy 1st, 9 34. *Buffalo*—Lancaster, 20; Westfield 1st, 42 94. *Champlain*—Belmont, 7; Burke, 7. *Geneva*—Geneva North, 41 94. *Hudson*—Ridgebury, 1; Washingtonville 2d, 3 60. *Lyons*—Palmyra, 46. *Nassau*—Newtown, 5 15. *New York*—New York 1st, add'l, 2000; New York 5th Ave., 3000; New York Brick, 201 90; New York Faith, 5. *North River*—Poughkeepsie, 15 34. *St. Lawrence*—Theresa, 3; Watertown Stone St., 12. *Steuben*—Corning, 81. *Troy*—Sandy Hill, 144. *Utica*—Wolcott Memorial, 12. *Westchester*—Poundridge, 10. 5683 96
OHIO.—*Athens*—Beech Grove, 4. *Bellefontaine*—Bellefontaine 1st, 3 04. *Cincinnati*—Cincinnati 7th, 36 30; Cincinnati Mt. Auburn, 38. *Cleveland*—Kingsville, 3 08. *Marion*—Chesterville, 4 75. *Portsmouth*—Jackson, 7. *St. Clairsville*—Antrim, 3; Cadiz, 61 78; Concord, 5; Lore City, 2; Powhatan, 3; West Brooklyn, 1. *Steubenville*—East Liverpool, 60 90; Richmond, 2 76. *Zanesville*—Norwich, 5; Roseville, 4 05. 244 66
PACIFIC.—*Benicia*—Willetts, 2. *Los Angeles*—Anaheim 1st, 1; Los Nietos Spanish, 1. *Stockton*—Fresno, 12 60. 16 60
PENNSYLVANIA.—*Allegheny*—Allegheny North, 154 81. *Blairsville*—Manor, 3; Salem, 15 12. *Butler*—Butler, 26; Jefferson Centre, 81 cts. *Chester*—Chester City (15 08 from sab-sch.), 30 08; Dilworthtown, 3; Doe Run, 5. *Erie*—Greenville, 40. *Huntingdon*—East Kishacoquillas, 12. *Kittanning*—Clinton, 4 26; Kittanning 2d, 3. *Lackawanna*—South Wilkesbarre Chapel, 5. *Philadelphia Central*—Philadelphia Cohocksink, 59 91. *Philadelphia North*—Norristown 1st, 48 43. *Pittsburgh*—Pittsburgh 1st, 587 59; Pittsburgh East Liberty, 84; Pittsburgh Shady Side, 55 01. *Washington*—Three Springs, 4; West Alexander, 25 50. 1166 32
TENNESSEE.—*Union*—Rockford, 2; St. Paul, 5 60. 7 60
WISCONSIN.—*Chippewa*—Dorchester, 1. *Lake Superior*—Marquette 1st, 82 37. *Milwaukee*—Richfield, 2; West Granville, 2. 87 37

From the churches — $8,309 53

FROM INDIVIDUALS.

Helen T. Barney, N. Y., for Perth Amboy, 30; Guest money at Perth Amboy, 14 50; "Minister's orphan," Washington, D. C., 1; Mrs. Mary Vance, Ga., 5; Mrs. E. S. Wells, N. Y., 2; Mrs. E. R. Norton, Ill., 1; John Nichols, O., 5; Mrs. E. J. Russell and family, Ill., 4; "Thank-offering," O., 5; Anna Paxton and sister, Mo., 6; "One who loves the brethren," Wis., 5; Mr. and Mrs. Wm. J. Edwards, O., 10; S. E. Dougherty, Jersey City, N. J., 5; Miss M. Boorman, N. J., 25; D. W. Woods, Pa., 6 60; "H. D.-M. and mother," N. J., 100; Rev. W. L. Tarbet and wife, 65 cts.; "C., Penna.," 6; Society of Inquiry, Princeton Theo. Sem., 22 95; Miss J. C. Cathcart, Pa., 30; Miss J. C. Latimer, Pa., 5 — 289 70
Interest from Permanent Fund — 496 25

Total for current fund — $9,095 48

PERMANENT FUND.

(Interest only used.)

On account of bequest of Mrs. Lucy H. Kimball, Pennsboro's, W. Va., 97; Estate of Mrs. E. D. Osborn, Chatham, N. J., 300; Bequest of Mrs. Mary Augusta Demarest, Los Angeles, Cal., 500; Donation of Mrs. C. F. Powel, Norristown, Pa. (conditional), 1000 — 1,897 00

Total receipts for May, 1888 — $10,992 48
Total receipts for current fund since April 1, 1888 — $19,934 59

W. W. HEBERTON, *Treasurer.*

RECEIPTS FOR EDUCATION, MAY, 1888.

ATLANTIC.—*Cape Fear*—Mt. Pleasant, 1. *Knox*—Riceboro' 2d, 1. 2 00
CHINA.—*Peking*—Peking 2d, 8 00
COLORADO.—*Boulder*—Valmont, 7 cts. *Gunnison*—Aspen, 1; Tabernacle, 2. *Pueblo*—Alamosa, 8. 11 07
COLUMBIA.—*Oregon*—Phœnix, 5. *Puget Sound*—La Camas St. Johns, 1; Vancouver Memorial, 1. 7 00
DAKOTA.—*Southern Dakota*—Parker, 3 00
ILLINOIS.—*Bloomington*—Hoopeston, 6. *Cairo*—Equality, 4. *Chicago*—Chicago Covenant, 81 90. *Freeport*—Marengo, 28 65; Winnebago 1st, 10. *Ottawa*—Grand Ridge, 5 50. *Peoria*—Dunlap, 8; Washington, 6; Yates City, 5 30. *Rock River*—Garden Plain, 7; Newton, 5. *Schuyler*—Pittsfield, 2. *Springfield*—Irish Grove, 5; Pisgah, 2 17; Sweet Water, 2; Unity, 96 cts. 176 48
INDIANA.—*New Albany*—New Albany 2d, 3 50. *Vincennes*—Poland, 1. *White Water*—Connersville 1st, 2. 6 50
IOWA.—*Council Bluffs*—Council Bluffs, 13 12. *Des Moines*—Leon, 3. *Fort Dodge*—Ida Grove, 7. *Iowa City*—Crawfordsville, 75 cts.; Montezuma, 3 88. 27 70
KANSAS.—*Emporia*—Newton 1st, 20. *Highland*—Clifton, 5. *Neosho*—Monmouth, 2 36. 27 86
KENTUCKY.—*Ebenezer*—Greenup, 2 00

MICHIGAN.—*Detroit*—Detroit Jefferson Ave., 250; Detroit Westminster, 10 62; Saline 1st, 4 10; Ypsilanti sab-sch., 4 15. *Grand Rapids*—Greenwood, 4; Petoskey, 5. 277 87
MINNESOTA.—*Mankato*—Mankato, 8 30. *St. Paul*—St. Paul House of Hope, 85 90; Stillwater 1st, 6 05. 100 25
MISSOURI.—*Kansas City*—Sedalia 1st, 23. *Ozark*—Eureka Springs, 5. *Platte*—Bethel, 2. 30 00
NEBRASKA.—*Hastings*—Nelson, 82 cts. *Nebraska City*—Alexandria, 1; Meridian Ger., 5 25. *Niobrara*—Ponca, 3 80. *Omaha*—Blair (sab-sch., 1 26), 4 26. 15 13
NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 28 15; Plainfield 1st, 35 51. *Morris and Orange*—East Orange Bethel, 10; Mendham 2d, 13; Pleasant Valley Ger., 5. *Newark*—Bloomfield 1st, 116 02. *New Brunswick*—Trenton Prospect St., 42 66. *West Jersey*—Millville, 13. 263 84
NEW YORK.—*Binghamton*—Bainbridge, 8 04. *Buffalo*—East Hamburg, 3; Lancaster, 10. *Champlain*—Chazy, 13 33. *Chemung*—Watkins, 20 76. *Genesee*—Bergen 1st, 12 17. *Geneva*—Alden, 1. *Hudson*—Ridgebury, 50 cts.; Washingtonville 2d, 2. *Lyons*—Palmyra, 1. *Nassau*—Newtown, 4 44. *New York*—New York 1st, 2000; New York Scotch, 302. *North River*—Cold Spring, 4; Poughkeepsie, 8 52. *Rochester*—Brockport, 15 60. *St. Lawrence*—Gouverneur 1st, 19 70. *Westchester*—Poundridge, 10; Yonkers 1st, 119 76. 2555 82
OHIO.—*Bellefontaine*—Bellefontaine 1st, 1 69. *Cincinnati*—Bond Hill, 2; Cincinnati Central, 30 90; Cincinnati Mount Auburn, 38; Hartwell, 3; Sharonville, 2; Springdale, 3. *Columbus*—Circleville, 13 13; Columbus Broad St., 29 65. *Dayton*—Collinsville, 2. *Huron*—Norwalk, 15 50. *Marion*—Iberia, 5. *Portsmouth*—Jackson, 5. *St. Clairsville*—Cadiz, 12 40; Concord, 10; Lore City, 1; West Brooklyn, 5. *Steubenville*—Richmond, 1 54. *Wooster*—Orrville, 6 76. *Zanesville*—Roseville, 1 16. 188 73
PACIFIC.—*Benicia*—Napa, 25. *Los Angeles*—Anaheim 1st, 1. 26 00
PENNSYLVANIA.—*Blairsville*—Poke Run, 10. *Butler*—Butler, 25 56; Fairview, 50 cts.; Jefferson Centre, 45 cts.; Portersville, 1. *Carlisle*—Burnt Cabins, 4; Lower Path Valley, 12. *Erie*—Kerr's Hill, 2 48. *Huntingdon*—Sinking Valley, 7. *Kittanning*—Kittanning 2d, 8 92. *Northumberland*—Muncy 1st, 3. *Philadelphia North*—Chestnut Hill, 27 32; Conshohocken, 2 65; Germantown 2d, 76 10. *Pittsburgh*—Pittsburgh 1st, 364; Pittsburgh East Liberty, 51; Pittsburgh Shady Side, 44. *Redstone*—Dunlap's Creek, 8. *Shenango*—Clarksville, 9 40. *Washington*—West Union, 4 25. *Westminster*—Columbia, 9 54. 671 17
TENNESSEE.—*Union*—Hebron, 3 00
TEXAS.—*Trinity*—Bosque, 1 00
UTAH.—*Montana*—White Sulphur Springs, 5. *Utah*—American Fork, 3. 8 00
WISCONSIN.—*Chippewa*—Dorchester, 1. *Lake Superior*—Marquette, 28 84. *Madison*—Pulaski Ger., 3. *Milwaukee*—Richfield, 2; West Granville, 3. 37 84

Receipts from churches in May, 1888..... $4,643 85
Receipts from sab-schs. in May, 1888..... 5 41 $4,649 26

LEGACIES.

Estate of Mrs. Lucy H. Kimball, Norwich, Conn., 242 52; Estate of Mary F. Fellows, Dubuque, Iowa, 200..... 442 52

REFUNDED.

"O. N. V.," 50; Rev. W. H. Hays, China, 45; Rev. J. D. S., 50..... 145 00

INTEREST ON PERMANENT FUNDS.

29 75; 26 25; 28; 18 38; 21; 24 50; 17 50; 22 05; 21; 262 50..... 470 93

SPECIAL SCHOLARSHIPS.

Young men of Camden 1st ch., 42; C. T. Kissam and wife, 27 50..... 69 50

MISCELLANEOUS.

John Taylor Johnston, Esq., N. Y., 100; Mary Vance, 5; Rev. S. Huyser, 1; E. A. Darlington, 25; Wm. Elliott, 2; Rev. W. L. Tarbet and wife, 96 cts.; "C., Penna.," 2; Society of Inquiry, Union Theo. Sem., 12 75..... 148 71

Total receipts in May, 1888..... $5,925 92
Total receipts from April 15, 1888..... $7,088 33

JACOB WILSON, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR FREEDMEN, MAY, 1888.

ATLANTIC.—*Catawba*—Bethel, 25 cts.; Mt. Zion, 39 cts.; Shiloh, 15 cts. *East Florida*—St. Augustine 1st, 10. 10 79
BALTIMORE.—*Baltimore*—Baltimore 1st, Mrs I. Morris, 37 50. *Washington City*—Lewinsville, 3; Vienna, 3 15. 43 65
COLORADO.—*Boulder*—Valmont, 7 cts. *Gunnison*—Aspen 1st, 3. 3 07
CATAWBA.—*Yadkin*—Holbrook, 6 00
COLUMBIA.—*Oregon*—Phœnix, 2 40
DAKOTA.—*Dakota*—Buffalo Lakes, 67 cts.; Mayasan, 1; Mountain Head, 1. 2 67
ILLINOIS.—*Alton*—Litchfield, 3. *Chicago*—Chicago 2d, 293; Chicago 4th, 671 38; Chicago 8th, 35 53; Chicago 41st St., 17 59. *Freeport*—Marengo, 32 19. *Ottawa*—Plato 1st, 3. *Peoria*—Yates City, 8 60. *Schuyler*—Doddsville, 2 20. *Springfield*—Pisgah, 4 33; Unity, 1 44. 1072 26
INDIANA.—*New Albany*—New Albany 2d, 13 50. *Vincennes*—Mt. Vernon, 2 15; Poland, 3. 18 65
IOWA.—*Council Bluffs*—Logan, 3. *Iowa*—Bonaparte, 1; Sharon, 1 68. *Iowa City*—Crawfordsville, 75 cts.; Montezuma, 3 50. 9 93
KANSAS.—*Emporia*—Newton 1st, 28. *Neosho*—Princeton, 2. *Solomon*—Belleville, 5. *Topeka*—Topeka 1st, 104 22. 139 22
KENTUCKY.—*Ebenezer*—Greenup, 2 00
MICHIGAN.—*Detroit*—Detroit Fort St., per Mrs. J. R. McLaughlin, 45; Detroit Westminster, 10 62; Ypsilanti sab-sch., 4 16. 59 78
MINNESOTA.—*Mankato*—Mankato 1st, 137 34; St. Peter's Union, 10 11. *St. Paul*—Stillwater 1st, 3 75. 151 20
MISSOURI.—*Osage*—Sedalia 1st, 9. *Ozark*—Eureka Springs, 4. 13 00
NEBRASKA.—*Hastings*—Nelson, 82 cts. *Nebraska City*—Alexandria, 2. *Niobrara*—Ponca, 3 80. 6 62
NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 45 50. *Monmouth*—Farmingdale, 20. *Morris and Orange*—East Orange 1st sab-sch., 50; Fairmount, 2. *Newark*—Newark Memorial, 24. 141 50
NEW YORK.—*Albany*—Albany 3d, 12. *Boston*—Newburyport 2d, 100. *Brooklyn*—Brooklyn 1st sab-sch., 50. *Buffalo*—Buffalo North, 56 04; East Hamburg, 3. *Hudson*—Chester sab-sch., 2; Washingtonville 2d, 2. *Lyons*—Palmyra, 25 14. *North River*—Poughkeepsie, 8 52. *Rochester*—Rochester Central sab-sch., 30. *St. Lawrence*—Sackett's Harbor, 5. *Syracuse*—Cazenovia, 31 18; Syracuse Memorial, 17 75. *Troy*—Hoosick Falls sab-sch., 6 70; Sandy Hill, 10. *Utica*—Camden, 7. *Westchester*—Poundridge, 10. 376 33
NORTH DAKOTA.—*Pembina*—Emerado, 5 00
OHIO.—*Bellefontaine*—Bellefontaine 1st, 1 69. *Cincinnati*—Bond Hill, 2; Hartwell, 2; Sharonville, 2. *Columbus*—Columbus 2d, 59 91. *Dayton*—Bath, 3 25; Collinsville, 2; Middletown 1st, 10. *Mahoning*—Youngstown 1st, 98 55. *Portsmouth*—Jackson, 3. *St. Clairsville*—Cadiz, 24 03; Concord, 4; Lore City, 1; West Brooklyn, 1. *Zanesville*—New Concord, 9; Norwich, 5. 228 43
PACIFIC.—*Benicia*—Calistoga, 2; Ukiah, 1. *Los Angeles*—Anaheim 1st, 1; Los Angeles Boyle Heights, 15; San Pedro, 5. *Stockton*—Sonora, 1. 25 00
PENNSYLVANIA.—*Butler*—Jefferson Centre, 45 cts.; Portersville, 1. *Chester*—Great Valley, 7 25. *Huntingdon*—Alexandria, 8. *Lackawanna*—Scranton Green Ridge Ave., 20. *Northumberland*—Pennsdale, 1; Williamsport 2d, 32 75. *Philadelphia*—Philadelphia 9th, 30 27; Philadelphia Tabernacle sab-sch., 58 39. *Philadelphia Central*—Philadelphia Cohocksink sab-sch., 12 32; Philadelphia Northminster, 43 62; Philadelphia West Arch St., 338 73. *Philadelphia North*—Mt. Airy, 5 30. *Pittsburgh*—Knoxville, 5 13; Pittsburgh 2d, 139 86; Pittsburgh East Liberty, 72; Pittsburgh Shady Side, 54 99. *Redstone*—Dunlap's Creek, 8 01. *Shenango*—Hopewell, 12; Neshannock, 8 79. *Westminster*—Columbia, 11 56. 871 42
TENNESSEE.—*Holston*—Mt. Bethel, 1. *Union*—Hebron, 2; Rockford, 2. 5 00
TEXAS.—*Trinity*—Bosque, 1 00
WISCONSIN.—*Chippewa*—Dorchester, 1. *Milwaukee*—Richfield, 2; West Granville, 2. 5 00

MISCELLANEOUS.

From sale of property at Winesboro', S. C., 100; Mrs. M. Robinson, Kittanning, Pa., 20; M. H. Tarbox, Lockport, N. Y., 10; A. O. Granger, Philadelphia, Pa., 75; Estate of James E. Brown, Kittanning, Pa., 279 14; Estate of Mrs. Lucy H. Kimball, Pennsboro', W. Va., 97; J. E. Crawford, Pittsfield, Ill., 2; Legacy of Mary F. Fellows, Dubuque, Iowa, 200; Mrs. Mary E. Palmer, New Brighton, Pa., 15; "B. O. R.," 5; Mary Vance, Rome, Ga., 5; Oliver Phillips, New Waterford, O., 4; Cash, 5; Jean Clark, Mt. Jackson, O., 10; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 94; "C., Penna.," 8; Society of Inquiry of Princeton Theological Seminary, 12 75..... 849 83

Total receipts for May, 1888..... $4,049 75

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, MAY, 1888.

ATLANTIC.—*East Florida*—Jacksonville 1st, 10. *Knox*—Riceboro', 1. *South Florida*—Eustis Woman's Miss. Soc., 20. 31 00

BALTIMORE.—*Baltimore*—Baltimore 1st, 1050; Bel Air, W. F. Miss. Soc., for Papal Europe, 10; Churchville sab-sch., 15. *New Castle*—Christiana, 7; New Castle 1st sab-sch., 6 51. *Washington City*—Danville Holbrook St., 1; Neelsville sab-sch., 10; Washington North, 10, for Siam, 1. 1110 51

COLORADO.—*Boulder*—Fossil Creek, 2, Ladies' Miss. Soc., 1 60; La Porte, 1; Valmont, 46 cts., for China, 4. *Gunnison*—Tabernacle, 2. *Pueblo*—Fort Lewis Union sab-sch., 8. 19 06

COLUMBIA.—*East Oregon*—Grass Valley, 2. *Idaho*—Cleveland, 1 50; Deep Creek, [illegible] Zamiah, 3; Klikitat, 1 50; Lostine, 2. *Oregon*—Bethany [illegible]ver., 10; Portland Chinese, 4 23. *Puget Sound*—Centenary, 9. 41 75

DAKOTA.—*Dakota*—Williamson and Sterling, 20. *Southern Dakota*—Kimball, 3 50. 23 50

ILLINOIS.—*Cairo*—Equality, 4. *Chicago*—Chicago 3d, 37 68; Chicago 4th, 80; Joliet Central, 150. *Mattoon*—Kansas, 5. *Peoria*—Yates City, 13 90. *Rock River*—Keithsburg, 3 50; Malden, 100; Peniel sab-sch., 5. *Schuyler*—Hersman, 35; Monmouth, 37 75. *Springfield*—Pisgah, 10 11; Unity, 4 67; Rev. W. L. Tarbet and wife, 4 50. 491 11

INDIANA.—*Muncie*—Peru sab-sch., 8. *New Albany*—New Albany 2d, 33 10. 41 10

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 281 90. *Council Bluffs*—Emerson, 9; Logan, 3. *Iowa*—Fairfield sab-sch., Miss. Band, 8 90; Morning Sun sab-sch., for China, 10; Mt. Zion, 2; Jefferson sab-sch., Girls' Band, for Bangkok, 15 56. *Iowa City*—Crawfordsville, 4 95; Fairview sab-sch., 6 50; Montezuma, 5. 346 81

KANSAS.—*Emporia*—Indianola, 7; Newton, 25; Oxford, 8 20; Vernon, 2 60. *Neosho*—Oswego, 10. *Topeka*—Media 1st sab-sch., 4 60. 57 40

MICHIGAN.—*Detroit*—Detroit Westminster, 78 12; Ypsilanti sab-sch., 25 67. *Kalamazoo*—Holland, 15. *Monroe*—Hillsdale, 20 75; Raisin, 3. 142 54

MINNESOTA.—*Mankato*—Mankato, 61 95; St. Peter Union, 8 20. *Red River*—Bethel, 2 60; Knox, 2 50. *St. Paul*—St. Paul House of Hope, 115 45, Y. P. Soc. of Chr. End., 29 03. 219 73

MISSOURI.—*Kansas City*—Pleasant Hill, 5; Salem, 2; Hill Memorial, 50 cts. *Platte*—Bethel, 2 25. *St. Louis*—Emmanuel Ger., Charles Niewald, 122; St. Louis 2d, Wall Builders, 5; St. Louis Glasgow Ave. sab-sch., for China, 25. 161 75

NEBRASKA.—*Hastings*—Nelson, 5 43; Ruskin, 75 cts. *Nebraska City*—Eureka, 7. *Niobrara*—Ponca, 25 06. 38 26

NEW JERSEY.—*Elizabeth*—Cranford, 4 17; Elizabeth 1st, 290, Murray Miss. Asso., 24 01; Elizabeth Westminster, 72 75; Lamington, Blauvelt Miss. Band, 5; Plainfield Crescent Ave., 10, sab-sch., 97 34; Rahway 2d, Home sab-sch., 1 23. *Monmouth*—Farmingdale, 80. *Morris and Orange*—East Orange 1st sab-sch., 50; South Orange, 6 60, Vailsburg sab-sch., Boys' Band, for India, 54 cts. *Newark*—Montclair, 25 82, a friend, 50; Newark 3d, 27 20; Newark Central, 10. *New Brunswick*—Trenton Prospect St., 90 74. *Newton*—Stillwater, 3. *West Jersey*—Camden 2d, 10. 857 80

NEW YORK.—*Albany*—Albany 2d, 315 62; Ballston Spa, 16 66; Bethlehem, 3 50. *Boston*—Newburyport 2d, 100. *Brooklyn*—Brooklyn Lafayette Ave., 59 82; Brooklyn South 3d St., E. D., 38 42; Brooklyn Throop Ave., 50; Edgewater 1st, 9 37. *Buffalo*—Alden, 18; Buffalo North, 133 79; Buffalo Bethany sab-sch., 6; East Hamburg, 16 75; Westfield, 109 15; Portville, 85; Allegheny and Cornplanter, Oldtown branch, 1. *Cayuga*—Genoa 1st sab-sch., 19 09. *Champlain*—Keeseville sab-sch., 9 67; North Wean Cong'l, 20 27. *Chemung*—Southport Mogee St. chapel, for Japan, 10 06. *Columbia*—East Windham, 4. *Geneva*—Geneva 1st, 51 03; Seneca Falls, 87. *Hudson*—Ridgebury, 3 15; Washingtonville 2d, 13 20. *Long Island*—Port Jefferson, 17 44. *Lyons*—Wolcott 1st, 5 50. *Nassau*—Hempstead, Christ's sab-sch. Miss. Soc., 25. *New York*—New York 1st, 1000; New York 14th St. sab-sch., 25; New York Harlem sab-sch., for sup. Yahteeyah, Syria, 45; New York Madison Square, 80. *North River*—Cold Spring, 25; Cornwall, 4 19; Millerton, 10; Newburgh Calvary, 10 09; Poughkeepsie, 56 25. *Rochester*—Rochester Central, Y. P. Soc. Chr. End., 114 40, sab-sch., 50. *St. Lawrence*—Watertown Stone St. sab-sch., 14 72. *Troy*—Sandy Hill, 126 49. *Utica*—Oneida, Helping Hand Miss. Band, 2; Utica 1st, Mrs. Charles N. Darling, 50; Pound Ridge, 28, sab-sch., 46. 2915 63

OHIO.—*Athens*—Middleport, 58. *Bellefontaine*—Bellefontaine, 11 14. *Chillicothe*—Salem sab-sch., Julia Campbell's class, 6 66. *Cincinnati*—Cincinnati Mt. Auburn, 143; Cincinnati Walnut Hills Bethany Chapel, 24 14. *Cleveland*—Guilford sab-sch., 20. *Lima*—Ottawa, 11. *Mahoning*—Champion, 14; Poland, 100; Youngstown 1st, 42 70. *Maumee*—Highland, 2. *St. Clairsville*—Antrim, 6; Bellaire 1st sab-sch., 58; Cadiz, 62 60; Concord, 46; Lore City, 7; West Brooklyn, 3. *Steubenville*—New Cumberland sab-sch., 3; Richmond, 30 74. *Wooster*—Bethel, 4 65. *Zanesville*—Norwich, 8; Roseville, 1 78. 663 41

PACIFIC.—*Sacramento*—Carson City sab-sch., Carson Band, 9 15. *San Francisco*—Alameda, 72 50; San Francisco Larkin St., 1. 82 65

PENNSYLVANIA.—*Blairsville*—Johnstown sab-sch., 20; Poke Run, 10, sab-sch., 12. *Butler*—Harrisville, 17; Jefferson Centre, 2 97; Karns City, 2 91. *Carlisle*—Dauphin, 2 25; Lower Path Valley, 3; Middle Spring, 50. *Chester*—Ashmun, 20; Doe Run, 4; Honeybrook, 148 67. *Huntingdon*—Hollidaysburg, 67 40, sab-sch., 5 89; Peru, 6. *Kittanning*—Kittanning 2d, 15; Srader's Grove, 2; Leesburg, 8. *Lackawanna*—Bethany sab-sch., Mispah Band, for Japan, 5; Kingston sab-sch., 22 50; Scranton Green Ridge Ave., 53; Wilkesbarre Memorial sab-sch., 123 66. *Lehigh*—Bangor sab-sch., 2 50; Bethlehem sab-sch., 3 53; Pottsville 1st sab-sch., 29 41; Reading 1st, 172 40. *Northumberland*—Emporium, 10; Mooresburg, 4 26; Pennsdale, 5; Williamsport 2d, 20 50. *Philadelphia*—Philadelphia 1st, for Oroomiah College, 500; Philadelphia Old Pine St., 122; Philadelphia Bethany, for Japan, 5; Philadelphia North Broad St., for Japan, 59. *Philadelphia Central*—Philadelphia Cohocksink sab-sch., 12 63; Philadelphia Kensington sab-sch., 52 32. *Pittsburgh*—Centre, 11; Hebron sab-sch., 15; Pittsburgh Shady Side, 110; Hazlewood, 2. *Redstone*—McKeesport sab-sch., 18; Round Hill sab-sch., 7 84. *Shenango*—Beaver Falls, 70. *Washington*—Cross Creek, 5; East Buffalo sab-sch., 5; Wheeling 1st, M. H., 50. *Wellsboro'*—Lawrenceville, 18 25. *Westminster*—Slate Ridge sab-sch., 2 50. *West Virginia*—Walkersville, 1; Woodland sab-sch., 13; Left Hand, 5. 1933 39

TENNESSEE.—*Holston*—Mt. Bethel, 2 00

TEXAS.—*Trinity*—Bosque, 1 00

UTAH.—*Wood River*—Bellevue sab-sch., 1 00

WISCONSIN.—*Lake Superior*—Marquette, 19 06. *Madison*—Highland Ger., 3; Platteville Ger., 16; Pulaski Ger., 4, sab-sch., 1 75. *Milwaukee*—Richfield, 5; West Granville, 5. 53 81

WOMAN'S BOARDS.

Woman's Board of Foreign Missions of Northwest, 2750; Woman's Foreign Missionary Society of Philadelphia, 95..... 2,845 00

MISCELLANEOUS.

Miss Mary Vance, Rome, Ga., 10; F. L. Goodrich, N. Y., 15; J. E. Crawford, Pittsfield, Ill., 4; Mrs. Mary F. Fellows, Dubuque, Iowa, 200; Theological Seminary, Princeton, N. J., 18 25; Cash, Geneva, N. Y., 5; Cash, 10; B. O. R., 5; Rev. J. H. Dulles, Princeton, N. J., 15; Rev. Wm. W. Mascomber, Milwaukee, Wis., 10; Frank S. Lockwood, N. Y. city, 2; Union Theological Seminary, 322 75; Society Missionary Inquiry of Auburn Theological Seminary, 37 21; Mrs. Geo. W. Allen, Milwaukee, Wis., 5; G. L. Deffenbaugh, Nez Perce Agency, Idaho, 2; Fred J. Slade, Trenton, N. J., sp. for Rev. Dr. Rodriguez' salary, 125; A friend, 2; Wm. Reed, Trenton, Mo., 5; Rev. R. M. Loughridge and wife, Wealaka, Ind. Ter., 14; Ch. and sab-sch., Valparaiso, Chill, 10 50; C., Pa., 22; J. B. Halstead, Batavia, N. Y., 50; T. L. Milligan, for China, Manayunk, Pa., 3; Western Theological Seminary, Allegheny, Pa., 35; Walter McQueen, Schenectady, N. Y., 100; Ellis Coon, Wichita, Kan., 1 01; A. B. McGowan, Fort Sully, Dak., 5; I. D. Lynde, Haddonfield, N. J., 150; H. K. Bushnell, Hastings, Neb., 5; Cash, 1; Petchaburi ch., Siam, *d.*, 30 34; N. M. Meloy, Mervine, Pa., 1 70; Cash, 28; H. D. M., Newark, N. J., 200; Miss Emma Lott, Portland, Mich., 20; Rev. Thos. Williams, sp. for college, Tokio, 50; A. Chisholm, Elkton, Md., 3 35; Oliver Phillips, New Waterford, O., 4; Society of Inquiry, Princeton Theological Seminary, 84 15. 1,634 31

Total receipts from churches, Sabbath-schools and miscellaneous sources..... $13,714 52

LEGACIES.

Estate of Wm. Monroe, Wellsville, O., 2000; Estate of Mrs. Lapsley, New Albany, Ind., 4749 88; Legacy of A. Champion, Rochester, N. Y., 145 33; James McQueen, Crawford county, Pa., 300; Estate of Caroline Gould, Baltimore, Md., 709 62..... 7,904 83

Amount received in May, 1888..... $21,619 35

NOTE.—Contributions marked *d.* represent the dime Christmas offerings.

WM. RANKIN, *Treasurer*,
53 Fifth Ave., cor. Twelfth St., New York, N. Y.

THE CHURCH

AT HOME AND ABROAD.

PHILADELPHIA, SEPTEMBER, 1888.

EDITORIAL.

THE MOLOKANS OF RUSSIA.

Journeying through trans-Caucasian Russia, from Tiflis, its metropolis, to Djulfa on the river Aras, which separates that province from Persia, a journey of about two hundred and fifty miles, our Nestorian guide spoke of some of the villages through which we passed as "Molokan" villages. Returning by the same route, after a month's journeying in Persia, I thought that these Molokan villages had a slightly more pleasant aspect than those of the Moslems and Yezidees through so many of which I had journeyed, and in some of which I had lodged and sojourned in Persia. There was more that suggested some ideas of thrift and of civilized comfort about the dwellings, and I could sometimes see an unveiled and womanly woman in the street.

Tarrying a few days in Tiflis, I was courteously visited by Rev. Abraham Amirkaniantz, the learned translator for the British and Foreign Bible Society and its superintendent of colportage. He spoke with much interest of the Molokans and of the fine opportunities for evangelistic work among them. They are dissenters from the established church of Russia. They were formerly persecuted and banished from Russia proper to the region south of Mt. Caucasus, which Russia acquired by conquest early in the present century. Their good behavior, their sobriety, industry and thrift have won for them toleration and some degree of favor from the government.

Mr. Amirkaniantz informed me that, rejecting all human priesthood and all ecclesiasticism, the Molokans accept Christ as their Saviour, and the Bible as the word of God and their rule of faith and life. In some respects they resemble the primitive Friends. He informed me that they had frequent meetings for worship and the study of the Bible, which he was accustomed to attend and in which he took part. It was soon arranged that I should accompany him to such a meeting on Friday evening. In a large room in one of their dwellings we found between twenty and thirty people, well clad and of courteous manners—people who earned their living by honest industries, mechanics, tradesmen, etc.

Their devotional services consisted of prayers and songs, in both of which they used only Bible words. Their chanting was in a slow measure, occupying a good deal of time, and was not confined to the Psalms, but was sometimes in the New Testament. Mr. Amirkaniantz would show me the place in the English version where they were chanting in Slavonic. The greater part of the time was occupied in the study of the Scriptures. The exercises were all in the Russian language, but Mr. Amirkaniantz interpreted to me much that was said, and also interpreted to them such replies as

I was able to make to questions addressed to me. These questions often related to difficult passages of Scripture, but they were never in a tone of cavil or of idle curiosity, but always in evident desire to find the true meaning of the word of God. I have never sat with a company of Bible students who seemed more sincere and earnest in their study. Each brother who chose to speak expressed his opinion with the utmost freedom. Differing opinions, however sharply differing, were uniformly treated with good temper and courtesy.

When I spoke, as I was desired to do, I was listened to with the most courteous attention, not as a clergyman (for they acknowledge no such distinctions), but as a Christian brother from a distant land to whom, peradventure, God might have granted some view of his holy word which would be profitable to them. I thought it possible that they might be giving disproportionate attention to obscure portions of Scripture, and when they asked me to expound Peter's saying about Christ preaching to the spirits in prison, I remarked that Peter found some things in his brother Paul's writings hard to be understood; but, as for me, I found nothing in Paul's writings harder to be understood than this saying of Peter himself. I added that, if ever I shall be where Peter is, I intend to ask him to explain the passage. In reply to this I was pleasantly but gravely asked if we are not taught that all Scripture is profitable, and therefore to be studied. To this I, of course, assented, but reminded them further that Peter advises us to take heed unto the word "as unto a light that shineth in a dark place." We are to study all the Scriptures, but, I think, with the expectation that while they are a sufficient "light to our feet and lamp to our path," directing our way safely through this world like a torch in a great cave, they will still leave it a dark place. Light enough will fall on some objects to make them perceptible, but not enough to enable us to see them distinctly. The Bible itself awakens us to some inquiries which will not be fully answered to us in this world.

They showed themselves exceedingly familiar with the Bible in their own version, including the apocryphal books. I expressed the opinion that those books, not being included in "The Scriptures" which our Lord endorsed, are not to be held as of divine authority; but we did not go into any discussion on that subject. This earnest and brotherly discussion was continued until eleven o'clock. I afterward understood that this is their usual time of closing their meetings.

On Saturday evening I was present, by urgent invitation, in a much larger room, filled with not less, I judged, than two hundred men and women, all showing great eagerness to hear what might be spoken concerning the word of God.

I noted some striking peculiarities. When I entered the room, nearly all of them rose and stood a moment. This, I afterwards learned, was not a mere courtesy. It occurred several times as others came in, and I was told that they do so whenever any one enters, it being understood that he pauses a moment at the door in silent prayer, in which they unite with him, before he takes his seat. The songs and prayers were in Bible words, as on the previous evening, but with some additional forms of low bowing at intervals, of which, perhaps, I should have seen the appropriateness if I had understood the language. The greater part of the time was occupied, as before, with questions and remarks concerning Scripture by a number of leading men, in which they kindly desired me to participate as much as I would.

At about ten o'clock tea was served, a

delicious beverage, the uninebriating cheer of which I felt grateful for at that hour; and again the conference was continued until eleven o'clock.

On the next evening (Sabbath), being assembled in the same room, they invited me to address them early, and then, in view of my need of rest, in expectation of going on my journey on the next morning, they kindly permitted me to withdraw, after a very affectionate response had been made by their "presbyter." So they style their chosen moderator; but the title implies no ordination and no permanent rank. Two of their young men accompanied me in a phaeton to my hotel with exceeding courtesy, conversing pleasantly with each other in Russian, and allowing me to ride in silent meditation. I afterwards learned that that meeting did not close earlier than the others.

I was assured by Mr. Amirkaniantz that there are thousands of these worthy people in Russia, especially in that region south of the Caucasus. A pretty good account of this people is given in a book entitled "Russia," by D. McKenzie Wallace.

It is pleasant to know that thousands of such honest and virtuous people are diligently and devoutly studying the Bible in such a country as Russia, and are courageously and conscientiously doing their own thinking about its teachings.

The good man to whom I am indebted for those memorable evenings with Russian Protestants is now an exile in Siberia. A thrilling account of his banishment was given in the October (1887) number of THE CHURCH AT HOME AND ABROAD (p. 390), from the pen of Rev. S. G. Wilson, of Persia. "His wife chose to suffer with him," says Mr. Wilson; "so, with their seven children, they went forth across the snowy Caucasus towards the Siberian frontier, exiles for the word of God and for the testimony of Jesus." Later advices have informed us that in exile Mr. Amirkaniantz is not prevented from receiving and correcting the proof sheets of the Turkish Old Testament, on the translation of which he has spent years of labor, and which is now passing through the press in Germany. Thus, like Paul, our brother can rejoice, and we can rejoice with him, that, whatever befalls him, the word of God is not bound nor banished, nor can it be. It is in Russia, as it is in Turkey, to stay—to stay as the leaven stays in the meal—pervasive, potent, transforming.

The Russian autocracy is a huge castle of ice. When dynamite fractures its walls, the frigid atmosphere of long-accepted hereditary despotism repairs it with swift and strong congealing; but when the Sun of righteousness shall have fully risen upon it, his beams will penetrate the icy fabric and liquefy it. Then shall the peace of that great empire be as a river, and its righteousness as the waves of the sea.

One of our exchanges has an article on the late Matthew Arnold, of whom it says, "Though he interpreted Isaiah and Paul away, he did it very sweetly, and taught us many noble lessons in words we can never forget." This sounds to us very much as if some man should have occasion to say of some other man, "Though he took from my breast pocket the gold watch which had descended to me from my father and grandfather, and which was a perfect time-keeper, he removed it most gracefully, and at the same time pinned upon my lapel a lovely bouquet which smells very sweet."

CHURCH STATISTICS.

The New York *Independent* (July 26) gives carefully-tabulated statistics of the churches of the United States, with succinct statements concerning their history and tenets, filling five of its columns and more than half of the sixth—that is, more than a whole page of its sheet. We copy portions of this valuable compilation for our readers.

ADVENTISTS.

	Chs.	Min.	Com.
Adventists,	91	107	11,100
Second Adventists,	583	501	63,500
eventh-Day Adventists,	889	227	25,841
Total,	1,563	835	100,441

BAPTIST.

	Chs.	Min.	Com.
Regular,	31,891	20,477	2,913,215
Anti-Mission,	1,802	918	46,507
Free,	1,531	1,314	82,686
Other Free,	650	600	34,144
Disciples of Christ,	6,437	3,263	620,000
Christians, North,	1,662	1,327	122,000
" South,	75	35	18,000
Church of God,	500	450	29,683
Seventh-Day Baptists,	110	113	9,000
*Dunkards: Conservative,	430	1,930	90,000
" Progressive,	200	325	3,000
" Old Order,	130	230	2,000
Six Principle,	16	16	1,450
Total,	45,434	30,998	3,971,685

CHRISTIAN UNION CHURCHES.

	Chs.	Min.	Mem.
Christian Union Churches,	1,500	500	120,000

These figures are from Elder H. J. Duckworth, editor of the *Christian Witness*, organ of the denomination. This body arose in the West a quarter of a century ago. It holds to the oneness of the church, of which Christ is the only head and the Scriptures the only rule of faith and practice. It protests strongly against sectarianism. It might with propriety, perhaps, be classed as a Baptist body, as baptism by immersion is practiced.

* Estimated by H. B. Brumbaugh, editor *Gospel Messenger*, Huntingdon, Pa.

CONGREGATIONALISTS.

	Chs.	Min.	Com.
Congregationalists,	4,404	4,090*	457,584

FRIENDS.

	Chs.	Min.	Mem.
Orthodox,	600	500	72,968
Non-affiliating Orthodox, including Philadelphia and Wilburite bodies,	100	.....	12,000
"Hicksite,"	.....	.....	23,000
Total,	700	500	107,968

Orthodox Friends hold to the inspiration and sufficiency of the Scriptures, to immediate revelation by the Holy Spirit to the heart of the individual, and that the only baptism essential to salvation is the "washing of regeneration and the renewing of the Holy Ghost." The Lord's Supper is not to be observed by the use of the visible elements, and no one should exercise the ministry without being moved thereto by the Holy Spirit. There is much discussion at present concerning the ordinances. The "Hicksite" Friends (as they are usually called) date from 1827. They are regarded as Unitarian in doctrine, and hold that all church organizations are purely human, and should not claim to speak by God's authority. They reject the idea of exercising discipline over individuals or societies.

GERMAN EVANGELICAL CHURCH.

	Chs.	Min.	Com.
German Evangelical Church,	675	560	125,000

This body occupies the same position theologically as the United Evangelical or State Church of Prussia, which was formed by the union of Lutheran and Reformed bodies.

LUTHERANS.

	Chs.	Min.	Com.
General Synod,	1,484	964	138,479
United Synod South,	366	188	29,545
General Council,	1,924	1,096	281,320
Synodical Conference,	2,257	1,167	314,973
Independent Synods (11),	1,961	813	223,283
Total,	7,992	4,215	987,600

Lutherans accept as their doctrinal sym-

* Last year's figures.

bols the Augsburg Confession, the Larger and Smaller Catechisms, the Schmalkald Articles and the Book of Concord. They are divided into four general bodies and into independent synods. These divisions have been caused chiefly by confessional differences. The Synodical Conference is most rigidly confessional; the General Council is moderately so. The General Synod and United Synod of the South, while accepting the Lutheran standards, are yet disposed to look with favor upon other denominations, and to approve such organizations as the Evangelical Alliance, the American Bible and Tract Societies, and other unsectarian evangelical work.

MENNONITES.

	Chs.	Min.	Com.
Old Mennonites,	275	325	60,000
Amish "	90	150	20,000
Reformed "	20	40	3,000
New School "	....	90	10,000
Total,	385	605	93,000

These figures are estimates made by a very competent Mennonite. Mennonites baptize "penitent believers" by pouring or sprinkling, practice close communion, observe feet-washing, refuse to take judicial oaths, are non-resistants, and use the ban against unworthy members. Their bishops, elders, or ministers and deacons are chosen by lot.

METHODISTS.

	Chs.	Min.	Com.
Methodist Episcopal,	20,755	12,554	2,093,935
" " South,	11,364	4,530	1,102,926
African Meth. Episc'l,	2,800	2,600	500,000
" " " Zion,	2,200*	2,000	314,000
United Brethren,	4,396	1,566	195,278
Colored Meth. Episc'l,	2,016	1,729	165,000
Methodist Protestant,	1,799	1,238	133,514
Evangelical Association,	1,831	1,121	137,697
American Wesleyan,	495	179	17,727
Congregational Methodists,	70	225	13,750
Free Methodists,	358	373	12,314
Independent Methodists,	35	30	5,000
Primitive Methodists,	99	56	4,885
Union American Methodist Episcopal (colored),	50	112	3,500
Total,	48,258	28,313	4,699,529

The first societies of Methodists in America were organized about 1766, in Baltimore and in New York. The numerous branches which have sprung from this beginning vary in polity, some being Episcopal, some Presbyterian, and some Congregational and independent, but all agree substantially in doctrine and usage. All are distinctively Arminian.

* Estimated.

MORAVIANS.

	Chs.	Min.	Com.
Moravians,	94	108	10,966

The official name of this body is *Unitas Fratrum*. Ecclesiastically the American is one of three provinces, the German and the British being the other two. The Moravians have bishops, whose functions are spiritual, not ecclesiastical. They make Christ the centre of theology. The American province consists of two districts, the Northern and Southern.

PRESBYTERIANS.

	Chs.	Min.	Com.
Presbyterian, Northern,	6,436	5,654	696,767
" Southern,	2,236	1,116	150,398
" Cumberl'd,	2,540	1,563	145,146
" " (col'd),	500	200	15,000
" United,	885	736	94,641
" Ref. (Synod),	121	116	10,970
Welsh Calvinistic,	175	84	9,563
Ass. Ref. Synod South,	110	84	7,400
Ref. (General Synod),	54	32	6,800
Total,	13,057	9,585	1,136,685

EPISCOPALIANS.

	Chs.	Min.	Com.
Protestant Episcopal,	4,694*	3,835	437,785
Reformed "	72	96	9,000
Total,	4,766	3,931	446,785

The Protestant Episcopal Church is the outcome of the planting of Anglican churches by English colonists in this country. After the revolutionary war these churches became independent of the Church of England and organized the Protestant Episcopal Church, which retains the Prayer-book, the XXXIX Articles of the English Church, slightly changed, and is in close communion with that body. In 1873, Assistant Bishop Cummins, of Kentucky, with a number of other clergymen and laymen, organized the Reformed Episcopal Church, which accepts

* Including 1867 missions.

in substance the XXXIX Articles, adheres to Episcopacy, though not as of divine right, retains a liturgy but denies that it is imperative, and rejects certain "erroneous doctrines," among which is baptismal regeneration and the Real Presence.

REFORMED.

	Chs.	Min.	Com.
Reformed (German), . .	1,481	802	183,980
" (Dutch), . . .	547	547	85,543
Total, ...	2,028	1,349	269,523

The Reformed Church in America and the Reformed Church in the United States are better known as the Reformed (Dutch) Church and the Reformed (German) Church, respectively. The Dutch Church began its history in this country with the Dutch immigration to this country early in the seventeenth century; the German not until a much later period. There is only a shade of difference between the two bodies, doctrinally. The symbols of the Dutch Church are the Confession of Faith and Canons of the Synod of Dordrecht; also the Heidelberg Catechism, which is the only symbol of the German Church.

ROMAN CATHOLICS.

	Chs.	Priests.	Pop.
Roman Catholic, .	6,829*	7,596	†7,200,000

The services of the Church of Rome were the earliest Christian services held on this continent. The Fathers were diligent missionaries among the Indians from a very early date, and ministered among Catholic colonists; but there was no Catholic bishop until after the revolutionary war. The church has grown enormously by immigration.

MISCELLANEOUS.

	Chs.	Min.	Mem.
Universalists, . . .	730	677	37,807
New Jerusalem, . .	95	101	5,750
Unitarians, ...	375	488	*20,000
Total, . . .	1,200	1,266	63,557

There are Christadelphians, Plymouth Brethren and other small bodies and a number of independent congregations not included under this head. Of Plymouth Brethren there are perhaps a hundred or more assemblies or societies in this country, with, it may be, five thousand or six thousand members. There are two branches of them, one of which is spoken of as the branch of "Loose" Brethren, because they allow liberty of belief as to certain doctrines which the other body of Brethren regard as vital to Bible religion. The Brethren have no church buildings or church property. Their meetings are held in halls. They have no ordained ministers and no salaried officials of any kind. All are allowed to exercise the functions of the ministry who have gifts and grace.

* Not including 3057 chapels and stations.

† Free estimate. Catholic Directory has discontinued estimates of population.

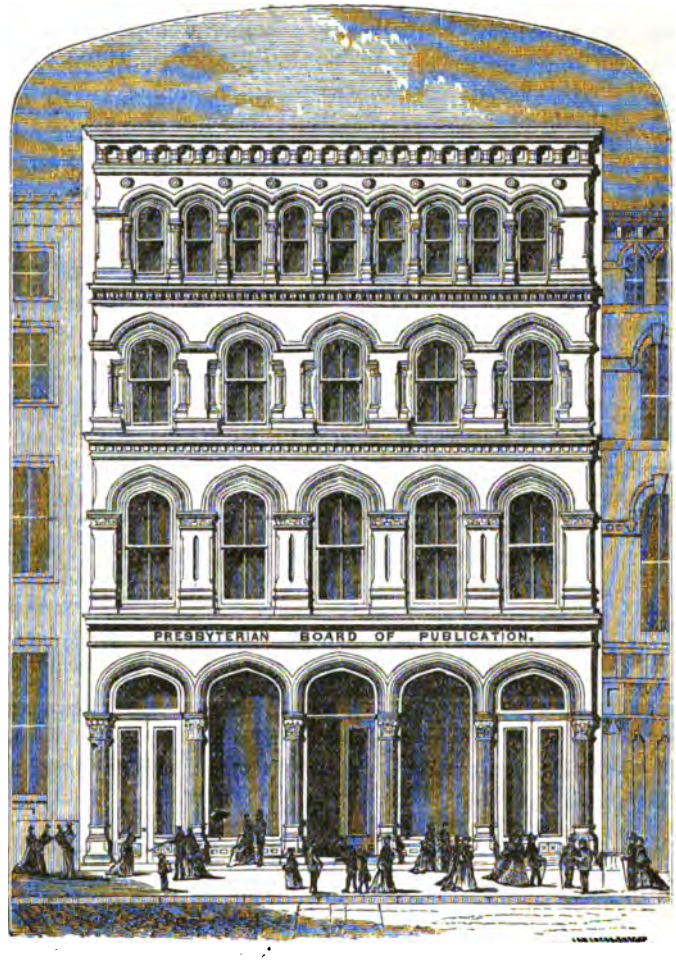
* Estimated.

GENERAL SUMMARY.

	1887			1888		
	Churches.	Min.	Com.	Churches.	Min.	Com.
Adventists, ...	1,472	821	97,711	1,563	835	100,441
Baptists, ...	40,847	27,889	3,727,207	45,434	30,998	3,971,685
Christian Union, ...	1,500	500	120,000	1,500	500	120,000
Congregationalists, ...	4,277	4,090	436,379	4,404	4,090	457,584
Friends, ...	700	500	105,000	700	500	107,968
German Evangelical Church, .	675	560	125,000	675	560	125,000
Lutherans, ...	7,573	3,990	930,830	7,992	4,215	987,600
Mennonites, ...	550	500	100,000	385	605	93,000
Methodists, ...	47,302	27,493	4,532,658	48,258	28,313	4,699,529
Moravians, ...	91	101	10,686	94	108	10,966
New Jerusalem, ...	98	92	5,500	95	101	5,750
Presbyterians, ...	12,868	9,429	1,082,436	13,057	9,585	1,136,685
Episcopalians, ...	4,524	3,865	426,531	4,766	3,931	446,785
Reformed, ...	2,004	1,342	259,974	2,028	1,349	269,523
Roman Catholics, ...	6,910	7,658	7,000,000	6,829	7,596	7,200,000
Unitarians, ...	365	459	20,000	375	488	20,000
Universalists, ...	695	673	35,550	730	677	37,807
Grand Total, ...	132,451	89,952	19,015,462	138,885	94,457	19,790,323

MORE BOARDS.

In Philadelphia, at No. 1334 Chestnut Street, just opposite the United States Mint, is the building where three more of our Presbyterian boards have their offices. On the front of the building you may read the words Presbyterian Board of Publication, and on the lower floor is the bookstore, where you will find all the books and papers published by that Board, and a great many others; shelves full of such books as you have in your Sabbath-school library, Bibles, picture-books, Christmas and birthday cards, and all sorts of beautiful things that you would expect to see in a good bookstore.



Upstairs on the second floor are the offices where the secretaries of these three boards do their writing and a great deal of talking and thinking and planning for the work that has been entrusted to them. On the same floor, at the rear of the building, is the Assembly Room, in which meetings of different kinds are held. The presbyteries of Philadelphia meet there; the Ministers' Association every Monday morning through the winter; the Woman's Foreign Missionary Society; the Hospital Board; the Orphanage Board, and other companies of Presbyterian men and women who are interested in such good works.

The rooms in the front of the building are marked Board of Education, and are occupied by Dr. Poor, the secretary of that Board, with the treasurer. The work of this Board is to help young men who wish to become ministers, but who have not money enough for the expense of an education. The Board has helped a great many such young men, who are now earnest, successful ministers, and every year it is helping more. They try to be very careful to give the money which the church has contributed for this purpose only to those young men who will use it carefully, and who will study faithfully in the college and seminary; but so many ministers are needed now in all parts of the world that they

would be glad to have a great deal more money for this work.

Across the hall are the rooms of the Board of Ministerial Relief, about which you have heard so much the past year. Dr. Cattell, the secretary, could tell you a great many interesting stories about the ministers who have grown too old and feeble to preach, and who have never been able to lay by any money; for the salaries of most of our ministers are not more than large enough for the needs of their families from year to year. The money that the churches send to this Board is to provide for these ministers, and for the wives and children of those who have died. The Presbyterian Church tried last year to raise $1,000,000 for this Board, but did not quite succeed. We hope that the people who are able will keep on sending their money until that sum is made up, and that every year enough will be provided for all who need such help.

The other Board has a very long name—Presbyterian Board of Publication and Sabbath-School Work—and of course it has a great deal of work to do. Dr. Craven is the secretary, and Dr. Miller and Dr. Worden help him. This Board publishes books—books for ministers that will help them in their work; books for Sabbath-school libraries and for our homes; books that will help us in our study of the Bible; hymn-books and catechisms and tracts. They publish all our Sabbath-school lesson papers, the Westminster Teacher and Quarterly and Lesson Leaf, besides the pretty papers *Forward, Sabbath-School Visitor, Morning Star* and *Sunbeam.* But besides all this book and paper-making, they have another kind of work for which they want our help. They are sending missionaries into different parts of our country where there are no churches, to gather the children into Sabbath-school to teach them from the Bible, hoping that if the children are interested the older people will soon be ready to listen, and will want to have churches for themselves. For this work money is needed to support the missionaries, and to buy books and papers for the schools.

We shall have to take a journey to Pittsburgh to call upon Dr. Allen, the Secretary of the Freedmen's Board, and then on to Chicago to find Dr. Ganse in the office of the Board of Aid for Colleges and Academies. The work of the Freedmen's Board is to provide schools and colleges, churches and ministers for the colored people of our country. The Presbyterian Church sees how wrong it was for the American nation to keep the Negroes as slaves for so many years with so little chance to learn anything that is good, and now that they are free we think that we ought to do all that we can to help them to become good citizens and true Christians.

The Board of Aid for Colleges and Academies is to help those who are trying to establish good Christian schools where boys and girls can be educated, in parts of our country where they are needed. Most of their work is in the West, where there are not so many such schools as at the East.

So much work to do! do you exclaim? And does your little pile of money look very small when you hear of so many needs? Well, think carefully about these different kinds of work, ask the Lord Jesus which of them he wants you to help about and take comfort in remembering, if your offering must be very small, that "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

But will not the knowing about these needs make us all more careful not to waste our money in selfish, useless ways when it might be given to the Lord for his work? And with every penny we give, and when we have no pennies to give, we can always pray for these boards, for their secretaries, and for all the work at home and abroad.

RIGHTS OF INDIANS AND CHURCHES.

We gladly comply with the courteous request of Mr. Welsh to give the following important correspondence to our readers. Thousands of them will, with us, thank him and the society he so ably represents, for their diligence and fidelity in defending the rights of the Indians.

HON. WM. F. VILAS,
Secretary of the Interior.

DEAR SIR:—I venture to call your attention to the accompanying extract from the July number of THE CHURCH AT HOME AND ABROAD—the official organ of the Presbyterian Church in this country—relative to the attitude of the Indian Bureau toward the Roman Catholic Church and various Protestant churches in their efforts to educate and civilize Indian youth.

It appears from this statement, which is based upon the report of the Superintendent of Indian Schools, and also upon the experience of the Presbyterian Board of Home Missions in dealing with the Indian Bureau, that the government has given a much larger number of contracts for conducting Indian boarding-schools to the Roman Catholic than to any Protestant church; and that the Presbyterian Church has been greatly hindered, in several instances compelled to abandon schools "which were at first undertaken by us at the request of the Indian Department."

My own acquaintance with Indian affairs during the past four years has led me to the conclusion that the work of Protestant churches among the Indians, representing large expenditure of money and labor, was being put in jeopardy, or actually robbed of fruition, by the appointment of many Roman Catholic teachers and employes at agencies or in schools where heretofore the appointees were Protestants. This policy has seemed to me to be as unfair, and its results likely to be as unfortunate, as though the government had adopted the reverse procedure and had appointed Protestant agents, teachers and employes at agencies and in schools where the work of Christianizing and civilizing the Indians has been carried on mainly or wholly by the Roman Catholic Church. I therefore venture to inquire of you whether the Indian Department, under your direction, has adopted any policy for the future in dealing with this question which it may care to announce to the public, as a large number of persons, both within and without the Indian Rights Association, feel solicitous concerning it, and at the same time are hopeful that the government in promoting the civilization of the Indians will be governed, in its relations with the various religious bodies who are willing and anxious to aid it in that great work, by that spirit of cordiality and fairness to all churches, whether Roman Catholic or Protestant, which is most in consonance with the theory of our government, and will tend most speedily to accomplish the final result.

Very respectfully,

HERBERT WELSH.

PHILADELPHIA, July 9, 1888.

DEPARTMENT OF THE INTERIOR,
WASHINGTON, July 20, 1888.

HON. HERBERT WELSH,
Cor. Sec. Indian Rights Association,
1305 Arch St., Philadelphia, Pa.

DEAR SIR:—Replying to your letter of the 9th instant, I beg to say, so far as I can define a policy, that it will be my earnest desire and purpose to feel or manifest no partiality to any sect in making appointments, employments or arrangements for the education of the Indians; but to welcome all the helpful co-operation which good people of every class may be willing and able to afford in a proper spirit toward effecting the great change necessary to elevate the Indian to the plane of civilization. The relative share which any sect may secure in this work must, therefore, depend upon the zeal and labor they bring to it.

Very truly yours,

WM. F. VILAS.

GLEANINGS AT HOME AND ABROAD.

"Shakespeare *versus* Ingersoll" is the title of a small but effective pamphlet by Rev. J. G. Hall. It quotes a panegyric of Shakespeare by the oratorical infidel, and then quotes abundantly from Shakespeare to show that "the myriad-minded man" was saturated with the living waters of both natural and revealed religion. Mr. Hall's presentation of the contrast between the mind of Shakespeare and the mind of Ingersoll in respect to God and religion and the Bible is impressive and significant. If Ingersoll should become repentant, humble and religious, he might not be much more like Shakespeare than he is now; but he would be less ridiculous than he is now, for he would no longer be expending his oratorical powers in vilifying the one Book which dominates the languages and the literatures of the modern world, which is interwoven with the greatest classics of modern times, which is immovably imbedded, like a paved pathway, through all the writings of Shakespeare, of Cervantes, of Dante, of Bunyan, and of the other few immortals who in later times have written for mankind.—*New York Observer.*

Compare the actual weight and power and work of a Methodist Conference and a Presbyterian Assembly with these same features in similar meetings a half or quarter century ago. Our vast increase of population is largely foreign, and especially foreign to our evangelical life and teaching. This makes the immense increase of our denominational life the more impressive, because it shows that it has had in it not only the elements of growth but of conquest. In this respect Presbyterians and Methodists are only in line with other great bodies of evangelical Christians. It is trifling to haggle over columns of figures in order to find out the most conspicuous facts in the religious history of the country. Not in numbers merely, but in educational institutions, in missionary enterprises, in moral and spiritual energy manifested in various ways, we observe a development far greater than was anticipated by the faith of our fathers.—*New York Observer.*

The Earl of Harrowby, in an address at the anniversary of the British and Foreign Bible Society, said: "There seems greater interest about the Bible in Russia than in almost any other country. Our agent for north Russia tells us that as soon as the Russian learns to read, he becomes very eager to possess the Holy Scriptures. We often find the Russian clergy co-operating in our work; and when a deputation of great weight from our committee went to St. Petersburg not long ago, they were received by the clergy and bishops of the Russian Church in the most friendly and courteous way. . . . Wherever you find a Muscovite soldier, you find a ready buyer of Holy Scriptures. The Russian officers are pressing forward education in all their regiments, and the soldiers are said by some of your colporteurs to be among their best customers. . . . A quantity of gospels go to the exiles of Siberia; nearly five thousand copies were distributed to them in the previous year, and all the Russian officials have shown the most friendly feeling toward your employes in connection with this particular branch of the work. From every province of that great empire the same story comes, that there is an increase in the circulation of the Scriptures. The total was augmented in the past year by twenty-two thousand copies."—*Bible Society Monthly Register.*

For some time it has been foreseen that in Japan the adoption of Christianity as the religion of the state would become the question of the day. The publicists of that empire are now earnestly considering whether the time is come for this great revolution. They see that the old beliefs are powerless and dying, and that further progress in civilization cannot be based upon a weak *morale.* It is the security of the state, of course, that is the main thing; for Christianity as a religion there is no enthusiasm. What western nations do the Japanese are doing, and it seems necessary to adopt the creed of the West. The *Spectator* discusses whether it will be to the injury of Christianity that people "with pagan hearts and pagan minds" accept it as a nominal religion, and by their easy acquiescence discredit it in the East. Danger there is certainly, but the Japanese have everything to win in the way of spirituality so far. They have never yet been a distinct quantity in the spiritual life of Asia. And we believe that any opening for Christian truth, any impulse to the study of the Bible, must be a great gain. Let the words and ideas of Christianity enter the language and mind of Japan and we can hope for the best.—*British Weekly.*

FOREIGN MISSIONS.

The first quarter of the new fiscal year closed July 31. The total receipts for that time were $54,042.61 as against $117,164.11 for the corresponding period last year, showing a deficit of $63,121.50. Of this large deficit $54,732.38 was in legacies. This falling off is accounted for mainly because of an exceptionally large legacy received last year, netting $47,500. Counting that out there would still remain a decrease in legacies of $7232.38. From the living church the decrease is mainly in receipts from ladies' societies and miscellaneous sources, the churches having fallen behind but about $1200. The significance of these figures is that there has been a gradual dropping down from the record of last year, and that too at a season when heavy drafts are being made on our treasury to meet the outfit and travelling expenses of the force of new missionaries just getting off to their several fields. Will not some of the Lord's stewards reach forth a helping hand? A few are already pledged for an annual amount equal to the salary of a missionary; will not others at this juncture help the Board to send these consecrated men and women to their fields?

Rev. G. W. Chamberlain, of the Brazil mission, sailed from New York for his field August 1, after a furlough at home, leaving his family for the time being in this country. Miss Marcia P. Browne, of Malden, Mass., under appointment to Brazil, also a sister and daughter of Dr. Lane of the same mission, accompanied Mr. Chamberlain. We are happy to add that J. Aspinwall Hodge, D.D., of Hartford, Conn., and Charles E. Knox, D.D., of Bloomfield, N. J., members of the committee appointed by the General Assembly to be present at the organization of the Synod of Brazil, sailed in the same vessel.

The general results of the Missionary Conference in London have been somewhat different from what was expected, but on the whole greater. It was hoped by many that general conclusions on several important matters would be reached, and that a summary report to that effect would be adopted by the whole body; but the Executive Committee decided that the free discussions on all practical questions should be fully reported, thus presenting the materials from which each missionary organization could draw its own conclusions. The ability and the diversity of opinion developed on some topics were quite remarkable. Every variety of experience gathered from scores of mission fields was brought to bear upon the questions of practical management, and often the interest was so great that it was exceedingly difficult to gain the floor. It was remarked that the meetings for the discussion of practical questions attracted greater attention than those of a more general character.

In the scope of the gathering—the breaking down of denominational lines, the apparent annihilation of distance and of all boundaries of country or clime or race—as well as in the cheering influence of the full volume and total power of a world-wide interest, the conference exceeded all expectations. Only five hundred delegates had been expected, but the whole number reached fifteen hundred, and the number of societies, including women's societies, was one hundred and forty. The American delegates numbered one hundred and eighty-seven. All leading evangelical denominations entered heartily into the conference except the high-church Anglicans and the high-church Lutherans. None took a more earnest part than the officers and supporters of the Church Missionary Society, and no men added greater influence to the common cause than that class of men, largely connected with that society, who have spent

years as military or civil officers in India or some other British colony, and who are now ready to bear their common testimony to the value of missions in heathen lands.

The flippant penny-a-liner who has hostilely rushed through some eastern mission field, and returned with only misconceptions, does not air his crude notions of missions here in London with the same confidence as those who fill the columns of our American papers.

A few scores of such veteran witnesses as Sir Richard Temple, Sir William Nucir, Sir William Hunter, Sir Robert Phayre, Sir Monier Williams and Henry Morris, Esq.—men who, having seen what missions are doing, have come home to advocate and promote them—would be of immense service in the American churches. The piety as well as the Christian hospitality of a large class of English laymen impress all visitors from abroad on all occasions which bring them together, as in the case of this Missionary Conference. There are two very distinct classes in the influential circles of Great Britain. There are the sportsman class, the secularists in an intensified sense, who practically ignore the kingdom of Christ, and live wholly on the lower plane of earthly enjoyments. These are skeptical or indifferent. There are also thousands of the highest class socially and intellectually who are among the stanchest friends of every good cause. Many of them, being men of competency and leisure, devote their whole time to voluntary service for Christ and for humanity.

The action taken by the London Missionary Conference in reference to the liquor trade on the Congo was most satisfactory. For a time there appeared to be great danger that that local question would be swallowed up in the broader interest which British delegates felt in the opium traffic and the liquor trade in India and other British dependencies. It was natural that they should feel thus; but Americans considered themselves debarred from any prominent part in relation to matters for which Britons alone were responsible, and they doubted whether an international conference enjoying the hospitalities of London should assume to lecture the British government on its shortcomings in India or China. But the Congo question is international, and it pertains to a great mission field. The infamous liquor trade lies directly across the path of all missionary progress in the great central African basin. This conference then had a clear field and an obvious responsibility. It would have been a breach of duty never to be condoned had the fifteen hundred delegates representing all lands gone home without doing all in their power for the relief of Africa from this terrible curse.

There was in one direction a ray of hope in an otherwise dark sky. Each government was sure to excuse itself from individual action on the plea that a restriction of exports from its own shores would only throw the trade into the hands of other nations, without at all diminishing the evil done to Africa. But it was found that, while in the Berlin Congo Congress only America, England, Belgium and Italy voted against admitting whisky under the free-trade principle, the representatives of both France and Germany stated that if the local Congo government should deem it proper to pass restrictive measures, they had no doubt that the great powers would sustain such action by their co-operation. Moreover, the congress itself finally adopted a motion expressing a wish that the powers might find some method of so regulating the trade that the interests of trade should harmonize with the dictates of humanity.

The Missionary Conference therefore, as the outcome of a spirited supplemental meeting, at which Dr. William M. Taylor, of New York, spoke with great power, appointed a committee of five to lay before the king of Belgium personally the action of the conference to this effect, first, that thanks be tendered to him for all that he has done for the Congo state, and, second, that through his great influence over the local government he will promote as close a

restriction of the liquor traffic as shall seem wise or possible. Rev. Dr. Murdock, of Boston, secretary of the American Baptist Missionary Union, was appointed as the head of the commission. The American and the English Baptists are chiefly interested in the Congo valley, which is to them a mission field.

The worst fears of the missionaries in west Persia, as to the famine, we are happy to say were not realized. The distress and suffering were dreadful for a time, and the gifts sent by friends in America relieved great numbers who were starving. Timely rains promised good crops and brought down the price of grain. The missionaries will use any balance of the famine funds which may be left in their hands in caring for the destitute and homeless orphans, many of whom without such care would suffer and perish even although the severity of the famine has passed.

The Synod of China, which holds its sessions triennially, is to meet at Chefoo on September 13. Two weeks in advance of the convening of the synod a meeting of those interested in a union of the Presbyterian churches in China is to be held for comparison of views and the furtherance of the object. As there are eight or nine different Presbyterian bodies at work in China, the union of their forces, provided it can be effected on a thoroughly-satisfactory basis, would not only add to the efficiency of the missions, but would do away with the necessity of explaining to the heathen divisions which they cannot understand. The earnest prayers of God's people are invoked in behalf of this gathering, and also of the synod so soon to convene.

H. M. McCandliss, M.D., one of our missionaries in the island of Hainan, after a flying visit to his native land, sailed July 7 for his field of labor, taking with him his bride, Miss Kerr, daughter of our veteran missionary John G. Kerr, M.D., of Canton, China.

The recent Presbyterian Council held in London took action expressive of fraternal recognition of the Pan-Anglican Council held at the same time at Lambeth.

Whether this greeting should be returned or not, it was felt to be due to the spirit of the age as well as to the Presbyterian body itself that the essential unity of all Protestant churches should be recognized and the true spirit of Christ should be manifested.

At the same time a moderate protest was recorded against the establishment by the archbishop of Canterbury of a special Anglican mission in Persia for the purpose of protecting the old Nestorian church against the encroachments of "the Roman Catholics on the one side and the American Presbyterian missionaries on the other."

The committee of the council to whom this matter was referred were rather disposed to pass over the subject in silence, till the Bishop of Durham preached—while the two councils were in session—a sermon in Archdeacon Farrar's church, in which he emphatically sustained the action of the archbishop and put the whole subject in such a light that some action on the part of the Presbyterian Council seemed to be called for.

It has been supposed that the Persian mission carried on first under the American and subsequently under the Presbyterian Board was one which challenged the approval and rejoicing of all Protestants. It has from first to last enjoyed the signal blessing of God. It has proved a sort of resurrection from the dead formalism and superstition of the old church, which Moslems have only tolerated because they despised its weakness and harmlessness.

The Presbyterian Church of Persia, now numbering nearly two thousand communicants, is admitted to the General Council as one of its members, and if left undisturbed there is every reason to expect a rapid growth. But the theory of the archbishop's action is that a very ancient and worthy church is being molested by proselyters from Rome and America before whom it "must finally succumb unless aided by the sympathy and help of the Anglican church,

to which the Nestorian bishops have repeatedly and most earnestly appealed." This view is set forth in a printed document which was circulated in London at the time of the councils. The line of the campaign lies between the allied Nestorian and Anglican forces on the one hand and the missionaries of all Persion missions on the other—between the ancient *status quo*, such as it is, and the evangelistic movement of modern Protestant missions.

The high ritualists have interfered in other mission fields, but as it has generally been with a view of bringing the work under the care of the true Anglican church, it was not a measure of resistance. But here it is directly antagonistic. It says to the Presbyterian mission in Persia, "You are all wrong; this old Nestorian church is all that it should be, or is much better than you can make it. We are asked to help resist your disintegrating enterprises, and we feel constrained to do so."

Sir William Hunter's article in the July number of the *Nineteenth Century* on the subject of missions and the late Missionary Conference contains many interesting facts, but at the same time some impracticable suggestions. He has become a stanch advocate of missions in general, and especially as he has seen their practical working in India. His grand summaries of their results have been a revelation to many carping critics; but as to missionary methods he makes some suggestions which are seemingly inconsistent. He advocates the methods of the Oxford brotherhoods, and he puts his advocacy in such a way as to imply a condemnation of those methods which have produced the noble results which he acknowledges.

It cannot be denied that the great work in India has been accomplished by organized missionary boards and societies, employing to a large extent married missionaries at fixed salaries and subject to general management, thus securing unity and continuity. There have been, it is true, a few noble and apostolic men, like Schwartz, Bowen and others, who have labored with great zeal and self-denial, and who by great individual personality have deeply impressed the minds of the native population as well as of all foreigners; but the history of missions in India and elsewhere does not as a whole commend celibate and ascetic missions. There is considerable force in the fact that religion according to Hindu estimates is associated with more or less of the sanctity of self-denial and even of self-torture, and that it is hard for people of such a training to appreciate a man who lives comfortably and performs good vigorous work for his fellow men, instead of a sort of self-immolation, which involves a loss not only to him, but to those whom his successful labors might benefit. As to the missionary conference, Sir William saw some things to commend and some to condemn. He evidently is not in sympathy with many of the ideas which have prevailed heretofore in missionary circles, and he deems it essential to future prosperity of the cause that the great zeal of missionary enthusiasts shall be held in check by cool deliberation and, if necessary, even criticism. He reiterates a thought which has often been expressed, that great candor should be expressed in missionary statistics and in all statements of supposed success. He commends those sessions of the conference which grappled with practical questions of missionary policy, greatly preferring all this to mere enthusiastic and sometimes exaggerated declarations and exhortations. It should be said for the Missionary Conference that the problem before it was a difficult one. It was perfectly understood that between cool and deliberate conservatives, like Sir William Hunter, of whom there were doubtless many, and the zealous faith-workers of Mildmay and the China inland mission there were some broad differences of opinion; and it was among the great successes of the conference that it could bring together so large a number representing all types of religious thought, and work out results which evinced harmony and essential union.

Professor Charteris, in an able paper on woman's work read before the Presbyterian Council, took the ground that woman's work was clearly recognized by the New Testament writers; that the office of deaconess was made very prominent by the early church, and only passed into desuetude when the hierarchies substituted the order of nuns; and this was done because the latter order were more under their control and more subservient to their purposes. The professor quite surprised the council by saying that Paul's objection to woman's speaking publicly *in a certain dress* implied that when properly attired she was free to speak. In the discussion which followed, one and another expressed himself as not quite sure of the correctness of the professor's interpretation; but it was remarkable that his grounds were not definitely challenged. What a change in twenty years!

In the discussion on polygamy, in the Missionary Conference, there were great diversities of opinion as to the duty of heathen converts to put away their superfluous wives. There are many who apply Professor Charteris' mode of reasoning to Paul's requirement that a bishop shall be the husband of one wife; that is, no church-member having two wives shall be chosen.

It is gratifying to learn from H. H. Jessup, D.D., of Beirut, Syria, that forty-six young men have just completed their course of training in the various educational institutions of that city in connection with our church. Six young men were graduated from the theological seminary, and are spoken of as well equipped for the work of the gospel ministry. Twelve received their diplomas from the college proper, six from the medical college, one from the department of pharmacy, and twenty-one completed the course of instruction in the preparatory department. During the same week the Young Women's Literary Society held its anniversary. A notable feature in this was the presence of a Mohammedan sheikh, who expressed himself as greatly pleased with the society and interested in its success. Dr. Jessup reports that an unusually large number of Mohammedan sheikhs and effendis were present at the college commencement, and that one of the Mohammedan journals on the next day spoke in the highest terms of the occasion, especially commending the spirit and language of the opening prayer, which was offered by the Rev. George A. Ford, because of the petitions which were made in behalf of the sultan, and of the supplication it contained that the students of the college might be the most faithful subjects of his imperial majesty.

The Beirut press continues to be busy in scattering the leaves of the tree of life for the healing of the nations. During the first six months of the current year more than fifteen thousand copies of the Arabic Scriptures and parts of Scriptures were issued, a larger number than ever before in any similar period. What is especially noteworthy is that every copy bore the following stamp: "By permission of the Board of Public Instruction of the Ottoman Empire." This can scarcely be construed as less than a seal of approval from those in authority.

The recent intelligence concerning the intrepid explorer, Henry M. Stanley, is far from assuring. The gravest apprehensions are felt with reference to his safety. The case is greatly complicated by rumors recently telegraphed from Zanzibar concerning Emin Bey, to whose relief Mr. Stanley was leading an expedition. It is reported that native messengers who had arrived at the coast represented Emin as being in very great straits on April 14, having received a summons from the Mahdi at Khartoum to disband his troops. Should this be so, the fate of the Stanley expedition can scarcely be doubted. Those in position to understand the situation best, however, are not willing to accept such a conclusion, and the reports concerning Emin are discredited and

hopes are entertained that Mr. Stanley is slowly accomplishing the hazardous enterprise so nobly undertaken. Lieut. Wissmann, the German explorer, who was recently summoned from Berlin to Brussels to confer with King Leopold, refuses to believe the story of disaster with reference to Mr. Stanley, and confidently expects to hear good news from him at an early day. It is some relief, in the trying situation, to know that Prof. Jamieson, the naturalist, writes from Kasongo, on the Congo river, that he is preparing an expedition to search for Mr. Stanley. He will take with him Major Bartteolot, Tippoo and nine hundred men. It does credit to the humanity and courage of these leaders to learn that they are ready to plunge into the wilderness to carry relief to one who has so often relieved others at the peril of his life. The Christian world will await with deep anxiety the outcome of this expedition, while watching closely for intelligence from the beleaguered Emin and the lost Stanley.

The following estimate of the two Pan Councils was recently published by the *Pall Mall Gazette*, London:

The great god Pan is dead, has been dead according to credible authority of Plutarch for at least two thousand years; but in our days another Pan has kindly come to live with us below. This is the Pan which is the prefix of our synods and our ecclesiastical assemblies. There is the Pan-Presbyterian Council, which is holding its meetings at Exeter Hall, and the Pan-Anglican Episcopal Council, which is sitting at Lambeth. The Pan-Slavists are the most famous worshippers of the mighty modern Pan, and they also are endeavoring to hold a Pan-Orthodox Council in Kieff, in commemoration of the nine hundredth anniversary of the conversion of Russia to Christianity. Pan-Presbyterian, Pan-Anglican, Pan-Slavist or Pan-Orthodox, all bear witness to the craving of the age for union. The centripetal tendency has succeeded the centrifugal, and the prefix Pan is the sign and symbol of the spirit of the age.

By a very curious coincidence two of these pan-ecclesiastical assemblies are meeting this week in our midst. The Pan-Presbyterian Council meets once in four years, the Pan-Anglican once in ten years. The Presbyterians have met in Edinburgh, Belfast, Philadelphia, and next year they will meet in Toronto. The Anglicans always assemble in London. The two bodies, each moving in different orbits, have for the first time come into conjunction. What omen this conjunction signifies no ecclesiastical astrologer has yet arisen to declare, and it must be admitted that the conjunction is more chronological and geographical than spiritual and real. The two Pans ignore each other as much as if they were a thousand miles apart. The Jews of Presbyterianism have no dealings with the Samaritans of the Anglican persuasion. Each council goes its way as if the other did not exist. Yet each is to a certain extent the supplement of the other. Schismatical Presbyterianism and black prelacy are alike segments in the great circle of Christendom, and to the philosophic observer there is something amusing if it were not so pathetic in this anxious determination to have no connection with the concern on the other side of the street. It would of course be too much to hope, at least as long as state churches continue, that Christians of various denominations will learn to love each other; but perhaps before next century ends they may, even if state churches survive, learn to recognize each other's existence.

There is something well worthy of recognition in Presbyterianism even by the haughtiest Anglican who ever prided himself upon the exclusive monopoly of the apostolic succession, and the bishops from Lambeth would find the Pan-Presbyterian Council in Exeter Hall well worth more than a passing visit, for Presbyterianism is the most virile and democratic form of Protestant Christianity. It forms to a great extent the vertebral column of the Reformed churches. It is an ecclesiastical system adapted for men rather than for mollusks, and no religion has more grit in it than that held by the orthodox who believe in John Knox. From another point of view it is interesting to the political observer. It is the great parliamentary form of church government. Popery is autocracy, Anglicanism is aristocracy, Congregationalism is communalism, Presbyterianism is the application of parliamentary constitutional republicanism to church government. "No bishop, no king," said the first James, and the republican training of her synods and general assemblies has made Scotland such a tower of strength to the home rule cause that Mr. Gladstone very pardonably mistook it in one of his Midlothian campaigns for the Land of the Leal.

MONTHLY CONCERT.

SUBJECTS FOR MONTHLY CONCERTS.

JANUARY.—General summary in connection with week of prayer.
FEBRUARY.—China.
MARCH.—Mexico and Central America.
APRIL.—India.
MAY.—Siam and Laos.
JUNE.—Africa.
JULY.—Indians, Chinese and Japanese in America.
AUGUST.—Papal Europe.
SEPTEMBER.—Japan and Korea.
OCTOBER.—Persia.
NOVEMBER.—South America.
DECEMBER.—Syria.

JAPAN AND KOREA.

The Lord hath done great things for us; whereof we are glad. . . . He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him (Ps. 126: 3, 6).

MISSIONS IN JAPAN.

TOKYO MISSION.

YOKOHAMA: on the bay a few miles below Tokyo; mission begun, 1859; laborers—James C. Hepburn, M.D., and his wife.

TOKYO: the capital of Japan; station occupied, 1869; laborers—Rev. Messrs. David Thompson, D.D., William Imbrie, D.D., and their wives; Rev. Theodore M. MacNair, Mr. and Mrs. John C. Ballagh, Mrs. Maria T. True, Miss Kate C. Youngman, Miss Sarah C. Smith, Miss Anna K. Davis, Miss Isabel A. Leete, Miss Carrie T. Alexander, Miss Annie R. West, Miss Mary L. Reade, Miss Annie P. Ballagh, Miss Bessie P. Milliken, Miss C. H. Rose, Miss Gertrude S. Bigelow, Miss Etta W. Case and Miss Effie Light, M.D.

In this country: Rev. Messrs. George William KNOX and James M. McCauley and their wives.

OSAKA MISSION.

KANAZAWA: on the Japan Sea, about 180 miles northwest of Yedo; station occupied, 1879; Rev. Messrs. Thomas C. Winn, James B. Porter, M. C. Hayes, B. C. Haworth, and their wives; Miss Francina Porter, Miss Mary K. Hesser, Mrs. S. M. Naylor.

OSAKA: a seaport in the island of Niphon, 33 miles from Miako; station occupied, 1881; Rev. Messrs. Thomas T. Alexander, Charles M. Fisher, John P. Hearst, and their wives; Miss Ann Eliza Garvin, Miss Antoinette Warner and Miss Alice R. Haworth.

HIROSHIMA: Rev. Messrs. A. V. Bryan, F. S. Curtis and their wives; Miss M. N. Cuthbert.

In this country: Rev. T. T. and Mrs. Alexander.

REINFORCEMENTS FOR JAPAN.

It is expected that the following missionaries will sail this fall for Japan:

Rev. and Mrs. George W. Knox, returning to Tokyo mission.

Rev. and Mrs. H. M. Landis and Rev. George P. Pierson for Tokyo.

Rev. Messrs. Woodhull, Ayres, Taylor, Leonard and their wives, to the Osaka mission.

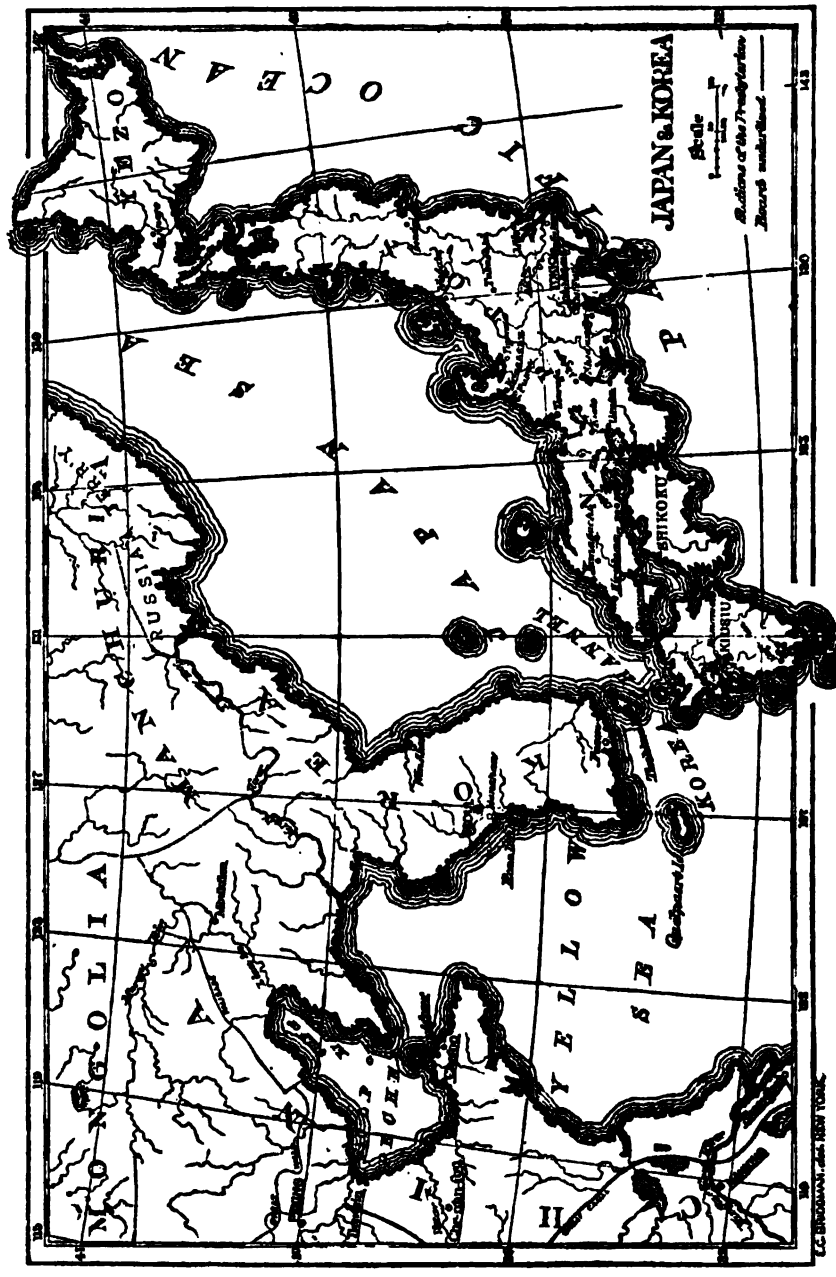
Miss Cora B. Lafferty to the Osaka mission.

UNION OF CHURCHES IN JAPAN.

The movement toward union between the Presbyterian and Congregational churches in Japan has been already referred to in our columns more than once during the past year. It has naturally been watched by all with increasing interest. A new step in advance has now been taken in the presentation of the report of the committee of twenty, in May last, to the synod in Japan, and its acceptance by the synod almost unanimously. By mutual agreement, made a year previous, its *adoption* cannot take place until six months later.

This report, which has just reached us, concludes with "the standards of government and doctrine for presentation to the General Conference of the Congregational Churches and to the Synod of the United Church of Christ in Japan." These proposed standards, etc., printed in both Japanese and English for circulation among the churches interested, are contained in a pamphlet (English edition) of 78 pages, entitled "The Constitution of THE CHURCH OF CHRIST IN JAPAN, with By-laws and Appendix." The By-laws contain general rules for the guidance of presbyteries, synods, assembly and churches, for trials, etc. The Appendix gives forms to be used at the organization of churches, church meetings, sessions, etc., etc. The Constitution embraces the articles of faith and the form of government.

It will be remembered that the churches in question are, first, "The United Church of Christ in Japan." This is composed of the



churches which have grown out of the united labors of the missions established by the Presbyterian Church, U. S. A. (North), the Reformed (Dutch) Church of America, and the United Presbyterian Church of Scotland, and more lately the Presbyterian Church of the United States (South) and the (German) Reformed Church of the United States. And secondly, the churches that have arisen under the labors of the mission of the American Board of Commissioners

for Foreign Missions, and are connected with the General Congregational Conference in Japan. Both these churches are still of course aided in a large degree by the mission boards under whose fostering care they have been from the beginning; but at the same time it must be clearly kept in mind that they are two independent churches, organically connected with no church in any other land, but doing their own work and doing it well. In an explanatory paper, sent some time since to the several mission boards interested in these churches, the reasons for their long-existing tendency toward organic union are stated:

> These two churches, in a degree that is not true of any others, are gradually spreading over the empire: in all directions their work is rapidly becoming interlaced. The time is therefore approaching when it seems as if they must unite or by the very vigor of their life become competitors. Under these circumstances a certain natural affinity—reinforced by many friendships in the ministry of the two bodies and a strong national current setting in the direction of Christian unity—has been all that was needed to produce this movement toward ecclesiastical union. It may be added also that there has not been wanting a feeling of sympathy with it on the part of many of the missionaries connected with both bodies.

It is very clear, from all the facts which have reached us, that strong as the desire for organic union has been, the step has not been urged forward with any undue haste. It was only after more than a year of informal consultation that a committee from both sides was appointed to consider the practicability of forming such a union upon an acceptable basis, and it was only after two long though most harmonious sessions that this committee reported, presenting a basis for union as to doctrine and government.

From two articles on this subject published in the September (1887) number of THE CHURCH AT HOME AND ABROAD, it will be seen that upon the adoption by both sides of this proposed basis, at Tokyo in May of that year, a joint committee of twenty (ten from each body) was appointed to prepare "a draft in detail of the standards of doctrine and government." This was the latest phase of the affair at that time. The preparation of the detailed "standards," etc., by the committee of twenty was the next thing in order. The work of this committee was by them submitted to the ten members living in Tokyo or its vicinity; and by these, afterwards, to a sub-committee of four, viz., K. Ibuka and William Imbrie, D.D., of the "United Church of Christ," and J. T. Ise and W. C. Greene of the "General Conference." For nearly six months their report has been the subject for numerous consultations, much correspondence and nearly constant labor. The report of this sub-committee of four was at last adopted unanimously, and then, after being printed, was submitted to the ten brethren in Tokyo, where it was somewhat amended and by them also unanimously adopted. In January, 1888, the whole committee of twenty was gathered at Osaka, after due time had been given for considering the circulated report. This was an earnest, solemn and yet joyful meeting. Line by line the report was carefully considered, during five days conferences in perfect harmony, and at length, after some slight alterations, was unanimously adopted by the committee. Their closing meeting was a tender and joyful one indeed. So glad were the Japanese members particularly, on both sides, at the prospect of a common church fellowship on the part of brethren so bound to each other in Christian doctrine and labor, that their joy expressed itself in irrepressible tears and praises to God.

The "Constitution," etc., adopted by this committee, which forms the close of their report, presents at the outset an Article defining the church invisible and visible, both universal and particular. Then follows the Article on doctrine. Here the Apostles' Creed, with the Nicene Creed and the Articles of the Evangelical Alliance, is presented as the confession of faith of "The Church of Christ in Japan." Besides these, the Westminster and the Heidelberg catechisms and the Plymouth Declaration, among Confessions of later times, are "to be held in veneration, as having served a high

purpose in the past and still to be regarded as of lasting value for the instruction and edification of believers." This is followed by a chapter on Worship and the Sacraments, and finally by the chapters on Government. This is to be "by churches, by *bukwai* (presbytery), *renkwai* (synod) and *sokwai*" (assembly). The form of government of the new body is thus made presbyterial. This arises chiefly from the fact that the Japanese prefer this form of government as more in accordance with their national views; and it was therefore agreed on both sides, in the basis adopted a year ago, that this should be the form. Two modifications, however, of our own presbyterial form are admitted, and this also is according to the adopted basis. First, appeals issuing from a church may be decided, where the presbytery in certain cases may conclude it to be best, by a committee of appeal, regularly appointed for this purpose, and its decision is to be final. And secondly, each church is left to administer its own internal affairs after its own way; every church, however, being amenable to the presbytery, and its appeals to be issued by the same or (in the cases already noted) by the regularly-appointed committee of appeals. To provide for this, two forms for the organization of churches are given in the appendix; one specifying as officers, pastor, deacons, ordained to aid the pastor in the spiritual care of the church, besides looking after the poor and taking charge of the temporal concerns, with representatives chosen by the church to sit in the presbytery and synod; besides clerk, treasurer, etc. The other provides as officers, pastor, representative elders and deacons, besides clerk, etc., forming a *daiinkwai* (session).

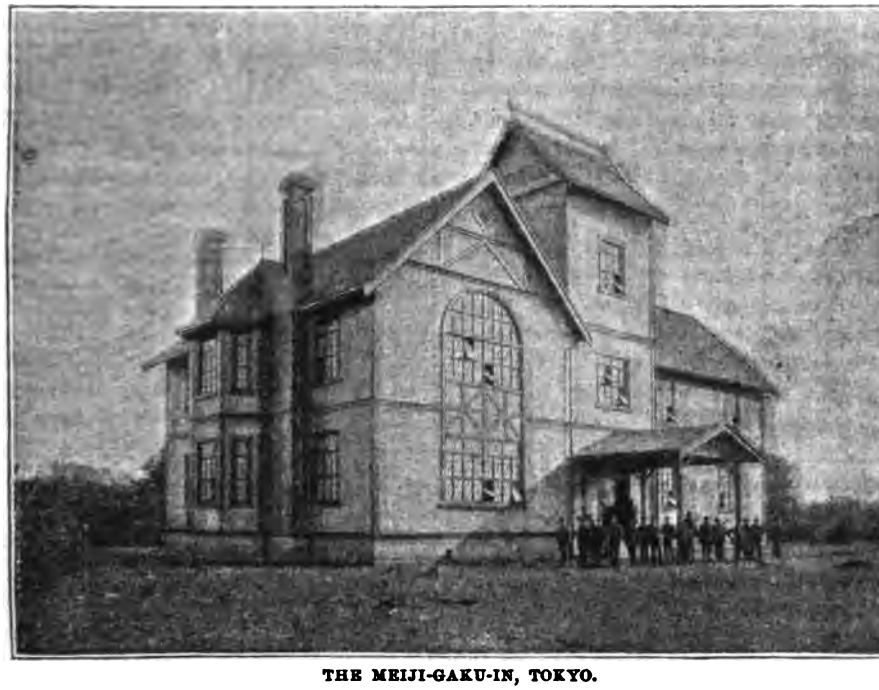
The interim of six months from May last, when this report was accepted, until November next, gives opportunity for distributing the report to the churches, considering suggestions and probably for answering objections or making explanations from time to time in a series of articles in the *Christian* (a Japanese newspaper). At the close of the allotted time the whole is to be presented for adoption, and if the constitution is adopted the union will be carried into effect at a stipulated time later.

This movement calls for the prayerful sympathy of all Christian people in this land, and especially of those in kindred communions here. Indeed, we know that, as is truly stated in the report, its course has already been followed by anxious thought and many prayers not only in Japan but in other lands. This movement, if it shall be guided and blessed of the Lord in the future, as these churches have been blest in the past, is full of hope. The members of these churches, with the missionaries associated with them, are at one in doctrine; and we doubt not that, freed from the complications that might arise in this or other older Christian lands to embarrass their continued harmony, they will, with this proposed form of government, be at one also in order. In considering the propriety of this union movement, it is well to consider that these churches are not in America, nor in the seventeenth century, but called of God in the nineteenth century and in Japan. And still further, that the working of union in Japan heretofore, as exhibited in the United Church of Christ, has been without a single jar, and has wrought, for a series of years, good and only increased prosperity to the church there, and to every mission represented in the union. Further, we may add, as a very material cause for sympathy with this movement, that the spirit exhibited has been on both sides and throughout admirable. And finally, the prospect for good, if the union is effected, is far-reaching and decided. As is stated in the report from our mission in Japan to the General Assembly:

> If it prove possible for these two bodies to unite harmoniously, the consequences cannot but be of great moment in the religious future of Japan. The result of such a union will be a church occupying the whole country, and owing to its numbers, vigor, liberality, and the forces behind it, one that will, humanly speaking, have no small share in determining the type of Protestant Christianity throughout the empire.

If then the way shall seem clear to these

two churches, in November or December next, to consummate this union, we think we may readily predict that a hearty approval will follow this result from all the churches in this and other lands specially concerned, and from the Christian church throughout the world.



THE MEIJI-GAKU-IN, TOKYO.

THE MEIJI-GAKU-IN, TOKYO, JAPAN.

REV. G. W. KNOX, D.D., TOKYO.

Constantinople, Beirut, Ahmednugger, Jaffa, Canton, Kyoto, Tokyo,—in each of these cities is a college founded by the gifts of American Christians. The Congregationalists and Presbyterians of the United States are taking possession of the strategic points. They are surrounding Asia with institutions for higher Christian learning. It is what we should expect from the history of these churches, for they have always believed in the union of knowledge and faith. Surely they would not attempt to plant the church in Asia and not provide for its intellectual nourishment. They do not believe in an ignorant clergy or laity. The colleges have already shown the wisdom of this policy. Who doubts the wide influence of the colleges of Constantinople and Beirut? The younger institutions are preparing themselves for a like influence in the future.

The Meiji-Gaku-In, in Tokyo, Japan, is one of the youngest of the series, and in management and purpose differs from some of the others. Robert College, for example, is the chief centre of modern scholarship in the Turkish empire, and has exerted an important influence in the new states in southeastern Europe. It is an American college, with its board of trustees in New York. Its professors are not connected with any mission board.

The Meiji-Gaku-In does not aspire to such a leadership in scientific and literary scholarship. In Japan the progressive government leads in education as in other things. It has established a great university in Tokyo, with ample resources and all the facilities for technical education. The university has one hundred and twenty professors and lecturers, and is on the model of a German university. It is thoroughly up to the times; in fact, many of its courses are beyond the work of an American college.

In medicine, engineering, law or general science, missionary colleges are not needed. But we must have an educated ministry. Our clergy must not sink to the level of the Buddhist priesthood. Christian ministers must command the intellectual respect of the lawyers, doctors and men of science of Japan. So the very establishment of the university makes it necessary for us to raise the standard for our ministers. The theological hall must be on an equality with the colleges of the university.

Then we wish highly-educated Christian men in the other professions, and we expect that many of our students will enter the university. The government is not hostile to Christianity, and the university is neutral. Our students need fear no assaults upon their faith, and we have the opportunity to send thoroughly-prepared men to the medical, law and scientific colleges.

The Meiji-Gaku-In sets these aims before itself. It will give a thorough preparatory course, fitting men for the theological hall or for the university colleges. It will give a theological education equal to the courses of theological seminaries in the United States. Men who are peculiarly fitted may be given advanced instruction in literature, history, political economy and philosophy.

The property is held by a board of trustees, elected by the Synod of Japan, and all of necessity Japanese, foreigners not being permitted to hold property outside of the concessions. The management is vested in a board composed in equal numbers of Japanese and foreigners. The faculty has in its number foreigners and Japanese. Its president is the venerable J. C. Hepburn, M.D., LL.D. The foreign members of the faculty are members of the missions of the American Presbyterian, Reformed and Scotch United Presbyterian churches.

The college has a fine campus and four good buildings. One is shown in the cut. These have been given in part by the missions and in part by the liberality of individuals. The college needs, like all colleges, more funds. It does not ask for an endowment, as the professors prefer to remain members of the missions, and the salaries of the Japanese professors are paid by the tuition fees. It needs a chapel and a theological hall, with a larger library and more apparatus for its scientific departments. The faculty numbers fourteen foreigners and six Japanese. There are more than two hundred students.

We need not add how important the college is to our church in Japan. The church will soon stand alone, and this college must furnish its teachers. It must give us an educated ministry and a learned laity. It stands in the place of Princeton, Hamilton, Union, Auburn and Chicago to this infant church.

THE NEW OSAKA GIRLS' SCHOOL.

MISS LILA GARVIN, OSAKA.

The friends who contributed last year to the Osaka girls' school building will be glad to know that it is completed. The accompanying cut will give some idea of the house. We hope that all concerned in its erection will take no less satisfaction and pride in it than we do.

The building faces eastward, and being situated on high ground commands a fine view of the mountains lying toward Kioto. Approaching the front entrance from the gate below, the eye is attracted by the corner-stone, on which is engraved the school motto, "The fear of the Lord is the beginning of wisdom." This stone was laid in the presence of the native Christians and the missionaries last January. Now, in June, the building stands complete, and we are enjoying the fresh air of our new home, all the more appreciated after two months spent in the unhealthy native city.

The two wings (the south wing is not visible in the picture) contain the dormitories, and provide for a hundred boarding pupils. A few rooms south of the front entrance form the residence of the missionary teachers. The remainder of the house is devoted to recitation-rooms, reading-room and chapel.

Let me tell you briefly some of the results of the past year's work. Since last September eighteen of the pupils [of whom there were about sixty] and one teacher have received baptism. We are greatly rejoiced that all our boarders this year return to their homes Christians. One of our girls teaches a class of women on Sunday; another has entire charge

of a woman's meeting during the week; and two others are organists at the North and South churches. A missionary society, organized in the school last September, is conducted by the pupils. Since January the society has raised funds enough to send two of its own members to the country to do missionary work during the summer vacation. Two others of our girls are sent out as missionaries by the Women's Missionary Society of the North Church.

GIRLS' BOARDING-SCHOOL, OSAKA.

With all the advantages which the new building gives us, we hope great things for the school in future. The results already attained are great for a school of but *two years* growth. May God continue to bestow his blessing!

A VIEW OF KANAZAWA.

REV. MARSHALL C. HAYES, KANAZAWA, JAPAN.

To the worker in the missionary field few things seem so desirable as that the church might come to know, as he knows, the real condition of the Lord's work in his particular field. This is especially the case in distant stations, where no globe-circling traveller's face is ever seen. More especially still is this the case when the work is at once important and successful and needy and seeking aid. Then the thought often comes, "Oh that the Board, oh that the whole church, could see as our eyes see! Surely they would rejoice in our success, and strain every nerve to send us the men and means we need." There is but one person in the United States, so far as I know, who has ever been in Kanazawa; hence if the church is to be interested in our work here, it must be through description, and so I undertake a brief description of the field in which my lot is cast.

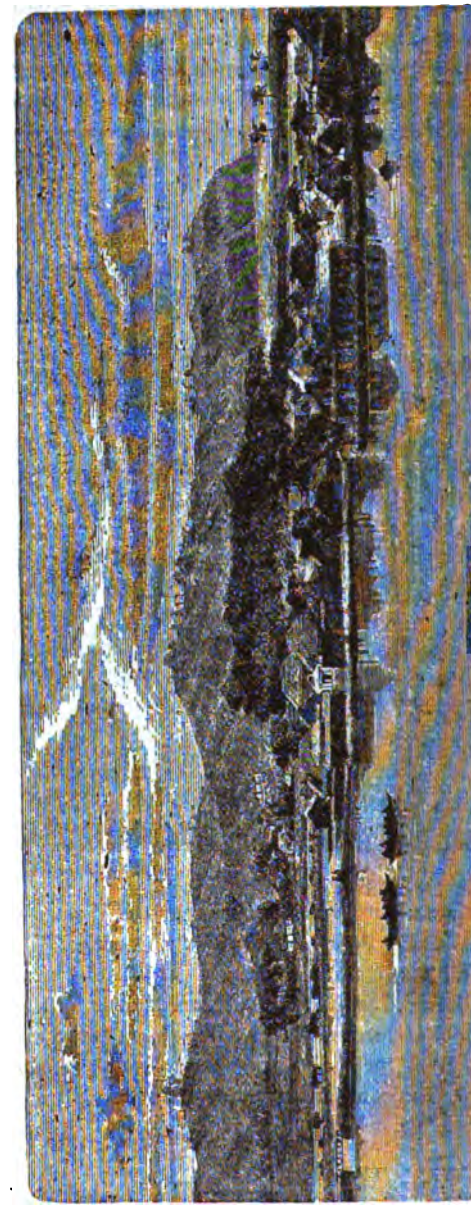
To reach Kanazawa from Tokyo requires a journey of from four to five days; by steamer to Kobe, thence by rail to Lake Biwa, across the lake by a diminutive steamer, thence by rail to Tsuruga. Here begins the travel by *jinrikisha*, and the first day's ride is for thirty miles over high mountains, amidst beautiful scenery. The rest of the distance—about seventy miles—is through a fertile plain, dotted with villages and populous cities. Mountain

ranges are on your right all the way to Kanazawa, reaching their highest point in snow-capped Haksan, twelve thousand feet high, and stretching away to the north a hundred and fifty miles before becoming passable. Kanazawa, therefore, is entirely shut in by the mountain range which passes at a distance of seven or eight miles east of her. Five miles to the west is the Japan Sea. The city itself is exceedingly picturesque, as well as a very busy centre for both the military and educational branches of the government. Its population numbers about one hundred thousand, and three thousand soldiers are also stationed here. The soldiers occupy a large tract of land near the centre of the city, which was formerly the site of the palace of the daimio, and is surrounded by a high wall, with deep moats. Near the Castle, as it is called, lies the Park, a very beautiful mingling of ancient trees and lotus-ponds and waterfalls. From the top of my house the whole city is seen embowered in trees, the gray roofs, covered with large stones which keep the shingles in place, peeping out through the green foliage of palms and pines and mulberries. Through the midst of the city flow two swift rivers, and from these through nearly every street run streams of water. The government has recently bought new sites and is about to erect new buildings for its two important higher schools, the Imperial College and the Normal School.

Both our boys' school and our kindergarten have had to give up their lots; but as we were about to build for both schools, the change is at least no cause of harm to us.

Nine years ago mission work was begun here by Rev. and Mrs. T. C. Winn. For several years they labored here alone, and five years ago were joined by Rev. and Mrs. J. B. Porter and Miss Porter and Miss Hesser. As the result of this work there are now two churches and three schools. One of the churches has a hundred and fifty members, has a native pastor and is self-supporting. The other is much smaller and poorer, and worships in the shop of one of its members, a cabinet-maker, who before his conversion was a brewer of *sake* and a drunkard. In regard to this man the governor of this *ken* recently said, "No one need tell me there is no power in Christianity, since it can work such a change as that in any man."

In Toyama, forty-five miles north of here, we have a native pastor and a small church, a



KANAZAWA.

group of a dozen believers in a population of sixty-five thousand. Another pastor we have with a few believers in Daishoji, south of us thirty miles. One evangelist lives in Kanazawa, and goes out into the surrounding cities. But what is one among so many? There

ought to be fifty native pastors and evangelists preaching on this west coast. We must wait for these until we can raise them up; and this exceedingly important work we are doing in our schools. The kindergarten takes the children from five years of age and prepares them to enter the higher schools. Miss Porter has in her charge the children of the governor and other high officials, as well as the children of the native Christians. A new building is to be erected this summer for this important work, and we are hoping also for an assistant lady teacher. Next is the girls' school, conducted by Miss Hesser and Mrs. Naylor, with about fifty young girls, one fourth of whom are boarders, and some of whom will become Bible-women, while others will become the wives and helpmeets of the pastors and evangelists who will come in time from the boys' school. There are now sixty young men in this school, about one fourth of them Christians and a smaller number in training for the ministry. A new building is to be erected for recitation-rooms and chapel this summer, and it is hoped that a dormitory may be built soon and the school changed into a boarding-school. Many of the boys come from the surrounding country, and are subjected to great temptations in the heathen families in which they board. The hardest thing the boys have to contend with in becoming Christians is the opposition of their Buddhist parents. One said to me recently, "Wait until the old folks die, and then the people will become Christians." In the rising generation is the hope of Japan, and hence the importance of the educational work. We expect two missionaries and their wives to arrive this fall, and two single ladies, which will increase our force to five married missionaries and six single ladies. Mr. Winn has returned after two years absence on account of his health, and he and Mr. Porter will devote themselves to evangelistic work, leaving the school work to be carried on by the others, who at the same time will be studying the language.

EVANGELISTIC WORK IN JAPAN.

The following extracts from a recent letter from Rev. J. P. Hearst, of Osaka, describes graphically more than one aspect of mission life in Japan:

It is very gratifying to us to hear of the appointment of four new men for our field. We have a very hopeful mission. It is true that evangelistic work, in which most of us are engaged, is not so pleasant in many respects as school work either in the academic or theological department. We cannot have things as systematic as our friends the teachers have, nor have we as many opportunities of study, as we are constantly preaching to simple-minded people, and a great deal of time is necessarily spent away from home; and then the small steamers and *jinrikishas*—not the most comfortable means of travelling ever invented—are not friendly to books. But still we have our encouragements as well as our discomforts. It is always a pleasure to preach the gospel to large and appreciative audiences, and if we do now and then get a few curses or a little mud, yet for my own part I am glad to say that I have never yet had stones thrown with my mud, an experience which some of my friends have met. Usually our audiences are wonderfully patient. They will sit through three hours preaching without any disturbance except it be an occasional howl of no! no! We do not mind that very much, as we are sure most of the company are glad to hear. Wherever one goes there are always good audiences, and I do not hesitate to say that while some places are more hopeful than others, there is no place where one may not begin work with full expectation of some immediate fruit from his labor. Even in the small country villages the people are often ready to receive the truth —more so at times than they are in the large towns and cities.

How long this transition period of Japan will last of course none of us can foresee. Her history shows that her great changes have been quickly made. In what forms these unsettled elements will crystallize next no one can tell; but during this plastic state we must impress the mould of Christ as firmly as may be, so that when the new form of civilization is seen, it will be not simply modern but Christian. We are here at present as leaders and advisers, not as "lords over God's heritage;" so that while the Japanese church will frequently do that which we think to be unwise, we must sometimes withhold our hand. They must learn as other people have learned. They think that they are wise enough to be independent of all the thought of the world if only they have the Scriptures to begin with. I am very willing

to let them think so, and when they go astray, on searching the Scripture anew they learn more respect for Christian history. They soon find that on most points the mind of the church in all ages has not been so very far wrong after all.

Meantime if we can only continue working and making ourselves naught for Christ's sake, all will be well. It must be confessed that this is hard. To leave one's family so much, to cut one's self off from regular study, from the pursuit of scientific and theological knowledge, and even of God's word in the original tongues, is no slight trial, but there is no help for it; one is often obliged to neglect these things while busied with evangelistic tours and similar work. This has always proved fruitful work in Japan of late years, but I do not now wonder that missionaries so frequently are considered old fogies at home. I had determined not to be such, if it were possible, but how to avoid it—that is the question. The work which God has given us, that we must do.

There seems of late to be a new development of interest even among this interested and inquiring people. I have nearly every day some application for preaching in cities and towns more or less remote from Osaka; some of them it is in my power to fill, even though alone, but most of them cannot be more than replied to by letter. Then I question very much the policy of entering a place unless you mean to remain there or frequently revisit it, or locate there some trained helper. This last we are often able to do through our Home Mission Board.

KOREA.

J. W. HERON, M.D.

Korea has had apparently a system of government almost purely patriarchal. While the king was head of the government he was also the great father of his people. To him those who did not or could not work looked for subsistence. One class soon became that from which the officials were drawn, while the second class furnished the laborers, farmers and artisans, a middle class forming the link between, despised usually by the higher and regarded with some contempt by the lower.

The upper class, the *Nyangpans*, as they are called, are the scholars of the land, well versed in the Chinese characters, which they write exceedingly well, acquainted with literature and science such as they have, very proud of their family and descent, but often very poor. Certainly their condition is a lamentable one: too proud to work, too poor to live without it. Occasionally some brave man breaks through the lines of caste and does work. Some country *nyangpans* are farmers; this, in the country, not being derogatory to them. They must live in some way, so every rich man's house, every official's residence, is crowded with a host of poor relations, who act as secretaries for their more fortunate kinsmen, who in turn feed them and occasionally make them a present of some cloth for clothing.

Their wives, strange to say, seem to have less caste, and a poor *nyangpan's* wife may take in sewing, or may even keep a small restaurant or inn, provided, of course, she does not appear before her customers, without her husband losing caste. Of course this is only possible with the poorer ones, but even the wives of men comparatively high in rank do their husband's sewing and ironing.

The great hope of all Korean *nyangpans* seems to be to get office, which means not only rank but food, clothes, money and everything desirable for a Korean to have. Office is supposed to be obtained solely as the result of the *kuagga* or examination, the successful competitors obtaining rank and office. No doubt this was once so, but now favoritism,—not I believe on the part of the king, but on the part of those deputed by the king to examine the candidates' trial papers,—or even purchase, often obtains the coveted rank and office. The latter may be for a term of years, but the rank continues throughout life unless a higher one is obtained.

Knowing what office means to a Korean, one can readily understand why on examination day the city should be thronged with anxious, excited men, and why men should come year after year from youth to old age to secure if possible the coveted prize.

What stands in the way of the onward progress of the country is that there is a large number of consumers who are not in any sense of the word producers. One of the first things this people must learn is the dignity of labor—that nothing in work is as degrading as it is not to work.

RESOURCES OF THE COUNTRY.

The country is well adapted for agriculture and for stock raising, while its mineral wealth is said to be unbounded; but the laboring class must support not only themselves but also the *nyangpans*, and so long as the farmer has no security for his produce, and so large a proportion of the people must be fed from the labor of the agriculturist, so long will a naturally rich country be poor.

Even the laboring classes are not hard workers; their fields are models of neat cultivation and careful fertilization, but their methods are slow and laborious, and the only desire seems to be to grow sufficient for their own use and to pay the tribute to the government. This tribute is largely brought to Seoul, and here is distributed to the soldiers as part of their pay, to the servants belonging to the palace and the various departments of the government, and to the officials, who each receive in proportion to their position, cotton cloth, silk, paper. All other products are also divided in the same way, the best of each being reserved for the use of the palace.

The people appreciate some of our customs, while yet these are so different from theirs that they can hardly understand them; for example, the wife of a Korean official of high rank never leaves her home, even at night, except under most unusual circumstances, such as the very serious illness of father or mother. She may possibly never again see her sister after her marriage, and they can scarcely understand why it is that we allow our wives to go out and to be seen. Yet they think it a good thing and wish it were possible for their wives to do so, but it is "not Korean custom," and the utter hopelessness with which that is said makes one's heart often ache.

MARRIAGE CUSTOMS.

While the first marriage is one of policy often, to gain influence or wealth, the after-marriages are usually love matches; the first must be in a *nyangpan's* own class, while the second is often from among the lower classes—with some one whom he has seen and fancied. Marriages usually take place at from ten to sixteen, though the bride may be, and often is, two or three years older than the groom. The first wife holds the chief place; the others are secondary, though they may be the favorites.

All officials keep large numbers of servants; these do not receive any money as wages, but are simply fed and clothed. A man of rank has from fifteen to a hundred servants, the larger number including, however, his guard of honor. These servants abuse the lower classes shamefully, often arresting persons for no crime and without orders from their master, and refusing to release the unfortunate man save on the payment of a larger or smaller sum of money, according to their idea of his ability. The poor man has no redress; it is impossible for him to gain admittance to the presence of the official, and unless he knows some one to whom he can appeal he must pay the money demanded or be contented to be imprisoned and perhaps tortured.

The power of an official over a plebeian seems to be practically unlimited. The lower must address the higher in the most polite forms. He may be forced to do almost anything, be made to work whether he desires to do so or not, and be thrashed without mercy at the will of his superior.

HOPEFUL OUTLOOK.

But you must not think this country is in a hopeless condition. By no means. They are on the whole a most teachable people. There are some conservatives who affect to despise everything but their own civilization and that of China, but they are in a minority. The king is a man of very great ability, progressive, earnest in his desire for the good of his country, and gladly welcomes anything which will benefit it. Were he able to do according to his own will, I have no doubt but that we should speedily see religious liberty granted and western civilization adopted for Korea. We have schools and hospitals, machine-shops and a mint; we have steamships and electric lights, an American adviser to the king, and the signs of the times point unmistakably to the onward progress of Korea.

We who are laboring here pray earnestly that our own great country may help this little sister nation into the light of gospel liberty.

American influence is great here. We long to have our government ask religious liberty. We believe it would be granted and the barrier around us now would be torn away. The country needs our religion; the difficulties to which I have alluded are such as will melt away in the light of Christianity.

The people of Korea are a fine set of men, clear-headed and independent, not so conservative as the Chinese nor so radical as the Japanese—a people who will hold until the very last to that which they find good.

The call is for teachers; preachers they may be, but first they must be willing to teach the people; then when they are ready to preach Christ Jesus, we hope the way may be open. We need more doctors; the people are willing, nay more than willing, to have us come. When will our great Presbyterian Church arise in her might and win Korea for Christ?

TROUBLES IN KOREA.

Much apprehension with regard to the safety of our missionaries in Korea has been excited by the reports in the secular papers of riots and bloodshed in Seoul. These uprisings have been occasioned by the circulation of infamous stories about the missionaries. The latest news does not give a very serious aspect to these troubles. No missionary has suffered; perhaps none have been in any great peril. The foreign minister had an interview with the king, who stated that these false stories concerning the missionaries were believed only by the ignorant country people, and the king issued a proclamation stating that all persons caught circulating these reports would be put to death. Thus far we have news of the killing of but one person, and he the father of one of the children said to have been sold to the foreigners. Letters even from the ladies of the mission show no alarm, and the American young men now engaged as teachers in the government school at Seoul send word that their contracts for another year's service have been renewed.

The business activity and the air of progressive prosperity which appear in the general advices from Korea also confirm the impression that there is no serious disturbance. Large allowance must be made for the reports which often reach our newspapers through Chinese channels.

There is no reason why missionaries, men or women, under appointment for Korea should delay their departure. Undoubtedly for a considerable time they must exercise caution, remembering the inflammable character of the people. Quiet study of the language will be in order, at least for newcomers.

A VALUABLE GIFT.

Dr. J. C. Hepburn of the Tokyo mission has recently built, at a cost of about $2700, a house on a portion of the ground belonging to the Meiji-Gaku-In. He had at first some thought of occupying it himself; but having decided to remain in Yokohama, he has presented the building to the Board of Foreign Missions as a residence for those persons connected with the mission who may be engaged in teaching in the Meiji-Gaku-In.

It has been too much the custom of writers to overlook the influence of the Bible upon modern civilization; but when a comparison is to be drawn between European and Asiatic civilization, this element forces itself upon the attention as the main cause of the superiority of the former. It is not the civilization of luxury or of letters, of arts or of priestcraft; it is not the spirit of war, the passion for money, nor its exhibitions in trade and the application of machinery, that render a nation permanently great and prosperous.—*Middle Kingdom.*

GENERAL ARTICLES.

AUXILIARY SOCIETIES.

THEIR PLACE AND RESPONSIBILITY.

Auxiliary societies and mission bands are an accomplished fact. They occupy an important place in the modern missionary enterprise. The church hails them as the outgrowth of an enlightened and consecrated spirit, and missionary boards welcome them as devoted and efficient co-laborers. The Board of Foreign Missions of the Presbyterian Church sets a high estimate upon them. It regards them as effective agencies in developing the foreign missionary spirit, and in increasing the current revenue for the work. These societies in turn cheerfully acknowledge their allegiance to the Board, accepting loyally the position of auxiliaries—*aid-giving societies.* Now and then, however, inquiries are made which indicate a misapprehension on the part of some of these organizations as to their place and responsibility. A question was recently asked, for example, to this effect, "Why cannot auxiliaries send money direct to the field, whether the object to which it is applied be authorized by the Board or not?" The answer to this question will best be given by stating briefly and plainly the place and responsibility of these organizations.

Auxiliary societies and mission bands *are part of a well-organized system, having in view a definite end.* In writing to the Corinthians Paul traces a most beautiful and instructive analogy between the human body and the Christian church (1 Cor. 12). He says in effect that both have many parts; that each part has its appropriate function; and that the efficiency of the whole depends upon the manner in which the several parts discharge their distinctive functions. This is equally true of the agencies employed in conducting the foreign missionary interests of the Presbyterian Church. These agencies are many, and yet they are parts of one whole. By order of the General Assembly the responsibility of conducting this great work rests primarily with the Board of Foreign Missions. That body, composed of ministers and laymen, chosen with reference to their qualifications for such an important trust, organizes and supervises the work, reporting in detail to the General Assembly. The auxiliary societies and mission bands are helpers to this end. They are organized in connection with presbyterial societies, to which they report and through which they send their funds. These presbyterial societies in turn report to the several women's boards with which they are connected, sending their offerings through these channels. These boards in their turn report to the Board of Foreign Missions, forwarding all funds collected to the treasurer of this Board. The place of these auxiliary societies and mission bands, therefore, in the foreign missionary scheme of the Presbyterian Church is that of parts of an organized whole.

This determines their *responsibility.* With the approval of the General Assembly the work for women in heathen lands, and at times other parts of the work, such as the erection of buildings, is apportioned among the five women's boards or societies. This work is again subdivided among the presbyterial societies, and by them still further subdivided among the several auxiliaries and mission bands with their consent, each becoming responsible *voluntarily* for a specific amount. What then is the responsibility of these auxiliaries?

Evidently, first of all, to *meet without fail the obligation assumed.* This is simply honest. Moreover, anything short of this must lead to confusion and disappointment. Suppose, *e.g.*, that an auxiliary becomes responsible for a lady's salary; say $500. Through inattention of collectors, or some other cause, but $400 is secured and paid into the presbyterial treasury. Where is the other $100 to come from? The presbyterial society? The auxiliaries which constitute that society have already assumed all they feel able to meet. The women's boards? These boards depend upon the presbyterial societies, and if these fail, *they*

must fail, and the upshot is that the Board of Foreign Missions finds itself minus $100 upon which it had counted. Or, an auxiliary has a missionary friend in the field face to face with some pressing want in a particular mission. The appeal is urgent. "Why not give our contributions to that specific work? It is all foreign missions." But what about your obligation? Who will make up the deficit to the Board of Foreign Missions? Multiply such failures and very serious embarrassment must result.

Still more objectionable is the disposition on the part of some auxiliaries organized in connection with presbyterial societies to devote their energies and money to work *outside the Presbyterian Church.* It is surely not a narrow denominationalism to challenge both the right and the wisdom of such a course. The right of persons to support any Christian work they choose is not called in question, simply the right of societies organized for work along Presbyterian lines. Such a course tends to divert funds which are necessary to meet the obligations of these auxiliaries as a whole.

But loyalty to the scheme of which these auxiliaries are an integral part requires them to do more than meet specific obligations. There ought to be in the best sense an *esprit de corps* among them, a desire and determination to see the *whole work* succeed to which they stand committed. This there undoubtedly is in very many instances—loyalty to the King, loyalty to the kingdom, and a loving allegiance to that system through which they are helping forward the kingdom. But here as everywhere there must be a steady advance. To this end there ought to be a wise adoption of approved methods, a careful study and dissemination of missionary literature, a cordial support and wider circulation of *Woman's Work* and *Children's Work,* and a more general mingling of prayer with effort.

AN EDUCATED NATIVE MINISTRY.

REV. J. C. RHEA EWING, D.D., SAHARANPUR.

The importance to the church in Europe and America of an educated ministry is, in these days, wellnigh universally appreciated. People generally are not slow to recognize the fitness of there being an intellectual culture in the pulpit corresponding to and keeping pace with that which is to be found in the pews.

The preacher of the gospel must be not only spiritually but intellectually well equipped, else he will fail to attain the highest degree of success anywhere, and will be permanently restricted to labor among those whose natural and acquired gifts are still less than his own.

In the foreign work of the church this same rapidly-growing necessity for an educated ministry to supply the need created by the rapidly-increasing numbers of educated laymen and women is exceedingly apparent.

In India, for example, we see a condition of things to the thoughtful observer positively startling. Hindus and Mohammedans by the score and by the hundred are annually issuing from the Indian universities. The diplomas which they are obtaining show them to have a just claim, even from the American or European standpoint, to be classed among the highly educated.

The number of such is very rapidly growing, and they are just as rapidly taking their places as leaders of the masses and framers of public sentiment throughout the country. They are thinking and inquiring, and many of them doubting. Their condition constitutes to-day a crisis, or something very like a crisis, in the history of missions in that peninsula. It is my conviction that in anything like a general movement of this thinking portion of the people toward Christianity, the most potent human agency will be found to be the preacher of the word who, their fellow-countryman, filled with the Spirit, is in warm sympathy with them, understands them, and goes about among them the messenger of Christ.

Such preachers and teachers as this, raised up from amongst the people, still need the energy, tact, executive ability—call it what you will—of the West to lead them, and they will probably need such aid for years to come; still both climatic conditions and national characteristics make evident this, that they, more largely than we, are to be the immediate agents employed in the thorough diffusion of gospel knowledge throughout the entire land.

If this be true, there can manifestly be but one opinion as to the advisability of securing for this formidable undertaking a *well-trained native ministry*. The paramount importance of the Holy Spirit's influence is, of course, assumed. Aside from that there is nothing the field so greatly needs now as a large force of thoroughly-qualified native preachers. There are some such men doing excellent work there now, but their number is sadly inadequate.

As a preacher to that great majority of the population which is unfamiliar with the English tongue, the man who himself knows no English can be eminently successful. Nevertheless, he must be educated. He will be constantly called upon to give reasons for the faith that is in him. He must be prepared to furnish intelligent replies to pertinent questions; he must know his hearers, their religions and philosophies. In order to this his entrance upon the work of a religious teacher must needs be preceded by years of patient study of God's word, and of those branches of learning familiarity with which is needed in order to the thorough appreciation of the proper place of God's word in human history. He should be familiar with the mode of thought of the people so that he may know how to present the truth of God, and he should be master of the Christian system of theology.

For the English-educated there appears to be a growing need for preachers who are like educated. Christian colleges, such as our own college at Lahore, have as one of the objects kept constantly in view the preparing of those from among their students who will after graduation become students of theology and preachers of the gospel to the people.

Theological seminaries, such as our own seminary at Saharanpur, recognize this need of the hour, and have provided for the teaching of a comprehensive course of study. The presbyteries of our church are insisting upon a high standard of proficiency in the subjects prescribed for examination before a license to preach is granted.

Many missionaries seem to be definitely fixing upon the training, in some form or other, of a native agency as the way in which they, individually, can accomplish the greatest good during our short lifetime. Such a trained force, then, is essential to real success. Without it the church there cannot grow, or were it by any possibility to grow, it cannot be shepherded.

Multitudes of the brightest, most highly-cultured minds of the people of India are accessible to Christian truth, and yet how great the spiritual darkness which characterizes them!

Our church has undertaken great things in that country in the way of educating the Christian people there, with her schools at Woodstock, Dehra, Lodiana and Allahabad, her college at Lahore, and her theological seminary at Saharanpur. Let her persevere in this work of fitting the youth of the native church to become light-bearers to those sitting in darkness.

May the people of God remember India's need when ere long they assemble to ask in prayer the outpouring of the Spirit upon the youth of the church who are in process of education.

A CALL TO SABBATH-SCHOOLS.

The General Assembly very wisely continues to regard our Sabbath-schools as an important factor in the work of foreign missions, as its recent deliverance on the subject shows:

We regard with peculiar and tender interest the tying of the hearts of children and youth to this world-wide cause by their gifts and prayers; counting the Sabbath-schools and other young people's organizations of our church as in the line of most fit and beautiful and grateful service for Christ, when seeking thus early to reach the children of heathen homes, and so to help fulfill the prophecy that the streets of the city of God "shall be full of boys and girls, playing in the streets thereof."

Last year our treasurer received direct from Sabbath-schools $45,331.41. If to this handsome sum were added the offerings made by schools through ladies' societies and those of mission bands, the aggregate would be largely increased. Of the amount given last year, two schools, neither of them the largest or wealthiest in our communion, gave each $1000. This suggests the grand possibilities within reach if all our schools were thoroughly organized for this work. Nothing short of systematic effort will answer. The children love the work when it

is forcibly presented, and respond cheerfully to its claims. Among our pastors, elders, superintendents and teachers many understand this and act upon it. Will not *all* join heartily in the effort this year? There is no time to lose. If no stated offering has been made to this cause in the past, let one be provided for at once. Many schools have selected the Christmas season for their offering to foreign missions, not, however, by simply presenting a single gift, but by collecting gifts which have been accumulating for months. To encourage this accumulation in advance, we shall be happy to furnish free, as we did last year, wooden barrels or earthen jugs to be used as missionary treasuries, *those ordering them to pay the freight or express charges on receiving the goods.* To mission schools and schools connected with home mission churches we will send *barrels*, prepaid, if desired. Address Board of Foreign Missions, 53 Fifth Avenue, New York.

SIMULTANEOUS MEETINGS THIS YEAR.

The General Assembly recommended to the churches to hold "Simultaneous Meetings" in behalf of foreign missions next fall, similar to those held last November in the Synod of New Jersey. We hope that it will be done. But a word just here. Those admirable meetings in New Jersey were not arranged in a week, nor a month, nor two months. The labor of preparation began in the early summer.

The chairman of the committee in New Jersey was the Rev. W. H. Belden, of Bridgeton, N. J., and if any committees, presbyterial or synodical, or if individuals, wish to learn the methods which that committee pursued, copies of its various circulars, notices and appeals can no doubt be obtained from him on application.

Synodical and presbyterial committees on foreign missions will make a mistake if they defer opening their arrangements until later in the season. By beginning *now* the preparations can be leisurely and yet very thoroughly made.

The main features of the plan for Simultaneous Meetings will be found described in THE CHURCH AT HOME AND ABROAD for April, 1887 (pages 300, 301), also in the June number for that year (page 568). We hope all the foreign mission committees in the church will *turn up* those articles. There is no time to lose.

It has been mentioned that the Universities' mission has begun work on the east side of the lake. Three years ago a steamer was sent out for its use in parts, and put together at Matope, on the Shiré. A mission station has been formed at Lukoma, an island about the middle of the east side of the lake, and five miles from the shore. This island seemed to be healthier than the shores of the lake, and its bays afford a sheltered anchorage for the steamer. Though the island is very small, the population is probably nearly three thousand, drawn there by desire of security from Magwangwara, the marauding tribe of the neighborhood. The plan proposed by the mission is to form a central school on this island and a station for English missionaries, and to establish schools under native teachers in all the towns on the lake shores. . . . A few young men from the freed-slave school of the mission at Zanzibar have been sent to live in these towns and open schools, and it is hoped more will follow this year. All this work too must depend very largely on there being an open way to the sea by which supplies may be regularly received.—*Bishop Smythies, of the Universities' Mission.*

A TRAVELLER'S TESTIMONY.

The Hon. F. Carroll Brewster of Philadelphia, who has just returned from a foreign tour, bears the following valuable testimony to our work in Syria in a letter to S. C. Perkins Esq., which appeared in a recent issue of the *Presbyterian:*

I may say that nothing can be more pleasing to an American, upon approaching a foreign shore, than to see that his country is represented at that distant spot by monuments of benevolence and Christian zeal. Such is the feeling at Constantinople, where, proudly shining above the Bosphorus, one beholds the college which attests the munificence of Mr. Robert of New York—now presided over by Rev. Dr. Washburn. Time did not permit me to visit this institution, and I cannot, therefore, give you any details as to it.

I was more fortunate at Beirut, and can speak of the Presbyterian college there with some

satisfaction. The city, as you know, is the chief port of Syria—the Roman Baryta—and possesses remains of ancient aqueducts, Latin inscriptions on its rocks, etc. Most pleasing of all its attractions is the Presbyterian college, standing upon one of the highest terraces of the town overlooking the sea. When it was pointed out to me I was gratified as well as surprised. The town rises from the shore as if built upon the steps of some long Coliseum.

Most conspicuous of all its buildings stands the college. Founded over fifty years since, the Presbyterian mission has now spread to Damascus, survived the massacre of 1860, and planted upon the shores of Beirut a building that would do honor to any city in the United States.

Instead of saying a "building," I should write an establishment. There is a preparatory school, a department of arts, a theological seminary, a medical college, the president's house, the janitor's lodge and a number of outbuildings. Many thousands of dollars have been given by good men and pious women. Several of the professors showed me the buildings and museums. Every department is supplied with a splendid library and appropriate collections of specimens. It may be safely asserted that no institution in the East has been more liberally endowed, and that few universities in the world can rival the museums of the Syrian college. That which most surprised me was the fact that the free scholarships were so rare, that the students paid as with us. The charges are very low. Instruction and board for the collegiate year are less than one hundred dollars, but in the medical department the rate is higher—about one hundred and twenty-five dollars a year. I regret that of all these matters I did not take reliable notes.

The idea of giving your missionaries a medical education has proved a most excellent suggestion. The native physicians have little or no training and cannot compare with the American or European graduates. Baedeker bears this splendid testimony to the worth and value of these works:

"The American mission (Presbyterian) has labored in Syria for nearly fifty years, and the centre of its sphere of operations is Beirut. In 1872 there were three hundred and twenty members of this community. The church (where the service is generally in Arabic) has a printing-office at its side. Many eminent scientific men, such as Eli Smith, Van Dyck and Thomson, have been connected with this mission. The theological seminary at Abeih and the medical faculty and commercial school at Beirut bear testimony to the wisdom of the mission in appreciating the requirements of the country. The handsome new buildings are situated on the road to Ras Beirut. The pupils of the medical school, where they receive a four-years training, become, it need hardly be said, much more skillful physicians than the native doctors. The printing press also provides an abundant supply of instructive literature. The mission has also founded schools in many of the villages of Lebanon, and its principles are further disseminated by a weekly newspaper."

ARMENIAN BRIDES.

The semi-annual report of our girls' boarding-school in Teheran, Persia, recently received, gives a little insight into the marriage customs of the Armenians:

Neither our school girls nor their parents are yet educated up to an ambition for a course of study and a diploma. Marriage is the one goal to which a child's life tends. Nor must that object be on any account deferred. Three girls have been married this year, two of them church members and the other ready to make her confession. These marriages, as in Bible times, are contracted by the parents without consulting the interested parties. The husbands in these cases are adherents of the Armenian church. While this fact both to us and to the girls seems a trial, we can but hope that it may prove a blessing in strengthening Christian character, and in carrying good influence into families where the true spirit of Christ is unknown. Being for some months required, as Armenian brides, to remain secluded prevents their either attending church or visiting us. On the other hand this opens new houses to us on friendly terms. Some others of the more advanced and helpful girls have, also contrary to their wishes and our judgment, been taken by their friends from the school to await in their homes the opportunity to marry. This has not really lessened our numbers, as others come to fill the vacancies, but it has weakened both our working force and our Christian influence. Whilst regretting the loss of their help and further advancement and good influence in the school, we still rejoice in the thought that by the grace of God they are prepared to live in a more trying and enlarged sphere. The importance of living the life here learned strongly impresses them and calls for earnest sympathy and prayer on their behalf.

LETTERS FROM THE FIELD.

LAOS.

OPENING A BOYS' SCHOOL.

CHIENG MAI, March 27, 1888.

REV. D. G. COLLINS:—We were nine weeks putting up the building for the boys' school, which could be completed in four days if we had the lumber. It faces the river and stands just above our house, exactly upon the spot where a temple once stood. It is built entirely of teak, double wall and eight-foot veranda on either side and a ten-foot veranda in front. The main building is thirty by thirty-two feet. It gives us two very good recitation-rooms, as it has a double wall through the middle lengthwise. We have put up a small kitchen near the edifice. As we have no dormitories we are using one of the rooms as a bed-room as well as a recitation-room. In this way I think we can get along until we can provide other places for them. The cost of the building when completed will be between ten and eleven hundred dollars. We opened the school about one week ago. Forty-five boys were enrolled the first day, and by the last of the week we had over sixty. They are still coming, but I have had to send a number home, as they were too small. I think we shall have about sixty when we get thoroughly settled. Of this number about one half are boarders. The boys range in years from eight to twenty-three. We have but a very few whose parents are not Christians, something which certainly speaks well for the people.

RICE RATIONS.

We require all boarders to provide sixteen buckets of rice a year. I have an assistant who teaches Laos while I am teaching Siamese. We have the boys divided into two divisions, so that we are kept busy all day. We were all very much surprised at the number of boys who entered, as we did not expect more than thirty. When it is generally known that such a school is in existence, we shall probably have more than we can accommodate. The outlook at present for the school is certainly all that could be desired. After a few weeks I expect to start a class in English, as we think it will be a help to those who enter the ministry as well as those who teach.

We expect the party coming up the river in about two weeks. The water has been very low, so that travelling by boat is necessarily slow on this river.

THE NORTH COUNTRY.

Dr. and Mrs. Peoples, Dr. McGilvary and Mr. Dodd started for the north country some two months ago. We have been expecting all but Dr. McGilvary for the last three days, but they have not yet arrived. We have heard that thirty-six persons were received into the church on profession of their faith at one place visited. If this report be true, they will organize the church at that place with about seventy members. Dr. McGilvary and Mr. Dodd spent their first Sabbath at Maa Dawk Dana, and received fifteen persons into the church. They are just completing a new chapel at that place. *They did not ask any help from the mission.*

I trust that the Board fully realizes how much we need more men in this field. With our present force we cannot begin to keep abreast of the work, we have people in so many villages, others are coming almost every day. We long and pray for more workers.

I do not believe Japan or any other field is more ready to receive the gospel than is this.

CHINA.

DEMONIACAL POSSESSION.

The Rev. W. P. Chalfant, of Tsinanfu, writes of a singular experience which he had while visiting the outstations to the west:

We visited several villages in the neighborhood of our stopping-place, and preached at two markets to unusually large and interested audiences. I had a curious experience at the inn at which I was stopping, which by the way belongs to the Christian Fang. A man "possessed with a devil" came into the inn and fell down before Mr. Fang beseeching him to help him. They called me out to see him. I found him sitting in a chair trembling from head to foot, and with tears streaming down his face. He was about fifty years of age, and rather small of stature. His face bore an expression of intense nervous apprehension. He said that he had been afflicted by this devil for more than ten years. The paroxysms came on suddenly, sometimes in the middle of the night. He described with excited vividness how the devil

would begin by trying to "scoop out his eyes," and then would give him a succession of sharp pricks in different parts of his body, and would end by "whispering in his ear" that he should "go and strike that man!" "Take this club and run up and down the street." He said that he could not sleep, and had no appetite; in short, he presented the appearance of a nervous wreck. He besought me to go out to his house and drive away the demon. I must say I felt somewhat embarrassed. I tried to calm him by telling him that I thought he was merely troubled with a nervous disease, but I soon saw that I was hopelessly in the minority, even my own helper politely hinting that with all deference to western rationalism he thought that there actually was a devil in the man. Finally I was compelled to go with Mr. Fang and the helper to the unfortunate man's cottage just outside the village. We sat down in the humble abode and spoke a few comforting words, directing the attention of the family to him who once cast out demons in a land "not so very far from China." I then called upon the helper to pray. I could hardly suppress a smile as he began, "O Lord, we are not sure whether this man is really possessed of a devil or not, but if it be so, then, Lord, drive it out," etc. By the time we had finished the man was considerably calmer. I noticed cowering on the k'ang in one end of the room an idiot who the man said was his son. It should be said that the family have had some connection with the Roman Catholic Church, though simply as casual inquirers, I believe. However, the belief in demoniacal possession seems to be firmly grounded in the minds of the common people, and some of our veteran missionaries, both in India and China, are disposed to admit the existence of genuine cases of possession. It is not for a missionary tyro to pronounce upon such a question.

A CORN-STALK HUT.

A short time after my return from this trip I again went out with the helper Chiang toward the northeast, and was gone ten days. We spent four nights at the familiar village of Nyan Chia Miao. This whole region suffered fearfully from the Yellow-river floods. We visited one Christian who is living with a large family upon the "great bank," *i.e.*, the outer level of the river. Their only food is bran with a very few black beans mixed with it. I had the pleasure of giving him a little silver in the name of a certain church in western Pennsylvania, which kindly sent some money for this purpose. We also attended two markets in the vicinity, and sold a number of books.

From Chi Yong I went on to Chi Tung, fifteen miles further up the river, and afterwards on beyond the Hsien city of Chiing Ching. This is comparatively new territory. The people were curious, but ready to listen. In fact, we nearly sold out our small stock of books, and that only to those who came into our stopping-places to ask for them. We found ourselves 220 li from Tsinanfu, and within about a day and a half or two days of the Wei Hien work. We think somewhat of attempting to make connection with that work, thus giving us a chain of stations north of our Chiing brethren's territory.

There is very little water in the Yellow river. I saw thousands of soldiers at work straightening (?) the bed. The chances are that the break west of Kai Feng fu (Honan) cannot be closed before the spring freshets. We hope with all regard for our suffering brethren in Honan that the treacherous stream has concluded to leave us for good and all.

RICE CHRISTIANS.

SHANGHAI, March 15, 1888.

REV. J. N. B. SMITH:—I presume that many of your readers have heard of rice Christians, and are aware that it is often said that the majority of the converts from heathenism make a profession of faith in order to secure a livelihood. From statistics gathered from all the missions laboring in Shanghai, except one, it appears that—including all workers, *i. e.*, personal teachers and press employes, with such other church members as may be dependent upon them, as well as members who are supported in boarding-schools—there are not more than twenty-five per cent. dependent upon mission funds for their livelihood. If we leave out those whose employment or non-employment is unaffected by their profession of faith, less than ten per cent. of the whole membership are employed in positions which would not be given them unless they were Christians.

But this is not all. The native Christians, as a rule, give willingly to the support of the gospel. One man, a member of the Southern Baptist Church, has built a chapel at his own expense, in which he preaches three times a week. The great majority of the native Christians are poor, but some of them have given of their poverty as much as Wong has of his abundance. (See Mark 12:

41–44.) I do not mean to say that the native Christians in China are ideal or model Christians; but considering their ancestry, their early training and present surroundings, and their imperfect knowledge of and instruction in Christian duties, they do remarkably well.

CONFERENCE OF NATIVE WORKERS.

We had a very pleasant conference of the native workers in connection with our workers at the South Gate, Shanghai, which was held in the South Church on the 22d of February. Workers were present from Shanghai and our three out-stations, Soong-kong, Tsu-poo and Au-so. This was the second meeting of the kind, and the reports showed that the meeting of last year had borne fruit. All the reports were encouraging. That from Soong-kong was especially so. The native elder in charge of the work at that point said that he went back to his work last year deeply impressed with the fact that his efforts would be useless without the Spirit's presence and assistance, and this led him to earnest prayer for the Spirit. His prayer was evidently answered, for whereas formerly the audiences in the chapel were careless and inattentive, now they paid close attention to the preaching of the word and a spirit of earnest inquiry after the truth was manifest. In the day-schools he reported a better class of pupils, and an interest on their part in religious instruction which had never before been shown. In the afternoon there were interesting discussions on "English in our boarding-schools;" "How to secure a better observance of the Sabbath on the part of the native Christians;" "How to do away with questionable games and pastimes in Christian homes;" "How to secure an increase in the financial contributions to the work of the church," and "What trades are open to Christians in which they will be allowed to observe the Sabbath?"

There was a meeting on the Sunday following the conference, to pray for the outpouring of the Spirit during the present year; also a communion service. It is worthy of note that the day on which the conference was held was the day appointed on the calendar of the ladies' boards for prayer for the native preachers and helpers of Shanghai station.

CHILE.

The following letter from Rev. J. M. Allis, chairman of our Chile mission, tells of important strategic points which should be occupied without delay in that promising field. The attention of our readers is especially called to the brief statement made concerning the immorality of the Romish priesthood. It is accompanied by an array of facts which, could they be published, would bring the blush to the cheek of Christendom. They constitute a terrible indictment against the Romish clergy, and ought to silence forever those who flatter themselves and try to persuade others that the Church of Rome is adequate to meet the spiritual needs of Chile:

Our journey north has shown us the immense importance of those northern cities. Iquique is such a place, as also are Arica, Tacna, Antofagasta and now a small place called Taltal. Arica and Tacna are in that part of Peru which is to be ceded either to Chile or return to Peru when, ten years after the close of the last war, the vote is taken as to which way the territory will go. The stern law of necessity has compelled a movement in Peru, however, waiving the vote and dispensing with delay in deciding the question of final ownership. On the payment beforehand of the money, $10,000,000, I understand that a plan has been devised by which this arrangement will be entered into and that long strip of valuable territory will become a part of Chile forever. In a few years Tacna will be connected with Bolivia by railroad. The first step has been already taken. This will bring into much greater prominence the two cities of Arica, the port, and Tacna sixty miles inland. The discovery of rich deposits of silver in Iquique and of gold in Taltal will cause a growth of those towns. Antofagasta is also an outlet for the southern mining region of Bolivia. In time the railroad now reaching toward Bolivia from Antofagasta will be completed to Bolivia. These strategic points seem exceedingly attractive. We found that the Taylor men propose taking up Spanish work in Iquique, which I hope they may do with vigor. If the right sort of a man had taken hold of that field, I have not the slightest doubt but there could have been a strong movement for the cause in both English and Spanish.

PRIESTLY IMMORALITY.

In our trip south we found much to encourage and many things to sadden. If some of the people in the United States who do not put much value on missions in papal countries could hear all about Chile, they would soon understand that Chile is about as near heathenism and degradation as a

civilized nation can be. If they could see the true state of things in politics, in social life and in religion that exists here, as well as the degree of interest in the gospel evinced by those who come to our meetings, they would say, "Press on, here is the money." We are learning more and more clearly how these matters stand as we go from place to place. The United States may be stirred up by Mr. Fulton's book, "Why Priests should Wed," and with its array of facts of from fifteen to one hundred and more years ago; but if they want brand-new facts, every town and city in Chile, as well as every nunnery, would provide a most startling chapter.

THE OUTLOOK SOUTHWARD.

We have been three hundred miles south. We have held seventeen public meetings, which have averaged one hundred each in attendance. We have spoken forty-five times, and have distributed more than two thousand tracts. These have been put into the hands of persons who have attended the meetings.

The general characteristic of these meetings is that those who come are hungry for the truth. The trouble is, we see them so seldom that what is said at one time is lost before we can see them again. The universal question is, "Can't you come oftener?"

In Chillan and San Carlos several young men showed much interest. In Chillan there were some twenty-five or thirty who came to all the meetings and listened with great attention. After the meetings some remained and talked, and some asked for the paper (*El Heraldo*) regularly. One young man in San Carlos now teaching the public school came to me to ask how he might study for the ministry. He lived in Santiago, and has been often to our church in that place.

Another young man now in the Roman Catholic seminary preparatory wanted to know more of our ideas. From what was said, it seemed that some well-directed instruction might wean him from the priesthood and possibly put him in the way to preach.

Our books and tracts are penetrating everywhere. The priests are afraid of them, and, as in Serena, want to get hold of them to destroy them. We supplied several persons with Bibles, but this work we leave usually to the Valparaiso Bible Society.

We believe that it would be a good thing to have two men constantly on the go. They could visit ten cities once a month, and hold two consecutive meetings, possibly more if the time-table on the railroad would admit, and a room provided in each city without loss of time. This I am sure could be arranged.

INDIA.

The following from the annual report of the Dehra girls' school, prepared by the principal, Miss L. M. Pendleton, tells of a year of substantial progress, with here and there a shadow:

At the close of this school year we feel that we have great cause for thankfulness, both for mercies received and for protection from dangers that have been about us. The health of the pupils has been very good, although there has been much of disease and death in our valley. During the cholera time in the summer we were very anxious lest our school should receive a visit from the scourge. That we were spared was owing in great measure, doubtless, to the precaution that our civil surgeon, Dr. MacLaren, took to prevent its gaining a foothold. Acting on the principle that prevention is better at any time than cure, all the girls were scattered at night, and slept by windows, doors, and on verandas, where plenty of fresh air could be secured. To these two precautions—plenty of fresh air and thorough cleanliness—we no doubt owe our escape.

In class work our girls have made commendable progress during the year. Twice we had the pleasure of letting outsiders see something of what the girls could do—once in the spring, when the Countess of Dufferin visited our school, and later, at the close of the year's work. Lady Dufferin expressed herself as much pleased with the recitations which she heard, as well as with the singing. She also admired our airy dormitories and spacious playgrounds, and did not fail to say before leaving that she hoped we would send some representatives of our school to her medical class in Agra.

WORKING AND RESTING.

We have during the year put six new workers in the mission field. Of these, four were engaged in zenana work and two in Christian schools. It gives added pleasure to be able to say that these have been faithful and efficient workers, though indeed it is not a new thing to say about those whom we have sent out. One

died after having been but a few months engaged in her work, thus putting an end to a career that promised unusual opportunities of usefulness. Those familiar with our school will be certain to remember this girl, Miriam Ross, who was an Abyssinian. She had in prospect to return to her own country to engage in work there, and her death seemed to her friends a strange providence with such a career opening before her.

SURRENDERING LITTLE BUNNO.

Another sad story is that of Bunno, a little girl who was claimed by her Mohammedan relatives after she had been some five years an inmate of Christian schools. After a long lawsuit the case was decided against her missionary friends and she was delivered over to her relatives, to receive no one knows what sort of treatment and certainly to have her knowledge of Christianity as nearly as possible erased from her mind. Unfortunately she was so young that the probabilities are that she will forget much that she has been taught, though she protested, with tears in her eyes, that she never could. We still hope to keep some trace of her through the ladies who teach in the Mohammedan zenanas of Lodiana.

CONFESSING CHRIST.

During the year six girls have made profession of their faith in Christ, so that now all the members of our first three classes are professing Christians, and some in the fourth class as well. Our religious meetings have been well attended during the year, and our girls have been growing in grace. A letter received from one after going to her home mentions having kept her Sunday prayer-meeting time alone in her room, and tells how she remembered with pleasure the meetings in school. This was from one who has gone out to engage in mission work.

Amid occasional discouragements and frequent perplexities, we still have abundant reason to record God's unfailing goodness toward us and his manifest presence with us.

PERSIA.

AMONG THE SHOPS.

TABRIZ, May 23, 1888.

REV. S. G. WILSON:—We spent our Easter vacation among the Mussulman villages on the Ujan river. We visited fifteen towns and villages, in many of which the gospel message had never been heard. We had opportunity more than usual and much beyond our expectation. Our first station was at Boshminch, where I sauntered forth into the bazaars. After a few words of greeting, a trader invited me to sit down in his open shop, the floor of which is about three feet above ground, and on the front of which his merchandise is exhibited. A crowd gathered around, drawn to see a new thing. The gospel words and narrative attracted them, the claims put forth for Christ drew out lively repartee, and a shower of questions which led over a large range of the topics at issue between Christianity and Islam. Only a few showed a bigoted spirit, while the majority listened to the exaltation of Christ as the divine Redeemer and Judge of all, perhaps smiling at the idea of their becoming converts, or saying, "That is your belief, ours is better for us," or, "Jonabi Ameer, that is Ali—may the peace of Allah be upon him!—is our Saviour." After an hour I moved on to another shop, and then to another, at each place finding attentive listeners.

Passing over the Shibli Pass we are on one of the great ranges of Persia, which has in Azerbijan, at one end the Sehend peaks with an altitude of 14,000 feet, and at the other the Savalan, 15,760 feet high. One or the other of these was nearly always visible to us in our tour. On approaching Haji Agha we are surprised to be met by runners, each loudly vociferating that his was the best caravansary in the place, with more airy rooms, whiter walls, finer view of the mountains, or nearer to the bazaars than that of his rivals. It is an amusing and unexpected reminder of more civilized lands

PRIMITIVE HABITS.

From here we turn off into a road seldom travelled by foreigners. They think I may be the Austrian general come to recruit soldiers. The people live in a very primitive fashion upon bread and the products of the flocks. Once they delighted us with some fresh fish. We surprised them by asking them if they caught them with hook and line. No, they have never heard of such a thing! They let the water out of the mill-race or irrigating stream, and catch the fish with their hands. They weave their shoe-strings and rope out of the root fibres of a thorn bush. Yet they can make the far-famed rugs.

I inquired of our host where the men were gathered, and he took me to the blacksmith's shop. Several dozen men were there, but they were rather captious, and one Mr. Talkative was as desirous as I to have the attention of the company. After several hours conversation and reading, they

became provoked that I should try to convert them, declaring my words blasphemy in giving a companion to God. Quite a spirit of opposition arose, and on the morrow they tried to persuade our host to oust us, as defiling to his house. Poor man! In the morning his milk was spilt, and in the evening one of his cows died. "The curse of heaven" will be the popular verdict. When I next went out into the street I thought to moderate public feeling by talking on a subject about which we could all agree, namely, repentance, and narrated the parable of the Prodigal Son. Before I finished a man stuffed his fingers into his ears and went away, saying that it was defiling to listen to me. His ground of offence was that I had mentioned "swine," and said the father embraced the boy who had been feeding them. Horrid pollution!

We found relief that afternoon from their opposition by going to another village, where the men gathered around me in the stable, and the women with Mrs. Wilson in the family room, and heard us gladly. Next we went to the hot springs, near Askat. A bath-house was built over them by the Naib-i-Saltana, and the people from all the surrounding villages resort to them. They say, "God knew we were poor, and gave us a free bath." Here I read concerning the pools of Bethesda and Siloam. When we came to the village we found our baggage thrown into the street, word having been brought that we were trying to subvert the faith.

DOG-WORSHIPPERS.

At the next place we had a good reception and a fine opportunity for work in the house of a soldier. Having been to Teheran and under the drill of European officers, he, like his class, was somewhat liberalized. In the course of conversation he asked me if I knew of dog-worshippers. I told him I had heard of fire-worshippers, cow-worshippers and even snake-worshippers, but not of dog-worshippers. He said he had seen some in Teheran. I asked him who. He said there were people in the capital who fed dogs at their own table, washed and clothed them, took them in their laps and in their carriages to ride. Were they not dog-worshippers? This misconception of the lap-dog craze, while ludicrous in itself, shows how the common people conceive that all customs have a bearing on religion. Closing of the eyes in prayer, burial in clothes worn in life, are supposed by them to be done by us with a religious purpose. The firing of salutes at a funeral is to drive the devil away. The wearing of spectacles, which unfortunately is necessary for many of us, is mistaken for a badge of discipleship, and a new convert has been known to ask for his spectacles. So our actions and words are closely scrutinized, and we are known and read of all men.

CONVERTS TO ISLAM.

During the next day we had free access to the people in a number of villages. In one our first greeting was, "Ho! Sahib! My grandfather was one of you." He was of Georgian descent. I did not ask why his grandfather became a Mussulman. It may have been by compulsion, as lately in the case of several Georgian villages in the Bakhtiari mountains, or to escape punishment for a crime as a German telegraphist did, or for love or politics as most of the three hundred Jews and Armenians who have embraced Islam in Turkey during the last year. In nearly every instance the pervert receives a handsome present. This Mussulman of Christian parentage certainly showed us special friendship, and collected the neighbors to hear us. At another place our host was a son of a khan who had been a companion of kings, but is now reduced to the condition of a common *ravat* or farmer, only retaining his dilapidated house. To reach these people I often begin with some general principles of morality or religion, such as the Sermon on the Mount. This they always admire. So with Christ's parables and miracles; but when I reach Christ's destructive prerogatives they say, "This is a different Jesus from ours;" or, "The Emaum Hussain suffered and died for us." Some become angry and say, "We do not want any of your preaching here." "If any one becomes a Christian we will kill him." We all agree, however, in opposing Satan. When I would mention him and his temptations some one would ejaculate a fervent prayer, "Let Satan be accursed!"

We are very much interested in the discussion now going on about mission work among Mussulmans. The man of God should certainly be thoroughly furnished, but shall we not believe that the simple word proclaimed to these villagers shall not return unto him void? for it is "not by might nor by power, but by my Spirit, saith the Lord."

A SUGGESTIVE CONTRAST.

HAMADAN, March 5, 1888.

MRS. JAMES W. HAWKES:—During the past month death has been unusually busy among our people. One of the households entered was that

to which Sarah, the matron of the Faith Hubbard School, had gone as a bride. After a few weeks of married life she was called to say the last farewell to him she so lately learned to call husband. The funeral was largely attended, and as there was the same day another Armenian funeral to which the priest was summoned, a large number of village people came with him; and they also attended the service at which Mr. Hawkes officiated. The contrast between the two services was indeed a marked one. The priest mumbled over words in old Armenian, of which very few of his hearers could have understood anything even had there been quiet instead of the heart-rending wailing which forms a part of their burial ceremony. At the funeral of Sarah's husband there was perfect quiet, and Mr. Hawkes improved the occasion to advise them all to prepare for death. Many seemed to be deeply impressed. One little incident in connection with this touched me. A Mussulman woman who is a member of our household, as she was leaving the room after prayers on the day of the funeral, turned at the door and in a trembling voice thanked Mr. Hawkes for the words he had spoken to them that day.

About this time something occurred which also shows the difference between old Armenians and those who are emerging from the dark shades of that corrupt faith into a purer light. There was a great deal of sickness in the village and a number of the people, Armenians and Mussulmans, wanted to unite and offer a sacrifice. A few of the more enlightened objected and a warm discussion on the subject of sacrifice arose, which sent some of the village people to town to inquire of their Christian countrymen whether the New Testament was written before or after Christ. Some of our church people were greatly ashamed that their kinsmen "according to the flesh" should ask such a question. The priest has evidently become alarmed at the springing up of new ideas in the minds of some members of his flock and has made a strong effort to get rid of Baron Wascon, complaining of him to those high in authority. However, we do not fear the result, as no serious charge could be preferred against the blind evangelist.

PETITION FROM JEWS.

Another encouraging event is that a petition was recently received from the Jews of Sunneh begging for a school. Mr. Hawkes has translated the paper, which reads as follows: "To the service of the excellent Mr. Hawkes, Dr. Alexander and Pastor Shimou. The petition and desire of the community of the Jews of Sunneh to the service of those chiefs is of this nature. We desire of your company, and of you yourselves, that you may command mercy in respect to this community of this city to found a school that the children of these abject ones may learn and receive instruction in manners. Knowing you to be of the merciful ones, on this account we desire that you (D. V.) have mercy (on us) and establish this school." Then follows the seal, which includes some very good names.

IN THE MOUNTAINS.

OROOMIAH, May 26, 1883.

REV. FREDERICK G. COAN:—This year Mr. McDowell and I made a tour of two months to the mountains. We had everywhere abundant opportunities to preach God's word, and I felt more encouraged than in any previous tour. Our work was mainly on the further and western side of the mountains. In Diki, where our pastor has labored only one year, although it had been worked a good many years ago, we found great encouragement. A live, active church with earnest working members has sprung up. The women are learning to read, a very remarkable thing in the mountains; the young men are trying in the field and home to preach Christ and win souls. Although during the first part of the year there was opposition to our work and the pastor was being driven out, a firm stand by one young man won the day and our enemy is now our friend. We have there no house for pastor or people, but they should have a place as soon as possible, and are willing to do their share. Sunday we held communion services, and the use of the old church, a great favor, was given us. Many who attended from curiosity said, "We had always heard false representations of your communion; we find the service more solemn than our own." In Tiari, the key to the mountains and the point at which we mean to locate, the people seemed more friendly than last year. Then, when I located a pastor there, they said they would kill him for preaching a different doctrine. The presence there this past winter of one of Dr. Cochran's medical students and his labors of love for their sick have done much to disarm prejudice and soften them toward us. We must push and occupy the mountains *now*, if ever.

MINISTERIAL RELIEF.

THE CENTENNIAL FUND.

A recent letter from the West asks:

Will you do me the kindness to drop me a note telling me, as far as you know, how the Centenary Fund of Ministerial Relief is to be invested, who is to take charge of it, and how much it is proposed to give each veteran as he retires from the service?

Similar inquiries are frequently made at our office and at that of the Centennial Committee in Cincinnati. The Minutes of the General Assembly will show that in accordance with the recommendation of the committee to whom the whole subject of this Centenary Fund was referred by the Assembly, a special committee was appointed "to consider how, where and by whom the fund shall be permanently invested," and was directed to report "its conclusions and recommendations" to the next Assembly. The moderator appointed as this committee: *Elders*—W. C. Gray, George H. Shields, Warner Van Norden, John H. Converse; *Ministers*—John Hall, D.D., Robert Christie, D.D., E. D. Morris, D.D. The moderator, by vote of the Assembly, was added to this committee.

No action was taken by the Assembly such as our correspondent seems to think (with many others), *i.e.*, making some provision for "each veteran as he retires from the service." The subject was referred to in the report of the committee upon the Centenary Fund, Rev. S. J. McPherson, D.D., chairman, as follows:

It has also been asked whether the income of the fund should be distributed according to the methods now followed by the Board of Relief, or should be controlled by new principles. Your committee believe that as this endowment was undertaken (Minutes of the Assembly of 1886, p. 16) "as an addition to the Permanent Fund of the Board of Relief," no change can be adopted without altering the general principles of administration, and perhaps even the charter, of that Board. At any rate, the proposed change is so serious that it ought not to be attempted without the most careful consideration.

And the whole matter was referred to the special committee above named. It will doubtless receive their thoughtful consideration and that of the Assembly to whom their report will be made. In this connection we reprint the reference to the subject made in the report of the Board to the Assembly:

From the communications which have appeared in our religious journals and in the columns of THE CHURCH—perhaps still more so from the many letters received at this office from ministers and elders in widely distant parts of our country—it is evident that the awakened interest in the work of this Board centres upon the thought of some enlargement of its scope. Many suggestions and plans have been brought to the notice of the Board, all looking toward this enlargement and all hopeful that the day is approaching when service to the church and not poverty alone may be more clearly recognized as the basis of application. Especially does there seem to be a very general desire that some carefully-matured scheme be adopted by which a suitable "retiring provision" may be secured for the veterans worn out in the service of our church either in its pastorate or on its mission fields at home or abroad. Of course, as individuals, we have shared in this widespread feeling and have naturally and with special interest given careful study to the whole subject in its various aspects, and to the many and difficult questions involved in any new departure; but as members of the Board appointed by the General Assembly for a special work, we clearly recognize that our duty is to carry on this work only upon the lines of administration marked out by the Assembly.

It is for the Assembly to order whatever changes may seem to them wise in the enlargement of the scope of the Board or in its methods of administration; and it is for the Board to carry out these directions.

The secretary begs leave also to call attention to what was said on this subject in the Ministerial Relief pages of the June number of THE CHURCH—also in those of May and June, 1887.

MEETING OF THE ELDERS AT THE GENERAL ASSEMBLY.

The subject of ministerial relief was the topic for prayer and remark at the meetings of elder-commissioners held on the mornings of Thursday and Friday, May 24 and 25. The presence of Elders Van Rensselaer and Brownell, both of whom were also commissioners to the General Assembly of 1885, added greatly to the interest of these meetings.

Mr. Van Rensselaer was a member of the committee appointed by the Assembly at Cincinnati to arrange for the first public meeting of elders that was ever held in connection with the Assembly in the interests of the Board of Relief. The Minutes (1885, page 629) say:

The ruling elders, Commissioners to this General Assembly, presented through a committee a memorial and resolutions passed by them at a meeting held in reference to the subject of ministerial relief, May 25. The paper was read and referred to the committee appointed in virtue of the following resolution:

Resolved, That a committee of three persons to be named by the Moderator be appointed, with instructions to arrange for holding a popular meeting at an early and convenient time during the sessions of this Assembly, to promote the interests of the Board of Ministerial Relief and to awaken a more earnest and active co-operation in its behalf in all our churches.

The following ruling elders were appointed such committee: John B. Stevenson, Charles D. Drake and Kiliaen Van Rensselaer.

At the meeting held the following Saturday in pursuance of this resolution of the Assembly, Mr. Brownell, from the Fifth Avenue Church (Dr. Hall's), New York city, occupied the chair. His earnest and effective address upon that occasion, which was printed in the pamphlet containing a full report of the meeting, attracted much attention throughout our church, and the success of ministerial relief has been largely due to the persistent and energetic efforts of these honored and beloved brethren.

Two of the principal speakers at this remarkable meeting of the elders in Cincinnati have since been called to their reward on high—Elder John B. Stevenson, who was one of the committee of arrangements, and Elder Charles G. Brundige, of Buffalo.

Mr. Stevenson died in the early part of 1886. The last check he signed was one for a thousand dollars for the Permanent Fund of the Board of Relief. Upon his dying bed this beloved elder sent for the secretary and, handing him the check, said, "I know your work is laborious and very trying, but the elders will help you. Keep right on. The dear ministers in their sickness and old age must be cared for." (See report of this interview in the secretary's address to the elders at the General Assembly at Omaha—printed in the Appendix of the Report of the Board for the year 1887, pages 35–40.)

Mr. Brundige, after his return from the Assembly at Cincinnati, threw himself into this work with all the ardor and strength of his noble nature, and wrought so effectively for the Board, making addresses in many churches, that he received the well-deserved compliment of a vote of thanks from the presbytery for his services. During the past year he was called away to his heavenly reward. Among the last messages sent from his dying bed was one to the secretary of the Board, full of loving interest in the work and encouraging him to go forward through all discouragements until the church should be brought up to the full measure of its sacred obligation to care for its disabled ministers and their families.*

At these meetings in Philadelphia there was manifested by all present the same earnest spirit and the same large, comprehensive views that characterized the previous meetings of the elder-commissioners at Cin-

* Besides the addresses of Elder Stevenson, Elder Brundige and the chairman, Elder Brownell, the report of this meeting contains the speeches of General Wright, of Indiana; Elder Samuel N. Sears, of Missouri; Elder Corydon H. Wells, of Pennsylvania; Elder John S. Ward, of California; Elder Isaac N. McClure, of Iowa, and Judge Drake, of Washington city, who presented "the address to the elders of the Presbyterian Church." This address was adopted by the meeting and is given in full in the pamphlet report, which will be mailed to any address upon application to the office of the Board; also the reports of the elders' meetings at the Assembly in Minneapolis and in Omaha.

cinnati, Minneapolis and Omaha, called to consider the special duty of the eldership toward this important work of providing for the disabled ministers of our church and the destitute families of those who have died. Addresses were made by the chairman of the meeting, Elder Brownell, Elders Kiliaen Van Rensselaer, Alfred B. Smith, Presbytery of North River; R. J. Trumbull, Presbytery of Benicia; Charles Geddes, Presbytery of San Francisco; Russell W. McKee, Presbytery of Brooklyn; F. L. Janeway, Presbytery of New Brunswick; John L. Westervelt, Presbytery of North River; James McL. Welch, Presbytery of Chillicothe, and Hon. William Strong, formerly of the United States Supreme Court. Judge Strong's speech was brief, but to the point. Said he:

A Presbyterian minister died some years ago near eighty years of age. He was in the ministry for more than fifty years, when, mainly through failing eyesight, he was laid aside from the duties of his sacred office, and at the close of his long and useful life he would have been entirely destitute had it not been for his sons, who were able and glad to take care of him. Had it not been for them, he would have been a fit subject for a poorhouse; yet he had faithfully labored as a minister of the gospel for more than half a century, and under his ministry great numbers had been converted and brought into the church. This is only one of many cases I have known where long and faithful services in the Presbyterian Church have been rewarded by an old age of poverty. Surely nothing appeals more to the sympathy of the human heart than the sight of an aged and honored minister left with no means of support except that which comes from charity. I rejoice therefore in the effort that is now being made to secure a permanent provision for them which, though altogether inadequate, is still something to relieve the worn-out ministers who have given their lives to the service of the Lord Jesus Christ. I rejoice at every effort which is made by individuals and churches to complete this Centenary Fund, and I regret that the entire million dollars has not been raised during the year. It should be carefully considered by the churches. There is no man or woman, in whose heart is the love of Christ, to whom this cause does not appeal with the strongest convictions of duty.

"THE MINISTER'S WIDOW."

The interesting article by Dr. Monfort in our April number (page 367) has elicited the following response, which surely will touch anew the hearts of our readers:

I am sure some sad minister's widow must have prompted that letter of Dr. Monfort's, so full of truth, yet a subject so delicate, that the poor lonely one dare not breathe it to her own heart, fearing lest she be found sitting in judgment.

Surely one of the bitter sorrows of the minister's widow is that of dropping out of the dear circle of Christian sympathy found only in the minister's circle. I can never forget how my heart has ached for the old surroundings enjoyed for twenty-five happy years. Neither can I express my gratitude to the younger ministers who in the loving grasp of the hand remembered me as the widow of a co-laborer in the Master's vineyard. God bless the ministers who have a loving sympathy for those who planted where they gather.

My husband was called to his first church before his ordination, and never during the twenty-five years was he out of the Master's work, although for six years of that time far from a well man. He preached on the last Sabbath of his earthly life.

After studying nine years and supplementing a small salary in our first years, there was nothing left to rest on, so he went step by step to the water and passed over.

Do you wonder that after those six years of fearful anxiety, I bless God for the Ministers' Home and for the widows' fund?

PUBLICATION AND SABBATH-SCHOOL WORK.

DIRECTIONS FOR CORRESPONDENCE.

Particular attention is called to the following directions for correspondence with the several departments of the Board of Publication and Sabbath-School Work. Careful observance of these directions will often save delay in the replies to correspondents:

Letters relative to the general interests of the Board, also all manuscripts offered for publication and communications relative thereto, excepting those for Sabbath-school library books and the periodicals, should be addressed to the REV. E. R. CRAVEN, D.D., *Secretary.*

Presbyterial Sabbath-school reports, letters relating to Sabbath-school and missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and reports, orders and other communications of these missionaries, to the REV. JAMES A. WORDEN, D.D., *Superintendent of Sabbath-school and Missionary Work.*

All manuscripts for Sabbath-school library books, also all matter offered for the *Westminster Teacher* and the other periodicals, and all letters concerning the same, to the REV. J. R. MILLER, D.D., *Editorial Superintendent.*

Business correspondence and orders for books and periodicals, except from Sabbath-school missionaries, to MR. JOHN A. BLACK, *Business Superintendent.*

Remittances of money and contributions, to REV. C. T. MCMULLIN, *Treasurer.*

PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK,
1334 Chestnut St., Philadelphia.

GLIMPSES OF THE FIELD.

Our instructions to Sabbath-school missionaries are to do anything practicable to keep the schools which they organize open all winter. Those that do so are called evergreen Sabbath-schools. In some parts of this land there is some excuse for not having evergreen schools. One of this Board's best missionaries writes:

It was hard work rousing the hibernating Sabbath-schools. The almost invariable answer was, We will start up as soon as the weather and the roads permit. I kept the subject well before them by letter and personal visit, and succeeded in the course of time in restarting all my last year's schools. Three promised me to be "evergreen," but only one earned the title. The other two, after a hard, protracted fight, finally succumbed to the deep snows. It is the snow and not the cold that generally hinders travel in the Northwest.

Think of these snow-bound schools, superintendents and teachers next winter, and pray that they may not be forced to "succumb to the deep snows."

The worst communities are far from realizing that they are the worst. Many places where there is not a church or a Sabbath-school act as if they were in need of nothing. So our faithful workers "go out into the highways and hedges and compel them to come into the Bible-school, there to hear of Jesus."

When these missionaries strike a place that needs a Sunday-school, they do not go round making apologies for intruding on the time of people, nor do they always ask them if they want a Sabbath-school. Often the people do not know their greatest need. Like sick children they need to take medicine. They do not want it, but they have to take it, either straight or with a little sugar, but take it they must or die. So it is with sin-sick souls. Christ says, "Ye will not come unto me that ye may have life." So, like the Master, these Sabbath-school workers go to them, and urge them, in a sense compel them, to listen to the Word of Life.

What do you say to this hopeful patriot? Mr. Ross writes from Michigan:

At one of my organizations I asked a class of eight boys, from twelve to fifteen years of age, "Who is Jesus?" They could not tell; but one of the oldest said, "I know Jesus; he helped father chop wood last week."

In our joy at hearing of new schools being

organized we may forget the weak schools already in existence. Our missionaries do not so. Here is the way they work:

In the wilderness I find a good man struggling to keep up a Sabbath-school, but for want of help he is almost discouraged. Who can tell the relief to these men of God when I come along and give them a good supply of our periodicals? It is like bringing light out of darkness. My visits to these people are like that of a man sent by God. They often tell me so.

In the last three months I have helped sixteen of these destitute Sabbath-schools with papers and books, donating 570 volumes, 30,140 pages of tracts and periodicals.

Varied is the toil of our Board's men. One of them is a minister to a settlement of sixty-five Presbyterian families, where there has not been a minister for six years. His first sermon was over a Presbyterian mother, who died suddenly, leaving a husband and six children to mourn her loss.

It will be a bad day for our church when she ceases to appreciate the value of tract distribution. What a homely work it is, to be sure!

I spent a week in the lumber camps, from seven to ten miles apart. These camps had from sixteen to fifty men, destitute of anything to read except part of an old newspaper or novel. There were all classes of men. It is wonderful to see these men squat down on a log and read those tracts I give them.

"One half the world doesn't know how the other half lives." This little excerpt from a Sabbath-school missionary's letter will throw a ray of light on this ignorance:

We have not the pleasant, comfortable rooms of an eastern Sabbath-school to which we may invite people. The "shacks" and "dug-outs" are, in many cases, the best accommodations to be had. For seats we use anything at hand. To give a clearer idea, I will write of a personal experience. Some time ago, while passing through a district on my way to keep an appointment, I stopped to inquire my way. In the conversation that followed I learned that a few miles away there was a settlement where forty children could be found without either day-school or Sabbath-school to attend. At the first house at which I stopped I found seven children, not one of whom had ever been in a Sabbath-school. I will describe the house. What I say of this house is equally true of all houses in the settlement. The walls are of poles, cut from the bank of the river, plastered over with mud. The roof of the house is made by laying poles across the top of the walls, covering them with prairie grass, the grass in turn being covered over with earth. The bare earth is the floor. One small window, about two feet square, lets in the light. In such houses of one room is often crowded a family of eight persons.

Poverty is no disgrace, but is a great inconvenience. And often "the destruction of the poor is their poverty." But shall the well-to-do Christians allow the poor souls for whom Christ died to be destroyed for the want of a few Bibles, lesson helps, hymn-books or a living missionary? How far a little help goes! Listen to a Dakota missionary:

I reached the house of a brother whose aid and influence I had been depending on. I greeted him, told him my mission, but he did not seem enthusiastic. For some time I reasoned with him without success, and at last told him plainly I had expected a Christian man to be more interested in the Master's work than he appeared to be. "You talk plainly," said he, "and so will I. The last mail brought me a message that Rev. Mr. B—— would be here soon to preach to us. At the close of his letter he says, 'A collection will be taken up; let the people be prepared.' Now here you come talking Sabbath-school. We can have no Sabbath-school without books and papers, and we are not able to pay for either. If you knew us better, you would not ask us to."

Dear friends, how glad I am that your generosity has relieved me at such times—has made it possible for the people to hear the gospel preached to them. Quickly I told him we would furnish without money everything he needed for the school. When he found it possible to have a school, he entered into the work as heartily as I did, offered his house as a room in which to meet, told me where to find all the families, and said while I was visiting them he would take the wagon-box apart that we might use the boards for seats. I visited more than twenty families. It was the month of October. Winter was coming on. My heart ached when I saw how poorly they were prepared for the winter of this severe climate. I called at one house and found the mother and five children. Not one of the children had

shoes or stockings, and when I entreated this mother to come to our meeting she told me of this and feared they could not go. After the morning service with another school I drove back here to organize. It was snowing hard. The real earnestness of the people was manifested by their coming to this meeting notwithstanding the storm. I was delighted to see the mother of whom I have written there with the children, their feet encased in shoes she had made for the occasion out of heavy cloth. The Sabbath-school was organized and continues to hold regular sessions. There are many, many such communities where the people would hear the word gladly if it could be carried to them freely.

Gentle reader, how large do you reckon is the region called the Black Hills? That portion of it lying in Dakota alone is greater in extent than the entire state of New Jersey. Yet in all this vast region there are only two Presbyterian churches, and until very recently but one Sabbath-school. This Board of Publication and Sabbath-School Work has sent out, notwithstanding the great difficulty and expense of working in this region, one permanent and two temporary Sabbath-school missionaries. There is a great work to be done there. Would you like to see a pen picture of a Black Hills Presbyterian Sabbath-school? Here it is:

A recently-organized school; children were present who had come six and eight miles, some coming in farm wagons, some in carts, some on horseback and others afoot. In one case three children, one girl and two boys, came six miles on one pony. In another case a school, forty-two in number and full of enthusiasm, was organized in a carpenter's shop. They were glad enough to have a chance to go to Sabbath-school anywhere. Boys were present over eighteen years of age who had never before been inside of a Sabbath-school. They were beginning when boys in the East think it about time to stop.

When one gets into actual work he will have knocked out of him a great many fine-spun theories. Suppose you started out to organize a Sabbath-school in a community where there was not one Christian man or woman for superintendent or teacher, what could you do? Let Mr. Sulzer tell what God enabled him to do in such circumstances:

One Sabbath I spent with a school which I organized in March without a Christian man or woman for superintendent or teacher. I found the school doing fairly well, but without a suitable place to meet in. I left them much encouraged and with bright prospects of a church edifice of their own. Since then Rev. Dr. Adams, our synodical missionary, sent a man to preach to them.

Several schools have been organized by our missionaries with ladies as superintendents. Here is the record of one:

At S—— W——, April 27, during an all-day rain, I travelled twelve miles, visiting fifteen families, urging them to meeting the coming Sabbath, in view of organizing a much-needed Sabbath-school. At the appointed day I rode on horseback through the mud, rain and snow, finding nine persons for my congregation. I I had a good meeting, but failed to organize. I promised to try again in two weeks, in which time, notwithstanding many difficulties and discouragements, a small school was organized, with a lady for superintendent. Our Board gave them lesson helps and papers. I feel encouraged, as I hear from them that a large number, old and young, meet every Sabbath to study God's word. They also invited Rev. Mr. B. to preach for them.

The new schools become nuclei for churches and preaching stations for home missionaries.

One of our Sabbath-school missionaries, who is a thoroughly Christian German, is as ingenious as a Yankee. When eight theological students were sent to his field for four months this summer, how were they to get around? The Board could not buy horses for men who were to remain only four months. Yet without horses they would be unable fully to work their fields. Our missionary organized a stock company in each of the eight localities in which the students made their headquarters. Citizens were induced to put five or ten dollars in a pony for the use of the student until autumn. When the student leaves, he turns over his pony to the stock company. By this means the citizens are led to take an interest in the work, and the student secures the use of a pony. These ponies have proved a great

help by enabling the students to visit more families and plant more schools than they could otherwise have done.

THREE PLEASANT SURPRISES.

1. One of the many noble elders of New York state, Mr. J. C. Silliman, has sent us his check for one thousand dollars for the work of saving the youth.

2. Then along comes this letter to a friend:

Referring to our conversation of this morning, I wish you would say to Dr. Worden that I will pay the salary and travelling expenses of a Sabbath-school missionary for one of our western states or territories, say in all $800, provided he will put a new man in a new field, the missionary to write monthly letters to the Presbyterian Sabbath-school at Wenonah. If he will notify me when he finds the man and the field, I will send him a check for the amount of the first quarter's payment. I do not want to support a man who is now in the field, as I presume their support is already arranged for; but as above stated, I prefer a new man in a new field.

This was signed by Mr. T. W. Synnott, of New Jersey. The "new man" has been found, made acquainted with Mr. Synnott, and sent to a "new field."

The Latin maxim is, *facit per alium, facit per se*—"what one does through another, he does himself." Mr. Synnott can have the satisfaction of knowing that every day of his life he, through his Sabbath-school missionary, is organizing Sabbath-schools or visiting the needy in northern Wisconsin.

What other stewards of Christ's money will hear him say, "Go and do thou likewise"?

3. After speaking on Sabbath-school missions, the writer was walking from church, when he was accosted by a stranger, who placed in his hand a one-hundred-dollar bill, "just as a little help for your work." The stranger refused to give his name, but it was afterwards ascertained. "A city that is set on a hill cannot be hid."

Did you read Mr. Weaver's letter in the August number of THE CHURCH? If not, you have before you a startling sensation when you turn back and read it.

One of our most prominent pastors, after hearing it read, referred with telling effect to its statements in his next Sabbath morning's sermon.

CHILDREN'S DAY, 1888.

Our church papers, and innumerable others, have fairly sparkled with the accounts of the music and flowers, the speeches and sermons, the cheer and youthful gladness, of Sabbath, June 10. This Board sent out freely 321,000 of programmes, etc., for that day.

The blessings of Children's Day are obvious. The hearts of the fathers then are turned toward the children, and the hearts of the children toward their fathers. The whole church sets the little child in the midst; an entire day is set for pointing the young to Jesus; the hundreds of thousands of youth are made to rejoice in the consciousness that the church loves and cares for them; and these myriads learn to love and care for the church. As a result, since June 10 over $30,000 have been received from churches and schools for the Sabbath-school and missionary work of this Board.

The most blatant infidel in this country accuses Christ's church of robbing childhood of its joys. Were there ever five hundred thousand more joyous children, on this planet, than the half million of young Presbyterians who celebrated last Children's Day?

THE FREE OFFER TO SABBATH-SCHOOL WORKERS.

Many letters are received inquiring concerning the action of this Board regarding the organization of new schools. The interest in this new departure is on the increase. We cannot make the offer clearer than it appears in the following announcement, viz.:

On June 19, 1888, this Board unanimously adopted the following:

"The Board of Publication and Sabbath-school Work authorizes the Superintendent of Sabbath-school and Missionary Work to offer

Westminster Lesson Helps for teachers and scholars, and illustrated Sabbath-school papers for scholars, sufficient in number to supply all for one year, and five copies of the Westminster Sabbath-school Hymnal, with music, and thirty copies of the same, without music, for the use of the same, to any man or woman in the United States who will organize a Presbyterian Sabbath-school. This offer is made on these conditions:

"1. That the Sabbath-school is organized with the approval of the committee on Publication and Sabbath-school Work of the presbytery in which it is established.

"2. That this committee of presbytery endorse the application of said school for aid from this Board."

Many Christian Presbyterian men and women are now living in localities in our land which are destitute of religious privileges. Many of these grieve over the condition of those around them, and yet feel unable to bear the expense of establishing either a church or a Sabbath-school. The object of this offer is to encourage all these to gather the children and youth of their communities outside of all religious instruction into Sabbath-schools, that they may teach them the way of life through the Lord Jesus Christ. The design of the condition imposed is to ensure that the organization of these Sabbath-schools in those localities is wise and judicious in the opinion of the presbytery, and also to prove to the Board that the new Sabbath-schools are needy and deserve aid from the Board.

I am now ready to receive applications which comply with the above conditions, for the above mentioned lesson helps, periodicals and hymn books for newly organized Sabbath-schools. Each applicant should write very legibly the precise number of teachers and scholars in the new organization, and accompany the application with the written approval of the Presbyterial Committee on Publication and Sabbath-school Work, and its endorsement for aid. Let it be made known everywhere throughout our land that the Presbyterian Church, through the Board of Publication and Sabbath-school Work, will aid any man or woman in organizing a Presbyterian Sabbath-school.

JAMES A. WORDEN,
Superintendent of Sabbath-school and Missionary Work,
1334 Chestnut St., Philadelphia, Pa.

Nothing need be added except the assurance that the Board earnestly desires hundreds of worthy applicants for this offer.

NUMBER OF NEW SABBATH-SCHOOLS.

The Sabbath-school missionaries of this Board since May 1, 1888, to the date of writing, July 31, 1888, have organized 300 new Sabbath-schools.

SWEET HOUR OF PRAYER.

Many of our Sabbath-school missionaries in Michigan, Wisconsin, Minnesota, Dakota, Iowa, Nebraska, Kansas, Indian Territory, California, Missouri, Kentucky, Tennessee, etc., have agreed together to keep the twilight hour of every day as a time of secret prayer for the cause of saving the youth of this country and gathering them into Bible-schools. Already wonderful answers have been received from the Father of lights. Who will join their prayers with ours at "the hour of setting day"?

ODIUM THEOLOGICUM.

Heated discussion on creed and doctrine is not very beneficial even among educated persons, but much less when carried on by ignorant people. Imagine a man who cannot read or write debating free will, predestination, decrees of God, etc. Imagine, if you can, the feelings of one of our missionaries when he wrote, "I met a man recently who undertook to persuade me that 'there are six persons in the trinity' (trinity with a long *i*)."

A REAL DRAWBACK.

Often it is impossible to get persons for superintendents or teachers in newly-organized schools who are church members or Christians. It is either take them as they are or nothing.

Few of the superintendents (in this field) pray in public (and I think I may add) or in private. Under these circumstances I have them repeat the Lord's Prayer. In many cases there is not a single person in the community who can repeat the Lord's Prayer or who knows where to find it in the Bible.

COLLEGES AND ACADEMIES.

$100,000.

In view of the pressing need and claims of special institutions under the care of the Board, the Assembly trusts that gifts of individuals will, during this year, come into the hands of the Board to the amount of at least $100,000.—*General Assembly of* 1888.

In illustration of the foregoing, the Board's general income, including all that it receives from the churches, avails only (and as yet inadequately) for supplementing its institutions' annual income, in support of their current work. But the establishment of an academy or college involves the building up of a competent property. The Board therefore touches no enterprise that does not, apart entirely from the Board's grants, present property enough, either in form or in trustworthy pledges, to assure an adequate place for beginning the teaching work. But every such infant property is sure to require further friendly gifts. More furniture or apparatus is needed; grounds must be put in shape; a new building is found necessary for the accommodation of students from a distance; perhaps some debt remains on the original building; or a debt may develop by the inability of the Board to pay its appropriation in full. For while the Board, by pledging only a percentage of its appropriation, may save itself from ending its year in debt, trustees, who cannot exactly foretell either what the Board can pay or what their tuition-roll will yield, may find that their most careful bargaining for teaching work results in a balance against them. For the clearing up of such a balance they cannot look to the Board, for its appropriations never apply backward; they support only current work. These deficits accordingly come upon the trustees, who, unless the self-sacrificing teachers are ready to surrender their claims, as they often do, are on every ground bound to pay them. For this whole class of needs, then, that lie outside of the current work to which the Board appropriates, there has in past years been one resource—a subscription paper. This would first be put to service in the community to be benefited, the trustees themselves probably making the largest response. What could not be so secured would be sought from friends at a distance; for the Board has been accustomed to commission canvassers who within specified fields have canvassed for such needs of their institutions as the Board by its appropriations could not meet. But this system, though studiously guarded on the Board's part, has not won favor; nor, with a few notable exceptions, much money.

Under these circumstances, the Board for the past two years has been asking that individuals would make up in the hands of its treasurer what, in indication of its general purpose, has been called a "Property Fund," a fund not to be accumulated and put to interest, but to be dealt out steadily by the Board upon its investigation of those emergencies which involved the permanent possessions and thrift of the institutions, just as it deals out from its general treasury to the support of their current work. In the case of large responses to its call the Board has offered to consult with the donors concerning the objects of help. The advantages of such a plan above that of local canvasses by solicitors are too manifest to need description. No small one is this: that every gift so made goes to its object with no percentage of any kind deducted.

Now the close of the last financial year, in May, witnessed the first effectual advance in this good direction, since Mr. Howard's gift of $3000, Mrs. Willard's of $1000, and Mrs. McKee's of $250 were left unappropriated by their donors. Mr. Howard's gift was counted of particular value, not only on account of its very generous amount, but because it was made in full intelligence and approbation of the plan of individual co-

operation with the Board that is here described. It was meant to break the way into this better policy of concentrating under the Board's eye and counsel the personal help intended for those numerous young boards of trustees which are struggling with the finances of our Presbyterian schools.

Our sixth year, therefore, of 1888-9, has begun with a class of means in hand such as we have never possessed before. They have been handled already by the Board's Executive Committee with the most studious prudence, and, as it believes, to the best effect. Any reader will see what advantage such a committee enjoys in binding an applying community to the proper measure of self-help. Moreover, what a committee thus deals out in the lump can be secured upon the property that is adjudged to be worthy of it.

It is for this sort of distribution, then, that the General Assembly, fully understanding and approving the Board's policy, has asked Presbyterian men and women to put in our hands, during this ecclesiastical year, $100,000. Of the initial fund above described, only a scanty balance remains. We make an earnest call for immediate gifts. Particulars of need and promise, that could not be given here, will be furnished to correspondents, whose inquiries are solicited.

The Board's last report, giving full information concerning its objects and methods, together with statistics of its institutions and a map of their location, will be sent to any address upon application.

TO COLLEGE-BRED PRESBYTERIANS.

Any fair-minded man who goes to church and prizes the privilege is safely counted upon for some hearty contribution to home missions and church erection. But if a man has gone through college, and has carried into a successful career the distinctive results of that college course, it by no means follows that he will help to plant or nourish new colleges. Indeed it is possible that if any scheme looking to such a result could be broached to him, nothing but his courtesy and good nature would give it a respectful hearing. Meanwhile he has not abated a grain of his exalted estimation of education, but instinctively accords it its full importance to the nation and the church. He wants his sons to go to his own *alma mater*, and his daughters to some newer college that has sprung up for girls. If his college society wants a speaker in commencement week, he is ready at their call, though he may be gray and loaded with professional cares; and if a new chair is to be endowed, he is ready with his subscription. It is on a Saturday, perhaps, that he sends away his promised check for a thousand dollars; and he does it with great interest and satisfaction. On Sunday, it being collection Sabbath for the college Board, he gives something for loyalty's sake; but he says inwardly, "I do not believe in this thing at all."

Here is a phenomenon worth investigating. How is it that men of a generous temper, who by a most cherished experience are fully aware of the value of academies and colleges, fail to see that the new communities need help with their higher-grade Christian schools as really as with their Christian congregations? A part of the answer has no doubt been found in the bad management which has notably marked a great proportion of the very numerous early attempts to plant western colleges. But fair men would not let these experiences prejudice them against the methods which our church has carefully devised for bringing such evils to an end. Besides, the difficulty lies deeper than any question of methods. Men who would be sick at heart if they could believe that our cause of Presbyterian home missions is not well managed, have not interest enough in this denominational work for colleges to be concerned whether it is managed well or ill.

That difference in interest grows out of a very important difference in experience. To all Christians the maintenance of public worship is a life-long drill in conscientious contributing. To name the ordinance of preaching is to suggest the Christian sup-

port of preaching; accordingly, to say that some young communities need preaching before they are able to support it is to lay on older communities that believe in preaching the duty of helping them. But academies and colleges, according to most men's experience, fall into a very different category. What youth that was brought up near New Haven or Williamstown was accustomed to connect the old buildings with any abiding divine demand on Christian stewardship? When he became a student, and paid his stated tuition-fees, how different did that apparent rendering of *quid pro quo* look from the yearly or quarterly advances which his father was making toward church expenses! The church was something which Christian people were bound to keep up for the sake both of God and men; but the college stood in its own strength—a feature of the very region, indigenous like its elms. Of course every well-informed boy knew better than that. He knew that in former times good men had given money to found it; but he counted that a kindly dispensation of Providence for that community's advantage, and not a pattern of ordinary duty. Besides, that was an old story; but the college was there, however it began —a thing established and prepared to endure. So it came about that to men of this generation, born in New England or the middle states, education and colleges have been a matter of course, with the provision of which their conscience has been no more charged than with the provision of daylight and the seasons.

That view of the case, to be sure, undergoes a considerable modification by the time the old college begins to call for her alumni's money—and to get it. But even then, with most men, the gifts come more from the heart than from the conscience. Memories of old times, pride in the old spot, gratitude for personal advantage received, blend very happily with the expectation of a future of solider strength and larger influence and fame to be enjoyed by the dear old mother, so that (with notable exceptions surely) fondness, more than responsible stewardship, allots the gift. Much the same feeling would subscribe, if there could be need, for saving a favorite old tree upon the campus.

All this, be it still observed, is not imputing to this class of men any indifference to the great matter of "education." They are in as much danger of being indifferent to any other excellent thing that is taken for granted. All such things are understood to be indispensable; but they are here. Why try to contrive some duty about them?

Such impressions are not to be trusted. The education which the most favored of our American communities accept as established to the relief of present consciences, has had establishment by nothing but that very same conscientious Christian giving on which our church is now attempting to build up her system of new institutions. Only that earlier giving was the far-sighted deed of a few. If the many whom they have benefited and spared are to be relieved for all time to come, it must be because a duty has died out by lapse of time. And that cannot be so long as there come within the knowledge and reach of Christian men other spots in our country where to provide the conditions of a Christian education would be as large a Christian benefaction as it ever was in Massachusetts or New York. As to the needy spots, the testimony to their existence is of the best. It comes from many a college-bred man, who, like those others, found education as near to his boyhood as the seasons were, but who has gone where he is still finding the seasons and many other excellent natural things, but no Christian teaching for his sons and daughters. Men of that sort are saying to the church, "We are too feeble to supply this lack alone; help us, and together we will build up here an education which like that at the East shall bless whomsoever it touches." The church takes counsel with herself, and says, "Let us respond to that call. Since the need is wide and our hands are many, let us reduce to system both the need and the help, and do widely for Christ's sake and for the advantage of coming and distant youth what the founders of the old institutions did for Christ's sake and our advant-

age." Such an appeal is to be judged of very largely by a study of great things in their essence and roots.

Edison has put into his marvellous little invention the capacity of repeating speech. But all noble human creations have that capacity by God's appointment. The old eastern colleges still give out the voices of their founders. If any night were still enough and our ears were keen enough, it would be good to hear some brand-new Presbyterian phonograph at Longmont or Deer Lodge cry out to Yale or Amherst, "Here is a whole denomination putting together its means for the establishment of these Christian colleges. Is it doing well?" And those resonant old fabrics, which by the tones of the fathers have so long been making speech in pulpits and in senates, and have taught a nation utterance—what would they answer?

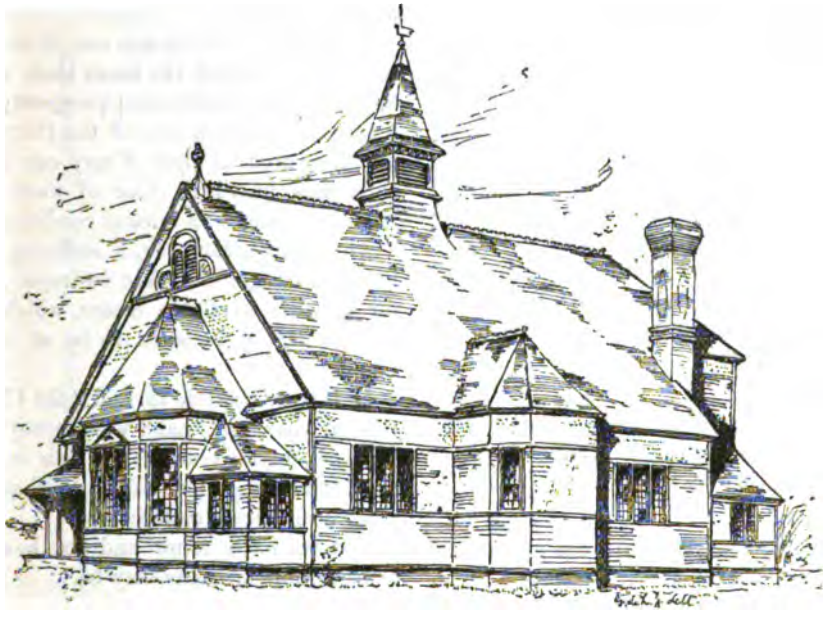
"NO NEED OF MORE."

But there is a large class of college-bred men who, while they make their gifts to education both thoughtful and conscientious, limit them to the older institutions, because they think no more colleges are needed. Very convincing argument on this point was presented to the General Assembly of 1883 in the report which advocated the establishment of this Board; and those who listened to the further argument which Dr. Herrick Johnson (the author of the report) made in the same direction at the Board's popular meeting in Philadelphia, in May last, will hardly ask for more discussion of that point. Yet we find it touched in some testimony so intelligent and impartial that we lay it before our readers. It concerns, formally, the matter of university education; but it will immediately be seen that what is true in its statements concerning universities must have five-fold or ten-fold cogency when said concerning colleges. We are quoting from a careful article in the *Mail and Express*, July 7, on "American Universities." Ex-President Andrew D. White has proposed the creation at Washington, D. C., of a post-graduate institution—in effect, a national university. The fatal defect in any such scheme is thus presented:

> Not only would this new university be thrown into difficult competition with American universities already established, but it could not be made national, not even if it could be made superior; the surest double fact in the whole history of universities being that each attracts according as it may be of special strength and repute for certain studies, and that each is more local than national, even where great centres are concerned much nearer together than in the United States.
>
> A recent work of the highest authority, Dr. Conrad's "The German Universities for the last Fifty Years," has remarked on the fact that "from the extent to which the universities at the present day draw their numbers from their own immediate neighborhood," even great centres of attraction like Berlin and Leipsic and Munich are "to some extent provincial" and bear "a strikingly local character." It is a law from which there is no escape.
>
> Before we had any real universities in the country, as in Washington's time, it was possible to dream of a national university at the national capital. To-day it is utterly impossible, and even more unadvisable than impossible. Dr. Conrad, in the work to which we have just referred, called particular attention to the satisfactory growth of the smaller German universities, even in competition with Berlin, Leipsic and Munich. He declared that it would be unfortunate if the three largest should get a larger proportion than they have lately had of all the students of Germany—about forty-two per cent.; and he suggested the importance of efforts at each of the smaller universities to specially develop exceptional strength and attraction in some one direction. He further declared that the smaller universities afford a better opportunity than the larger for that which is more and more regarded as of chief importance—thorough practical teaching, close contact of teacher and students, conversational examinations upon the matter of lectures and not the mere giving of lectures in the ordinary university fashion.
>
> It is thus the peremptory teaching of experience and knowledge that a broadly-established system of universities, such as we already have or are on the way to have, meets the necessities of higher culture, and that any scheme for concentration upon a national centre would be a failure, and would deserve to be a failure.

If experience has proved this concerning the institutions of the very highest grade, which are to be expected to exert their attractive power over the widest distances, how shall it be possible that students can be attracted across a continent like ours to the sub-graduate course of an eastern college? Only a little more unreasonable would it be to expect western youth to attend eastern academies. The truth is—and it cannot be too seriously pondered—that until the Christian youth of the West have their Christian colleges accessible from their homes, they are not shut up to the dear old seats which they cannot reach, but are driven into institutions purely secular.

CHURCH ERECTION.



HILLSIDE CHURCH, ORANGE, N. J.

The building here represented has been recently erected for a new congregation in Orange, N. J. It is intended to be ultimately the chapel of a large church edifice to be erected upon the same lot, but for the present it is used for all services. The Board can claim no credit for this plan; but it has seemed to us so well adapted to the wants of a young congregation that we have asked of the architect, Mr. J. J. Marsh, of Orange, the privilege of publishing it for the benefit of others. The building is frame, with a slate roof, and cost about $6000. The special features indicated in the ground plan on page 255 are the church parlor and the pastor's study at opposite ends, and both opening by sliding doors into the main room. A room for an infant class is over the study, with a floor slanting so as to permit the room to be in full communication with the main room.

This arrangement and grouping of rooms permits the entire building to be used, if need be, as an audience-room. By an ingenious arrangement, the centre seat in each pew is movable, so that it can be taken out and reversed for the use of the teacher during the sessions of the Sunday-school.

The interior of the building is finished in ash and Georgia pine, and the effect is exceedingly cheerful and homelike. The seating capacity, including all the rooms, is about 400, and special flues are provided for ventilation. The building is larger than is generally required in young villages, but it is evident that the same general arrangement could be followed upon a smaller scale.

PLEASANT RESPONSES.

Our readers will remember that in the July number we published a letter from Mr. Moffat, of Paul's Valley, Indian Territory, describing "How one manse was built," and also a letter from a friend, who signed herself simply "Threescore and Ten," and who in sending a contribution asked if there were not twenty-four ladies willing to unite with her in paying for the manse. We give below two or three additional letters of pleasant response:

5059 —— AVENUE.

Here is another five dollars for the $150 manse in Indian Territory. I hope the other twenty-three counties will be heard from.

GERMANTOWN, PA.

REV. E. N. WHITE:—Will you please send the enclosed five-dollar bill to the Rev. W. J. Moffatt, of Paul's Valley, Indian Territory? I read his letter in THE CHURCH with a great deal of interest, and feel the warmest sympathy for him.

Very truly yours,
MRS. W. C. H.

REV. E. N. WHITE:—The enclosed five dollars from one of the "twenty-four ladies," to be used as suggested on page 75 of July number, THE CHURCH AT HOME AND ABROAD.

Please acknowledge and address,

——— ———,
United States Hotel, Saratoga Springs, N. Y.
July 13.

NEWARK, N. J., June 23, 1888.

REV. E. N. WHITE.

DEAR SIR:—Enclosed please find five dollars in response to appeal in letter signed "Threescore and Ten," in July number of THE CHURCH, 1888. The money sent is to be used toward the home for the missionary mentioned. A FRIEND.

A TRYING CASE.

We publish below extracts from a letter just received from the pastor of one of the most promising of our churches in California. The town and the church a few months ago seemed riding upon the foremost waves of prosperity; but as in so many instances in our enthusiastic and energetic western towns, the "boom" spent itself prematurely, and the church for the time is stranded.

Fortunately, this is also one of the many cases where behind the boom there was still the evidence of permanent prosperity. The future of the town and of the church is as much assured as that of any can be, only there must be a little time of waiting until business resumes its normal condition.

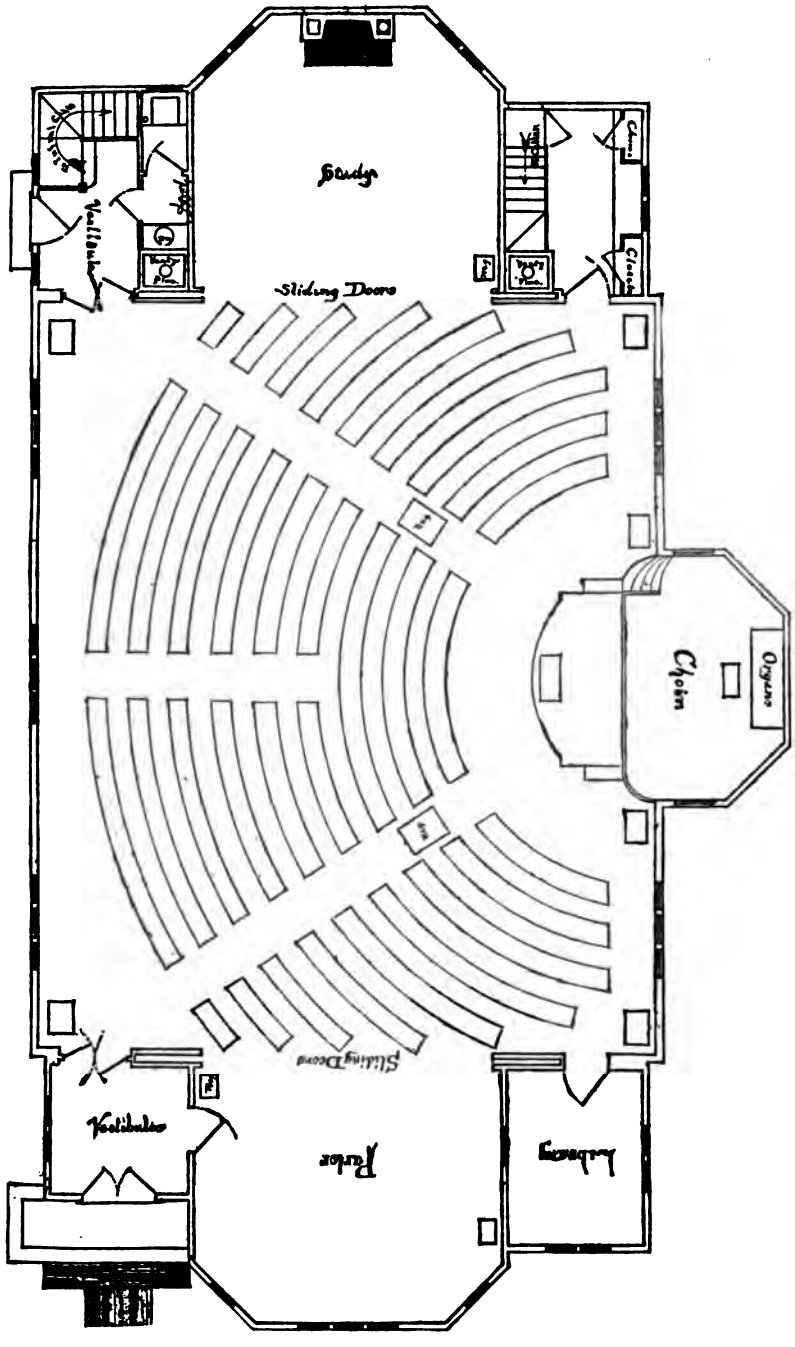
The church, however, is suffering and is in great danger of being destroyed simply for want of available means, which a few months ago it believed to be at its command.

If it were possible to find "the Christian man at your (our) hand with money to loan for one or two years to lift this incubus," what a blessing it would be to that struggling and earnest church!

But read the letter and see how bitter some disappointments may be.

——, CAL., July 23, 1888.

DEAR BROTHER:—I write you as to the condition of affairs here which has prevented our fulfilling the conditions necessary to draw the grant made by your Board for our church building. The first Sunday in May, Brother —— came out and helped dedicate our house of worship. There remained then to be raised to clear the house (aside from the $1000 granted by the Board) $2100. The crash in real estate and money made it necessary to raise the amount otherwise than by cash payment. It was agreed that Mr. —— should present the call for subscriptions, subscribers giving a note



of hand payable on or before one year at rate of twelve per cent. interest. About $1000 of the $2100 needed had been advanced in sums of $100, all of which was given on the day of dedication—of course equal to cash in advance. The $2100 was pledged in a few minutes and notes amounting to about $1000 were taken. Of these the treasurer tells me all but say $50 are as good as cash—first-class security. There were reliable subscriptions amounting to about $600 still uncollected.

The pressure of the times has made it im-

possible to collect the subscriptions still due (though perfectly good and reliable in time), and of course the notes yielded nothing because no one had the money to negotiate them, even the banks refusing because they would take no paper maturing beyond ninety days. As money was and is loaning up to two per cent. a month, the trustees cannot find here any one to advance the money; so of course they could not fulfill the conditions for receiving the grant from the Board, and so little has been paid the contractor since the dedication that he (being an underhanded fellow) has sold out his claim on the church to a mill-man who furnished him the material, and the mill-man has sued the church for common debt and put an attachment on the building. The court adjourned two days after the suit was entered, and meets the first week in September. Then the matter will come to trial and judgment will be given against the church and the building will be sold by the sheriff. The man who has entered the suit will have no mercy. He is a hard man. We have paid in cash upon the building $4000; the Board has promised us $1000 and we need $2000 more to clear the debt. To meet this we have $1000 in notes, $600 in subscriptions and $500 in other lots; and the property itself, as it stands, is worth $7200; and yet such is the stringency here that it is probable the trustees will be unable to get the loan even by mortgaging the church building. Nobody here has money to loan; all are tied up in real estate.

What I want to ask is this: Is there not some Christian man at your hand with money to loan for one or two years to lift this incubus? The trustees tell me they are willing to give a mortgage on all the church property and turn over the securities named above in order to clear it in time to escape judgment in court. I believe that the whole amount needed to cover the loan will be paid in by February 1, 1889.

OTHER LETTERS.

RAPID CITY, D. T., June 1, 1888.

REV. E. N. WHITE, D.D.

DEAR DOCTOR:—Yours of May 23 came to hand on the 30th, in the only mail received at Rapid for several days. Heavy rains and washouts occasioned the delay.

Enclosed find trustees' receipt for the money. Our people are greatly rejoiced in their neat little property, now free to their use as Presbyterians.

Please accept their and our thanks for the great help. We shall try the more earnestly to push the work of the Master in these regions.

Sincerely and respectfully yours,

W. S. PETERSON.

KAYSVILLE, UTAH, July 26, 1888.

REV. E. N. WHITE, D.D.

DEAR BROTHER:—The check for $591 came yesterday. How my heart did rejoice at the sight thereof! We will have a very fine chapel indeed. I hope ere long to be able to send you a photograph of it. I think it will be worthy to go in your book of plans, and also in your department of THE CHURCH AT HOME AND ABROAD. Accept our sincere and heartfelt thanks for the generous gift of the Board of Church Erection.

Yours fraternally,

E. M. KNOX.

That was a novel claim made by a Maine man the other day, who asked for a pension on the ground of drunkenness. The astonished officer explained that pensions are granted only for disabilities contracted in the army. "I know that," was the reply, "and drunkenness is my disability contracted in the army." Evidently the applicant believed in going back to first causes; and the same principle works well in fighting the evil of intemperance and making the rumseller responsible for mischief wrought by his traffic.—*Congregationalist.*

The *Canada Presbyterian* tells of a Japanese convert who said, "I cannot tell it in this Japanese tongue; I don't believe I could tell it in your tongue, nor if I had an angel's tongue; but one poor heart can feel it all."

The king of Siam proposes to place the Presbyterian mission-schools on the same basis as to state aid as the government schools.—*Maritime Presbyterian.*

EDUCATION.

AN EARNEST WORD TO PRESBYTERIES.

This month begins our first scholastic year for the new century. This month our educational institutions open with new classes. This month most of the presbyteries meet to prepare for the coming season's religious work after a vacation. There is no interest more important for them to consider and provide for than this of raising up ministers for the supply of our vacant churches and for the evangelization of our country and the world. The last General Assembly, in view of all the facts presented, pressed this matter upon the attention of all ministers and sessions, and appointed the first Sabbath of October for the presentation of it from all our pulpits. The sense of its importance should first be aroused by discussions in the presbyteries; and for this we hope all our presbyterial educational committees will prepare stirring reports at their meetings, and invite ample consideration of them.

THE WORK ENTRUSTED TO THE PRESBYTERIAL COMMITTEE.

In reply to frequent inquiries from presbyterial committees as to the particular duties required of them, the Board of Education issues the following paper, summing up the directions given by the General Assembly. As fundamental to the whole subject, it should be understood that the Board carries on its operations chiefly through these presbyterial committees, on whom it is dependent for coming into contact with all parts of the church, and reaching out for both funds and students. Hence it devolves on these committees—

1. To receive and present to presbytery for examination such young men as propose to enter the ministry and need the aid of the church in prosecuting their studies preparatory thereto; and then to recommend them to the Board if found suitable. This recommendation is to be made through a prescribed form, with the questions contained therein all answered satisfactorily. Since this is the initiatory step which largely determines the career of the young man and secures for him the expenditure of sacred funds, it calls for the exercise of no little discrimination and inquiry on the part of the committee. A half hour's examination of the candidate should not ordinarily suffice. Nor yet should exclusive reliance be placed on the assurance of the pastor and session. The close relations which these sustain to the candidate may serve to bias their judgment, or make them hesitate to give an adverse decision even when it seems to be called for; hence the necessity of an independent inquiry on the part of the committee. It must have a good warrant for its recommendation. Failure in this particular brings reproach upon the cause. One unworthy candidate often neutralizes all the credit obtained by a dozen worthy ones. Here is the critical point of our whole system: the point where censure is most apt to fall and distrust to enter. No ordinary responsibility therefore lies upon the Presbyterial Committee of Education. For the proper discharge of its office there is need for the exercise of sagacity, discernment of character, firmness and Christian fidelity. These are qualities naturally looked for in its members, and by the possession of these should their selection be determined. There is the more need of these qualities from the fact that it devolves on the committee to examine and recommend candidates on its own responsibility during the interims of the presbyterial meetings.

2. It devolves on the said committee to advise and direct as to the candidate's place of study, and to allow of no change except by special permission. This too is an important matter. The Assembly insists that, save in very extraordinary cases, the candidates whom it educates shall study "in institutions that sympathize with the doctrinal teachings of the Presbyterian Church." The reason of this is that the influence of the institution is apt to determine the candidate's religious belief and his future career; and there is cause for thinking that many a candidate has been lost to our church by being trained under alien influences.

3. It is also expected of the committee that it will exercise a kind, fraternal care over the student; will counsel and aid in the employment of his time during vacations, with special reference to his future work; will make inquiry from time to time about his deportment and diligence in study, and see whether he is justifying the recommendation given him. This it should do both in behalf of the presbytery and in behalf of the Board. In this matter the committee will be assisted by having sent to it annually a summary of the professors' reports of the students whom it has recommended. "Whenever there is found in a student such defect in capacity, diligence, or especially in piety, as would render his introduction into the ministry a doubtful measure, then does it become the bounden duty of the committee to report the fact to presbytery and advise the withholding of its recommendation altogether."

4. Inasmuch as it is the intent of the church in aiding candidates to train up a ministry for its own special service, and in order to protect itself from loss of funds, the Board exacts from the student, upon each receipt of money accepted, a pledge that "in case he fail to enter or continue in the work of the ministry [unless it appear that he is providentially prevented], or if he ceases to adhere to the standards of the Presbyterian Church, or if he changes his place of study contrary to the directions of presbytery, or continues to prosecute his studies at an institution not approved by it or by the Board, or if he withdraws his connection from the church of which this Board is the organ without furnishing a satisfactory reason for so doing, he will refund the sums of money appropriated to him, with interest." But since it is impossible for the Board to ascertain whether any student has fallen into these conditions, and it must rely on the committee for information on these points, it becomes the duty of the committee to keep a list of the candidates it has recommended, ascertain from time to time what has become of them, and give the Board due information if any one has without good reason ceased to serve the church to which he is indebted for his education. Much money may be saved to the church by proper attention to this matter.

5. The church relies upon the committees to keep the presbyteries well informed in regard to the condition and needs of the ministry, and to present the cause at their meetings, so as to secure for it the continued interest of ministers and elders and churches. It should press upon pastors the duty and the necessity of seeking out worthy young men and presenting to them the claims of Christ upon their service in this high calling. And still further, it should see that every church regards the injunction of the Assembly to take up a collection for the Board.

From the above statements it will be seen that the position of the Committee of Education is no sinecure. It tells upon the deepest interests of the church, and should be filled by those who feel the importance of the business and are determined to attend to it faithfully. Failure in it is disastrous. Inattention and dilatoriness occasion serious

trouble both to the students and to the Board. The recommendations and renewals should be sent promptly with all their blanks filled. Many a student has written to the office in great straits to ascertain why his money has not been sent, only to find that the committee had forgotten its duty and left its candidate to suffer. The doing of everything decently and in order is nowhere so binding as in the Lord's business.

With best wishes for the success of every educational committee in the discharge of its high functions, we subscribe ourselves, in behalf of the Board,

J. F. DRIPPS, *Pres.*
J. M. CROWELL, *V.-Pres.*
D. W. POOR, *Cor. Sec.*

A WISE CAUTION.

In the July number of the *Homiletical Review* there is a thoughtful article on "The temptations that beset intellectual culture in the ministry," an article which we would commend to the attention of theological students and of ministers generally. The emphasis laid on the importance of a thorough education for the ministry needs to be counterbalanced by an equally strong reminder of the dangers attending it. In this world all advantages have their attendant risks. The fruit of the tree of knowledge is one of good and of evil. It becomes us therefore to look at both, enjoying the former and guarding against the latter.

Admitting then the full value of intellectual culture for the ministry, the writer proceeds to explain why it is that many a man endowed with it largely "has to mourn the scanty results of his labors." It is that "the possession of culture is itself fraught with some subtle dangers to ministerial success," which have not been properly guarded against. Those he enumerated are—

1. "The temptation to an undue indulgence of cultivated tastes." A fondness for books, a delight in scholarly investigation and in the cultivation of a fine literary or oratorical style, may tend to divert one from the great work of saving souls and building up the church; but it should be remembered that these are only "means to an end," and not "a luxury" to be enjoyed because of the pleasure they give. Excessive engagement in them would injure the completeness of the minister's qualification for his work, and make him a "specialist" in his calling. "The most successful minister of the present day is not the greatest of preachers or the greatest of students or the greatest of pastors, but he who by God's grace succeeds best in maintaining the highest average in the manifold duties of his position." In confirmation of this we would add a remark made to us by one of the most eloquent of preachers. "The church is dying," he said, "of great sermons. Look at ——. He is not a great preacher, but he keeps his church full by constant additions through his tact at getting at men personally. Were I to begin my ministry again, I would labor more in this direction."

2. "There is a liability to live too much in the thoughts of the past, and to overlook the living religious questions of the present day." We give out as we take in. If we become absorbed in the old modes of presenting truth and in the discussions and controversies of past times, there is danger of reproducing these amid circumstances where they are no longer appropriate, and of neglecting the current demands of the time and place. Truth, it is true, is ever the same, but it must be shaped to suit the living present; and in order to this the minister must come out of the study, and move much among men. Like the children of Issachar, he must "have understanding of the time and know what Israel ought to do," and thus qualify himself for leadership.

3. "Another temptation akin to this is to select topics for the pulpit and use language intellectually above the majority of hearers." What will deeply interest the scholar may not touch either the minds or hearts of the majority of the congregation. "The pulpit is not a professor's chair. It does not address the habitually tranquil and thoughtful. It is planted down among the common people." He who stands in it

must direct his eye and his speech not to the educated few merely, but to the men of business, the laboring classes, the young people, the servants, the children, adapting himself to the humblest capacities and presenting the truth in its simplest forms. This is the secret of the success of many a minister who, without any show of learning, keeps his church full, while the pews in front of the profound divine are often comparatively empty. One of the latter class recently preached in a town where we are at present, and one of his audience, on speaking of the fact to one of the minister's own parishioners, got for a reply, "If you can understand him, it is more than we can do."

4. Another temptation is "*to act and speak as if men could be saved through the agency of the intellect alone.*" The mind may be convinced while the heart is not touched. Multitudes hold truths in unrighteousness. The aim of the minister should be not so much to convince as to convict, and for this his chief effort should be to "rouse the conscience and touch the sensibilities." For this he needs the "quickening spirit," that can be obtained better in the closet than at the study table.

5. The last temptation mentioned "is to become fastidious and exclusive in social relations." The minister must be "no respecter of persons." His commission is to all classes; and it devolves on him to become "all things to all that he may win the more." He must therefore cultivate skill in adapting himself sympathetically to those to whom he ministers. We have occasionally known one whose style of address and conversation, such as would properly suit a drawing-room on Fifth Avenue, only served to repel and repress the inmates of the humble tenement-houses he was obliged to enter, and elicit a wish that they might not have another visit of that sort. As he did not make himself at home with them on their plane, so neither could they feel at home with him on his plane. Thus his very cultivation interposed a barrier between himself and those whom he felt it his duty to reach. And the very sense of this separation is very apt to incline the minister to mingle more constantly with those who are more congenial to himself, to the neglect of those to whom the preaching of the gospel is a sign that the kingdom of heaven had come.

We have here given the substance of the article in language mostly our own, with an occasional added thought and illustration. The whole is worthy of consideration. It indicates forcibly a danger to which every denomination is exposed that insists on having a highly-educated ministry. It is liable to become the church of the more intelligent classes and limit its range of evangelical work. The young candidate who has been accustomed for eight or ten years to enjoy free access to books and the quiet of a study, finds it hard to surrender these advantages and enter upon new fields where they are not to be had. He will naturally reluct at expending his fine gifts and costly attainments upon people that will not appreciate them. If the choice is to be made between a mission outpost and a church with a salary, and perhaps a parsonage, he must be of a rare self-denying spirit not to prefer the latter. Hence, unless these temptations are guarded against and unless we vastly increase our ministerial force, there is serious danger lest our mission enterprises, especially our home mission work, be crippled. What our country is loudly calling for is men who with the best of culture will be ready and willing to sacrifice it to the lowliest service. As Dr. Hitchcock has strongly put it, "The real strain and conflict of our day with Christianity is to conquer society to the bottom as it has already conquered to the top. The question is, Can it bring the whole human family, its lowest peoples with its highest, into one common fold? Can it evangelize its own cities, going down into the cellars and up into the garrets of its own heathen here at home? If Christianity fails in this, its supreme endeavor, it is not of God." If this be so, what our church has to do is to take zealous part in this supreme endeavor by providing men for it, and thus furnish the strongest proof that it is of God.

FREEDMEN.

DEDICATION OF MARY ALLEN SEMINARY.

A trip to Texas in the latter half of June is no pleasure trip so far as the comfort of travel is concerned; but Mary Allen Seminary was to be dedicated on the 19th of the month, and we felt it important to be there. The trip, however, in spite of the hot weather and rough southern railroads, was not without interest and pleasure. It was interesting to mark the differently advanced state of the growing crops and fruits as we proceeded southward. In Ohio and Illinois the young corn was only a foot high, and the wheat just heading; in southern Missouri, the next morning, we saw the corn waist high and the wheat in full head. That afternoon in Arkansas we found the corn in the tassel, and the wheat ready for the sickle; and in Texas the next day we saw that the wheat had been harvested, and we had ears of the new, fresh corn on the dinner table, together with all the vegetables, which we do not have in the North till July and August. It looked strange to northern eyes to see peach and plum trees hanging full of ripe, luscious fruit in June.

Mary Allen Seminary is our new boarding-school for colored girls, located at Crockett, Houston county, Texas, on the main line of railroads leading from St. Louis to Galveston. The building stands on a ten-acre lot presented by the citizens of Crockett, and is indeed "beautiful for situation," overlooking the village, a little less than a mile away, and the entire surrounding country. It is said to be the highest point in the county. Whether this be so or not, it is certainly true that from the tower of the seminary you may have an uninterrupted view over the country for twelve miles in every direction. The building has four stories with wide, airy halls, and bright, cheerful dormitories large enough to accommodate comfortably four girls each. The seminary was put up and furnished almost entirely by contributions from ladies' societies and Sabbath-schools, and is supported principally from the same sources, not a dollar of the general funds of the Board having been expended in its erection or support.

Though only two years old, we found the seminary in a most prosperous condition, having enrolled during the term 152 pupils, 102 of whom were boarders. Arriving before the term closed, we had the privilege of witnessing the examination of all the classes, occupying two entire days. This was as thorough and as creditable on the part of the pupils as any examinations we have attended in similar white schools North or South. When it is remembered that most of these girls came directly from the cotton fields, their improvement in every department of study is simply marvellous. Faithful and thorough work has been done by the teachers, and good results have followed. We were specially interested in the work done in the industrial department, where all manner of sewing is taught and instruction given in the culinary arts. We saw girls with neat dresses on, which they themselves had cut, fitted and made, who at the beginning of the year did not know how to wear a thimble, and also neat specimens of hemming, stitching, darning and knitting, of which they knew nothing when they entered the seminary. We saw and tasted delicious loaves of bread, rolls, pies and cakes made and baked by girls who a year ago knew only how to make and bake the "corn dodger" and "hoe-cake," and that only in a rough manner. The housekeeping in the institution is a model of neatness from cellar to garret.

But most of all we were impressed with the religious influence pervading the seminary. On each morning the whole school is divided into four Bible classes, and an hour spent in close and systematic study of the Bible. On every Sabbath morning from 9 to 10 o'clock the "Shorter Catechism" is

studied in the same way. With such studies and the faithful instruction of consecrated teachers who feel a tender interest in the girls, it is not at all strange that a deep religious interest pervaded the school. It is just what may be expected anywhere under similar circumstances, and I was prepared to hear that a number of the girls had professed Christ and joined the church during the year. Among them were four Roman Catholic girls from Louisiana, whose conversion was very marked, as their Christian lives since evince.

The dedicatory services took place on the afternoon of June 19. The chapel was too small to accommodate all who were expected to attend, and so an arbor was erected adjoining the chapel, under which 800 or 1000 colored people were seated by 3 o'clock in the afternoon. On the platform were assembled a number of the best white citizens of the place, who expresed a deep interest in our work. Above the platform and under the arbor, hanging among the holly branches, was a large picture of Mrs. Allen, presented to the seminary by the ladies of East Liberty Church, Pittsburgh, Pa.

The exercises were commenced by a hymn sung by the girls, and beautifully sung it was. Rev. J. B. Smith, president of the seminary, then gave a short history of the school—its beginning two years ago last January with one scholar in an old hotel in the village, its rapid growth, the hard work they had in the old hotel, crowded with girls and no conveniences for their comfort, then of the gratitude they felt to the Christian women and Sabbath-schools of the North, when they were permitted to enter their new building. Then followed a solemn and touching prayer of dedication by Rev. Mr. Tenny, the pastor of the Southern Presbyterian Church, at Crockett, a warm friend of the seminary and of our work among the freedmen. A beautiful hymn of dedication was then sung by the girls, led by Miss Buttes, the teacher of music, and we wish all the women in our church could have heard that singing. We were then permitted to address the people, which we did with much pleasure and in the best manner of which we were capable, and were followed by an address from Colonel Nunn, a prominent lawyer of the town and once an officer in the Confederate army. The closing address was made by Rev. Mr. Tenny, and made a good impression on the audience, as we felt that every word came from a warm Christian heart. A chorus sung by the girls as only colored girls can sing, closed the afternoon service.

There was another dedication of the seminary previous to this of a unique but very touching character. Before the building was entirely finished a number of the girls asked permission of President Smith to go into one of the rooms and hold a little prayer-meeting. Permission being given, they went in and spent an hour in singing their weird plantation hymns and in prayer and thanksgiving to God, thanking him for their friends in the North who had built this house for them, and praying for his blessing on it. When we heard this we felt there was no other dedication needed: these poor girls in the gratitude of their hearts had been before us, and we are sure that God had heard their prayers and accepted their humble thanksgivings; for,

"Richer by far was their hearts' adoration,
And dearer to God are the prayers of the poor."

The day's exercises were closed with an entertainment given by the girls in the evening at the chapel, consisting of essays, declamations, dialogues and singing. Some of the essays read would have done credit to the girls of any seminary in the land. Among the songs were a number of their plantation hymns, which were very beautiful and sung most impressively.

The house dedicated is only the main building; the wing in the original plan has not yet been built, but is very much needed. Many pupils, the president informed us, will have to be turned away next term for the want of it. Oh that God would inspire the heart of some Christian lady or ladies to build this needed addition to the seminary!

We congratulate the women and the Sabbath-school scholars of our church, and the individual friends of our work, on the

founding of this seminary for the daughters of the poor colored people of the South. The good which it has accomplished and will accomplish cannot be estimated. It is a light in a dark land among a benighted people. The influence of it will be felt not only in time but in eternity.

A permanent scholarship fund to aid poor and worthy girls is very much needed, and benevolent persons who have even small sums which they wish to invest for permanent good have a most excellent opportunity for doing so in Mary Allen Seminary. A single scholarship of $45 supports a girl for the entire school year. We trust those who have taken these scholarships will renew them for the next year, so that the girls who have been placed upon them may continue their course of study. If persons knew what struggles many of these girls have gone through and what sacrifices they have made in order to reach the seminary, many touching instances of which we could give, they would willingly extend aid to them. We do not know a better work that Sabbath-schools or Sabbath-school classes or individual Christians could do for the Master and his lowly poor than to take up one of these girls and help her through her seminary course, and send her forth as a teacher among her people. We are thoroughly convinced that these boarding-schools for colored girls are doing some of the most efficient work that is being done under the Board of Missions for Freedmen. A Scotia or Mary Allen Seminary in every southern state would go far toward solving the Negro problem.

President Smith and his devoted wife, with their excellent corps of teachers, in their arduous and self-denying work at Mary Allen Seminary deserve and should have the prayers and sympathy of the whole church.

And is it not time for a "Biddle" in Texas as well as a "Scotia"? a "——,"—whose name shall we give it?—as well as a "Mary Allen"? A commonwealth needs education for both sexes.

EARNEST WORDS TO OUR NON-CONTRIBUTING CHURCHES.

DEAR BRETHREN:—You gave nothing last year to the Board of Missions for Freedmen. *More than half of our churches* gave nothing. Do you feel no interest in our work among these poor people? Have you no pity and compassion for eight millions of people who have been your slaves for two hundred and sixty years, and who now stand face to face with you with outstretched hands pleading for churches and schools and gospel privileges? Feel you no concern for two millions of colored children in the South of school age, *more than a million of whom have no school* to attend, neither on the Sabbath nor the week-day? If your vows as followers of him who said, "Freely ye have received, freely give," do not lead you to co-operate with us in this work, do not your obligations as patriots and citizens concerned for the welfare of the land force upon your consciences the conviction that the enlightenment of the freedmen is a work that must be done for the good of the state, and that you have a part to perform in doing it? Do you realize the tremendous power that these people are destined to exercise for the good or evil of the land in which you live? Have you seriously pondered the fact that over a million of Ignorant Negroes hold the ballot in their hands, while they cannot read the first letter of any name printed on it? And more than all, have you solemnly considered the number of these poor people who are going down to eternal death and perishing every day simply for the lack of the knowledge and light that you might give them, and which your obligations as Christians solemnly bind you to give? *Non-contributing churches!* I wonder how our Lord looks on such churches? Why should there be one such church? Whose fault is it? We are sure there are very few churches in our communion in which there are not at least some people who would give something to the cause of missions for freedmen if the pastors and elders would give them the opportunity. The last General Assembly, feeling the importance of this work, urges the Board to push it with all possible earn-

estness and vigor; but how can we, with an empty treasury, and more than three thousand of our churches giving nothing to push the work and looking on it with indifference? Do you know, brethren, that we have now twelve or fourteen educated young colored men ready to go to the field, and educated by the money of the church and for this very purpose, whom we must decline to commission for the want of the money you are withholding from the Board? A contribution of only two dollars from each of your churches would enable us to send these men to the field and keep them there. Will you give it to us and let these men go to the field? Dear brethren, may God help you to lay these facts before your consciences and enable you to look at them in the light of the account we shall all be called to render to him in the Great Day.

R. H. ALLEN.

Mrs. H. R. Harrison, of Wooster, Ohio, writes of a mission band of "Little Willing Workers" in the primary department of the First Presbyterian Church of that city:

The children raise their money in various ways, rocking the cradle, sweeping the yard, weeding in the garden, carrying in coal, making fires, etc. One little girl, when placing her contribution in my hand, remarked, pointing to each coin, "This my ma gave me, this I sang for, and this my uncle gave me, and this I sang for."

One principal way of earning money was by cutting rags into narrow strips and sewing their ends neatly together, making the woof for weaving rag carpet, of which they made many yards, much of the cutting and sewing being done by the children. The boys were at first ashamed to do what seemed to them girls' work, but Mrs. Harrison "told them of a judge in Columbus whose mother taught him to sew when a little boy, and he always carried his needle-book in his pocket and troubled no one to sew buttons on for him. When in college or in his law office, in the legislature or on the judge's bench, that little needle-book was his companion." This made the boys quite willing to make their contributions to the carpet and quilt.

Mrs. H. tells of one little boy, six years old, who "knocked at the door, and when answered came bounding into the room and handed her a paper bag which from its appearance might be thought to contain three cocoanuts. His face was radiant with the joy of victory. Another boy asked his mother to cut and baste him a patch for the missionary quilt. He was going to make it himself, but no woman or girl should see him sewing. He went into the parlor, closed the door, admitted the light by turning the slats in the window-shutters, and accomplished his task. His patch was as neatly made as any in the quilt."

When it was proposed that the Sabbath-school should raise a Christmas centenary offering, Mrs. H. writes:

I asked the children if they would like to contribute. Every hand was raised and forty money-barrels were distributed, and they also kept up their regular contributions for home missions.

They are also very much interested in missionary work in our own city, contributing their outgrown clothing to children thinly clad who are attending our public schools. A little boy who had a very nice package for the missionary barrel concluded that he would send it to a boy in school who was much in need of clothes. The zeal of children, when once excited with love for the cause and love for the Master, is like the dew and rain-drops upon the mountains, flowing into each other and forming streams that widen and widen until they flow into the ocean of bliss eternal in heaven. Children may early be taught to love the Saviour and his cause. When very young they have more thoughtful minds than we imagine. They have tender feelings and are easily interested; they soon learn to sympathize with those who have not the Bible to teach them about God and the dear Saviour who died for them.

The children of the band pray for the freedmen who have built mud huts around the chapels among the mountains of Tennessee, so that their children may be taught to read the Bible. Every Sabbath morning the children drop their pennies into the treasury, trusting in God that he will bless them in the salvation of this people.

HOME MISSIONS.

$850,000.

***Resolved,* That the amount needed for the Board of Home Missions the coming year is likely to reach $850,000, and we recommend that the churches be requested to raise that amount for the Board.**—*The Assembly of* 1888.

Dr. Irvin, one of the secretaries of this Board, is on the Pacific coast at the present. He left New York the 9th of last month, and expected to be at the semi-centennial celebration of the organization of the First Presbyterian Church in Oregon, at Walla Walla. He will visit as many of the cities and large towns on that coast as possible. He hopes he may form the acquaintance of many of our missionaries and friends.

Y. P. S. C. E.

We have had frequent occasion in these pages to allude to the Young People's Societies of Christian Endeavor. We have also had great expectations from them. They are an organization in the particular church intended to be helpful to the minister and the elders and to the whole congregation in all good words and works.

We believe very much in the kind of training they get, and we believe very much in the training of the young people and the children in all the good enterprises which the church itself has on hand.

We desire to present to them just such a scheme of home missionary work as that we have presented to many small churches.

$300 SUPPORT A MISSIONARY.

Two hundred and fifty dollars used to be the average amount paid out by this Board for the support of its missionaries; but in later years, when our work is so much of it on the extreme frontier, we have been constrained to pay more.

A gentleman, a treasurer of a strong church in the heart of New York, enclosing a collection, wrote as follows:

Would not the churches take a more decided interest in missions, and a greater number be induced to take upon themselves the responsibility of supporting at least one, if they were directly interested in that one? Let each church contributing enough for the support of a missionary consider that missionary its own, and receive regularly reports direct from him as to progress, etc. In this way a personal interest in the man and his work would be created—a great want of the church to-day. Could such a plan be adopted without interfering with the workings of the boards?

This gentleman is quite right. Personal and direct interest in our missionaries and definite information from the field would greatly enlarge the contributions of the churches and the Sabbath-schools.

It seems this gentleman had not known that we had been acting on his suggestion many years, and had fully tested its efficacy, as the following letter will show—a letter written from a leading city in Ohio:

I hand you herewith enclosed draft of —— Bank of ——, upon the Bank of America, New York, in the sum of $250, payable to my order, and by me endorsed to your order, being my annual contribution of $250 for Board of Home Missions, and to be applied to the support of ——, at ——, Kansas.

The writer had known and acted on this idea for ten years, and his last installment, as above, made a round $2500 which he has paid into our treasury in that time, and probably it is four times as much as he would have paid if he had not had this distinct purpose and full information from the field; for several times he has written that he feared he could not continue to pay so much, and yet the satisfaction he receives in reading the reports of his far-away Kansas missionary and his sympathy with the great work are such that about the same time every year he manages to forward the $250.

Twelve or fifteen years ago a gentleman

in Troy, N. Y., accepted the idea, and gave $500, the average support of two missionaries the first year, and $300 toward a church edifice, and he kept up a corresponding scale of benevolence till failing health necessitated a change of business and a reduced income.

We sent the foregoing statements to another gentleman, who was so pleased with the suggestion that he sent us a check for $2500, and said he would take ten missionaries on those terms, and ten young men, sent out into the various states and territories of the West, are reporting their labors to him this year.

The Board has about 1486 missionaries and 264 missionary teachers in the country, largely in the West. They are doing a great work. They have in their Sabbath-schools 139,000 children. They organized 170 churches and gathered in about 10,000 souls during the year.

Any man, therefore, who will give us $300 yearly, and in quarterly installments if he please, may be assured on the Sabbath evening that he has been preaching the gospel through the day, by the voice of another, to a people that otherwise would not have heard the voice of a Presbyterian preacher. Hence, we make this offer to any individual or family, namely, on the payment of $300, a missionary, as above stated, may be selected from our list as the recipient of the same, who shall be instructed to correspond with the donors, and they shall know what the results of the investment are.

Young People's Societies of Christian Endeavor will find this a delightful and profitable arrangement; and the quarterly letters which they receive from the missionary correspondent are often read at the monthly concert of prayer, and constitute an important part of the information furnished on the occasion. Many a school could easily raise for home missions $75 per quarter, and the blessing thus bestowed would return a blessing to themselves.

We say to all such societies, will you not carefully consider this matter, and if possible send us this amount of aid? Would it not give you more definite ideas about our country and our church work, draw out your sympathies in their behalf? Be so kind as to aid us in some such way, that the whole country may be evangelized; for the work is very great and the demand pressing and growing.

FOREIGN POPULATION.

A correspondent calls attention to the following statement from the *Daily Indicator* of July 9, 1888:

The Cincinnati *Price Current* estimates the population of the United States on June 30, 1888, as 63,465,000, and presumed to be in 1890 67,000,000. Gain in the last eight years from natural increase, 8,960,000, or two thirds of the whole, and 4,350,000 from immigration. If one third of the growth of our population continues to be foreign, what will be the condition of things in the year of our Lord 1910 or 1925?

We spoke last month of the growing immigration of Scandinavians. We give below an extract about the Icelandic movement. It will be a blessing to Manitoba; but it will not confine itself to Manitoba or to Canada. The Icelanders are coming to all our northwestern states and territories. We must do our part to prepare them and their children for Christian citizenship.

The Icelandic movement to Manitoba still continues. Over 300 Icelanders arrived at Winnipeg July 13, and 430 more are expected next week. Mr. Baldwinson, who engineered the movement, says the inhabitants in the north of Iceland were on the verge of starvation when he left, and he fears many will die. Iceland has been surrounded by polar ice all the spring, and merchant ships have been unable to land provisions, consequently the people have had to depend on local resources, which, at the best, are very scant. So late as June 5 every harbor on the coast except three on the west was blockaded by ice. A condition of affairs unprecedented in this century prevails. Mr. Baldwinson says one farmer who desired to sell his farm and emigrate to Manitoba offered to sell his property at auction, and the highest bid made was three shillings.

Having read so much, our readers will be glad to read below something more of Iceland and its people; nor can we wonder

that such a people desire to find some more favored land.

We are apt to think of Iceland as a rather small and unimportant island, though the fact is that it is over three fourths the size of New York state, and a considerable part of the northwest coast is still imperfectly known, having never yet been explored by a scientific traveller. Mr. Thoroddsen, the geologist, who visited northwest Iceland last year, says the farms lie high above sea level, and that as there are no highways through the terribly rough country to the southern settlements, the inhabitants are almost completely cut off from the world, except during the two or three months when the ice may move off the coast, giving passageway to ships.

These farmers, who have often had little in their larders except the birds they have caught, will probably imagine they have found an elysium at last when they see the wheat fields of Manitoba. They do well to come to a more hospitable country. They are devout Lutherans, and their brethren already in America should welcome them and make them feel at home. The blizzards of the Northwest will have no terrors for them, provided they do not get lost in that great open country, so different in this respect from the home they have left.

We have already called attention in these pages to the deterioration in the character of our late immigrants. We are fully persuaded that our government should take the matter in hand and hold back the incoming tide.

In a recent number of the New York *Evangelist*, Dr. Spalding, of Syracuse, N. Y., who has been travelling in Ireland, gives us the following interesting sketch of a home he found among the Macgillicuddy Reeks. We wish we had room for the whole story, but must content ourselves with the following extracts. He said to the mother:

"You are hoping some time to get the boys to America?" "Yes, and the girls too," she replied. I looked at little Mary, the girl of seven years. I drew her toward me and got her upon my knee. Her features were perfect. Her hair, of flaxen color, hung to her waist. Her cheeks were red with health. I said to her, "Mary, would you leave your mother, and all the other children, and would you go to America?" Her answer was quick and strong, "Yes, I would." I said to the mother, "Would you let Mary go to America?" "Why, yes, I would," she said. "Would you not cry to give her up, to go so far, and to go perhaps forever?" I asked. "Yes, I would feel lonesome," and I saw the tears brimming her eyes, as for a moment she looked at Mary; but the brave look came again as she exclaimed, "It's justice to Mary that I should let her go."

How the children crowded closer to me as the conversation went on! How eager and hopeful was every face! And little Mary, how now she gazed up so wistfully as we spoke of America! "Why," I said, "if I were talking of heaven, you would not seem to be gladder!" And turning to the mother, I said, "It is not more than two hours that I have been in this house. You never saw nor heard of me before. You do not even know my name, and yet with all your love for Mary, you would let me go out now leading her away from you, to go to America! And you, Mary," I said as I arose, putting her from my lap and taking hold of her hand, and going with her toward the door, "you would really go with me now?" "Yes," she said, "I will go."

Shall we shut our gates against such a mother and such children? Must we not discriminate, and shut out the worthless and unworthy, but welcome such as these from every nation and every clime?

EXTRACTS ON IMMIGRATION.

If the papers given to the public during the last year or two by those who seem well qualified to speak are to be accepted as substantially correct—papers concerning the classes and character and condition of immigrants now coming to this country—there has been a sad falling off as to physical and mental and moral stamina. The first settlers came for conscience's sake; came to enlarge the kingdom of heaven on earth; came impelled by the highest and holiest of all motives. Some royal souls still seek a liberty and a living here which they are denied at home. But great numbers of those who come to-day are from the lowest ranks of the race; are the exhausted, the outcasts, the refuse of society.

In the early times the worship in the churches, the establishment of schools and colleges, testified to the quality and character of the population. To-day the courts and prisons and jails and saloons and asylums and poor-houses testify to the quality and

character of the immigrants. Germans, French, English, Irish, Scotch, Welsh, Scandinavians, Italians, Russians, Greeks, Indians, Negroes and Alaskans—they are all here; here to commingle, antagonize, outwit and overreach one another. Anarchists who see nothing in the wheel-work of the skies but chance, and nothing in the authority and claims of the government but tyranny; materialists who know nothing of the supernatural, think nothing of immortality, who avow nothing better for man than to eat and drink and die; infidels who scoff at the Bible and trample on the sacredness of the Sabbath and hate the institutions of religion; criminals released from prison on condition that they take passage on the first ship across the sea; they are all here—here to swell the dangerous element in the masses, and multiply the perils of the republic. —*The Independent.*

The immigration evil affects Canada as well as this country, the Canadian journals continuing to make serious allegations both as to the number and kind of emigrants sent from England. It is stated, among other things, that often men with wives and large families are shipped to Toronto or sent to stations in Ontario, where they find it impossible to get work, and, after being maintained for a short time by the emigration societies, they are left to their own resources. As a matter of fact, it is asserted, few men—even farm laborers—are wanted; and even if there were employment, many of the men are of the indolent, lazy sort, if not worse. At Toronto emigrants are crowded together in the immigration sheds, and were it not for the Salvation Army many would have been in danger of starvation. Bitter complaint is made of the practice of shipping over young lads and girls who have been set down as incorrigible at home, some of whom have been in prison, and most of whom have been brought up in centres of vice and crime.—*The Christian at Work.*

THE LATEST FROM ALASKA.

Dr. Sheldon Jackson writes from Sitka that the training-school at that place has now 160 children. Of these, 34 are young men from Mr. Duncan's colony at New Metlakahtla, of whom he says:

Without any friction or special commotion, they fell into the regular routine of study and work, and three days after their arrival everything was moving along as regularly as if they had not come. They are a good lot of boys, willing to work, pleasant to manage, and all in all a very valuable addition to the school. We are proud of them here, and I venture to say that next fall, as you go among the synods, you will be boasting of what your Sitka school is doing for the Metlakahtlans who had fled to the American flag for protection and help. I consider the securing of these boys one of the best strokes of policy that I have accomplished this season.

With such a school we must try so to represent the matter to the government that they will give us help for one hundred and fifty children this coming year. And the very fact that we have 84 Metlakahtlans in the school ought to help us to secure such an appropriation.

The reports of the churches in southeast Alaska are full of encouragement. Rev. S. Hall Young reports from Fort Wrangel 47 communicants, 7 added on examination and 1 by certificate; adult baptisms, 7; infant baptisms, 4; enrollment of Sabbath-school, 50; collections for all purposes, $277. Rev. Eugene S. Willard reports from the native church, Juneau, communicants 27, added on examination 14 and by certificate 18; adults baptized 14, and infants 1; enrollment of Sabbath-school, 80. Rev. Alonzo E. Austin reports from the native church, Sitka, communicants 222, added on examination 111 and by certificate 1; adults baptized, 108, and infants 75; enrollment of Sabbath-school, 175; collections for all purposes, $70. The native church among the Hydahs, Rev. J. Loomis Gould, missionary, has 42 communicants.

The following extract from a late letter from Dr. Kirkwood, synodical missionary, in regard to the school at Albuquerque, and the disastrous interruption of the work there by the burning of the main building, will interest all readers. The description of the sorrow of the pupils at being sent home is specially touching. It illustrates the educating and elevating influence brought to bear on these poor children through contact with the ways of a Christian household. Dr. Kirkwood puts the arguments for rebuilding in a very self-commending and convincing way. The building will be reconstructed as soon as possible, in a safer and better

shape, and the school will go on without interruption.

The three temporary buildings are still standing, and they would hold without extreme discomfort, with two tents which have been furnished, the present school and the teachers.

The carpenter shop and the barns are all intact. We have land enough for the future wants of the school, and that land is in one of the best locations about Albuquerque. I could not choose a better to-day. Again, coming to the ruins themselves, we have there brick enough that may be used to put up convenient small buildings to the extent of our pressing needs for one hundred pupils.

Now all of this material is at our hand, and is valuable for that purpose. If we use it, while we have paid dearly for it, we shall be just so much better prepared for a vigorous prosecution of the work.

We have the children to care for. Here are twenty-seven as nice children as I have ever seen in any school; and for our present purpose to rebuild we have never had better help. Those who have been sent away will desire to return if we can only say to them, A home will be provided for you.

The carpenter force among them is sadly missed, and should be reinstated as soon as possible. Should not this fact have weight with us as Christian men? When the Pueblo children were told to go and get their things ready to go home, they would not believe the messenger (one of the teachers); but some of them went to Professor Bryan and urged him to keep them, "to put them anywhere" rather than send them home. When told that he could do nothing for them, the boys went to their dormitory and were heard by two of the teachers laying their case before the Lord, one of the boys leading the rest in a prayer-meeting for that purpose.

They have gone home to their snake dances, which are now in progress. Must they stay there? What say you? How much owest thou my Lord on account of these poor children?

An open door is placed before us in New Mexico which no man can shut so long as we are willing trustfully to enter.

This school stands at the head of all our work here. All the other work is in some sense subordinate to this. All is necessary, but this most of all. To give up this would in my judgment be suicidal. We cannot afford to do it. These poor people look unto us as unto their Lord. They have only known their Lord through us. They hear of others, but of Jesus Christ in the fullness of his grace they do not hear, save through the Protestant church.

Most of the Laguna and many of the Isleta children claim to be Presbyterians, while the smaller pueblos, north of Santa Fé, also look to us for the gospel, as they have gained some knowledge of it from this school. Shall this light be put out and these poor people left in darkness? Shall we leave them to a church which did not do anything for them before Protestants began to help them, and which would not do anything for them now if she was not forced to on the one hand, and did not get government help on the other?

Even the government has gone back on its promise of non-interference in religious matters in the school they took from us. A cutting down of the force was said to be necessary, and a reduction of five was made the first of this month, all of them Protestants.

A HELP-MEET.—PRACTICAL CHRISTIANITY.

A missionary on a very large field in the San Juan Archipelago tells us below how his wife makes herself useful. He says:

To visit systematically the homes of our people would occupy every day during the quarter, they are so scattered and for miles apart. So I have to visit in sections, sending my good wife to those homes I am unable to reach. At times, when I am called to some special service away from a regular appointment, she goes forth as a substitute, conducting the mission service by leading the singing and reading a short sermon. Returning to my island home not long since after such a service conducted by her, I was met by a man who said, "Well, parson, we had a good time at service last Sunday, your wife did first rate, we all enjoyed the service much. I believe she will yet make a better preacher than you." Of course I was much gratified at the statement. In visiting with my wife she is received by the bachelor fraternity (of which class we have far too many) most enthusiastically. At a late visit to the home of two bachelor brothers, we found everything very untidy. It was the hour of 11 A.M. The men were in the field. My wife entered the cabin, washed the many soiled dishes, put the room in order, then prepared dinner. After a pleasant hour we left, the brothers saying, on our departure, "Mrs. ——, won't you come around often? this practical Christianity of yours does us great good."

SPECIAL CONTRIBUTIONS.

NEW MEXICO.

REV. JAMES FRASER.

New Mexico is a most interesting but withal a most sorrowful land. When one thinks of the ignorance, cruelty and superstition that we have here in these United States, at our very door, and all this among those who nominally claim to be Christian, the thought is literally appalling. Here we have ignorance so crass as to be almost felt, which has been the growth of more than three hundred years. This, in turn, has led to superstition which exhibits itself in all forms of cruelty; and that too in forms which are almost incredible to those who are unacquainted with this land and its strange customs. But those of us who live on the field see these customs and idolatrous rites in all their horrifying forms, from the cruel scourgings of the Penitente to the lonely vigils of the mountain-top. It is impossible to describe with pen and ink the hold this galling ignorance has upon the people of this land, depriving them of the very spirit of manhood and independence. A bright young Mexican, who was educated in St. Louis and who feels intensely for the degradation of his people, called upon me a short time ago and asked me to have a drive with him. His invitation was accepted. We drove through what is known as the "old town of Las Vegas." As we passed along we noticed many who were living in absolute indolence, basking in the sun like wild beasts. My friend said, "You notice these poor creatures. They think that they gain favor from God by living in poverty and ignorance;" and he added, "They have learned enough Scripture (as they think) from their priests to try and defend their indolent course. If you ask them to be up and doing, they will reply, No; we are favored of God as we are, for the Bible says, 'Blessed are the poor' (omitting the word spirit), 'for theirs is the kingdom of heaven.'" Of course these poor creatures can neither read nor write, and only quote and act as they have been taught; so that they are the deluded victims of designing priests, who teach them just so much, and no more, of the Bible as will suit their purpose in binding the people in the galling chains of error and superstition. Nor is there injustice done to any one by referring thus to the priests of Rome. Romanism is to blame for the fearful moral blight that has settled on this people, as well as for the ignorance and idolatry that are still prevalent in the land; and what is more, the priests are the leaders in these abominations to this day. It is not many weeks since I had occasion to visit one of our mission fields in the region of Mora; and as we were journeying along we came to a small country church, which was surrounded by small heaps of split pine wood. This was the preparation for a feast to be held in that village in honor of the guardian saint of that town and locality. Within a quarter of a mile of the church we met the parish priest making his way to the village, who is always the leader in these scenes, kept in honor of these wooden saints. At dusk the heaps of pine wood (about fifty to eighty in number, for we counted fully twenty on each side of the church, omitting the ends) are lighted, and when they are blazing in good form the priest, dressed in his robes, sallies forth from the church, with the patron saint of the place in his arms, to lead the people in procession round the church by the light of these fires. The priest now sings and hugs his saint, thanking it for the blessings it bestowed on the village during the year; while the people in crowds follow the priest, whooping and shouting and firing guns at a most boisterous rate; indicating, one would think, the orgies of pure heathenism rather than anything that could pass under the name of a Christian feast. And heathenism doubtless it is. Those of us who have seen the dances of the Indians of Arizona and New Mexico are fully persuaded that these wild scenes (the so-called feasts of the Romanists of this land) have been borrowed, in great part, from the heathenism of the Indians. It is heathenism conquering the church, rather than the gospel winning and converting the heathen. And what is worse, these feasts are very common. The dancing and shouting and singing and

firing of guns are kept up around the church as long as the fires give light; then the great mass of the people retire to certain meeting-places, where high revelry reigns, often in songs and dancing and drinking, till morning. This last statement I give on the testimony of the natives, who know the sequel to these feasts. And yet, gentle reader, these barbaric scenes, added to the cruelties of the Penitentes and other bodily tortures, are called Christianity by the natives of New Mexico, and so have been taught for three hundred years or more.

Now the question comes up, Can this woeful state of things be cured; or must this ignorance and moral distress continue? I answer, No; it need not continue. There is a cure for these dark woes. "There is balm in Gilead; there is a physician there;" and in God's good providence our church largely controls the use of that cure in this land. The cure, in my opinion, is chiefly our mission-schools. While our evangelists are good and true men, and doing a grand work in caring for and feeding the flocks as they are gathered into the fold, still I cannot but feel that our mission-schools are the most effective instrumentality, when wisely conducted, that we have in reaching and counteracting the gross darkness of this land; especially in educating and winning the young and rising generation. We have good reasons for believing that the majority of the young people who come under the training of our schools are so fired, under God's grace, with a love of freedom and Christian independence that they never after fully yield to the dictation of priestcraft. Many illustrations of this might be given from the history of our pupils after leaving our schools.

But the question is asked, Are our schools efficient in reaching the young people, and in gathering the native children under Christian instruction? To this I answer, distinctly, Yes. After an experience of about six years, I am led to believe that our mission-schools are not only efficient, but are gaining ground every year. Our work has proved itself so beneficial that it is winning the confidence of the people, even where the strongest prejudice existed against us only a few years ago. A very noticeable instance of this came to my attention a few weeks ago. It was about the end of June when a most pressing invitation came to me to visit the little town of Los Alamos, with a view to open a new mission-school. This is one of the strongest Roman centres that I know in this section of country. It was the birthplace of one of our evangelists (Mr. Gallegos). When this man, then young, first declared himself a Protestant, he was so persecuted that he had to leave home and seek refuge in one of our mission-schools. Then, when persecution failed, the leading men of the place tried to bribe him back with money to Romanism. But when neither money nor persecution could avail to move him, he was abandoned by his relatives as lost. Years have since passed, and what a change! Our schools have shown themselves so useful that those bigoted people of Los Alamos have been led to see the advantages of Christian education. Their once-despised Protestant relative and neighbor is now highly esteemed, and they beg his influence and favor to try and get a mission-school for their town. This fact is an open triumph for us and our work in New Mexico. Other instances very similar, if not in form at least in spirit, might be given. But this must suffice. Enough has been given concerning our mission work, to say to our church and people, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The great question now before our people and church is this, Shall our schools and mission work in New Mexico be sustained? God in his great good providence has laid this great mission field at our doors. He says to us, by our position in New Mexico, "Behold, I place before you an open door." Do we realize our duty and privilege in this matter? Does our great and wealthy church realize its responsibility in the work placed before us in this field? Do our people realize their great privilege and Christian accountability in this work open to our efforts? Do we hear the Master say, "Inasmuch as ye did it to one of the least of these, ye did it unto me"? But if no such voice of approval speaks to our heart, the question is, Are we alive to our duty? This work of the evangelization of New Mexico is upon us.

This field by a special providence, as we see it, has been laid at the door of the great Presbyterian Church. How then are we to deal with it? "Unto whomsoever much is given," of them God will require the more. Let us then as a Christian people, for whom God has done great things in this land, realize our duty in regard to Christian work, and let us put forth every energy for God and our fallen humanity. Let us step into the open door placed before us in this land. Four new schools are called for in this immediate locality; shall our church then refuse these children the very bread of life, or shall our people stay the hands of our mission workers to thrust in the sickle to the harvest that is ripe before us? But failing in this, we do well to fear lest our sloth should provoke God to withdraw his hand from those who fail to come to the help of the Lord—to the help of the Lord against the mighty.

EDITORIAL CORRESPONDENCE.

MONTANA.

MEN, MEN FOR MONTANA.

REV. A. K. BAIRD, SUPERINTENDENT.

When I forwarded to you my last quarterly report, I was in charge of the church of Butte City. As you are doubtless aware, it has had a checkered history. Altogether I spent some three weeks there, until they proceeded to call a pastor. On May 2 I charged their young and able pastor, Rev. E. J. Groeneveld. It is cheering to see the unity and harmony and fine condition of Butte church to-day. But what united and blessed Butte threatened evil and only evil to Deer Lodge. That church was very much attached to Mr. Groeneveld, and felt like blaming Butte church for calling him, him for accepting, and presbytery for sanctioning the call. I have therefore tried to be helpful to Deer Lodge; spent two Sabbaths with them. We hope soon to see Deer Lodge united and happy under a good pastor.

I have also spent two weeks in Wickes and Boulder. They have been vacant nearly a year. Boulder was well cared for by Rev. T. A. Wickes, who lives there; but the mining camp of Wickes is greatly run down through various causes, and they needed greatly cheer and help. The little handful of people there, however, have held together wonderfully, and now that their new minister, Rev. J. C. Wiggins, is with them, I look for progress. Wickes has people, some eight or nine hundred, but few elements of stability. But Boulder Valley is a fine little growing village of over three hundred people, and the mountains round about Boulder are full of lead and copper and silver and gold. Many people are in those mountains now, and their number increases daily. We will soon need another minister in that region, but we are supremely thankful for one for the present.

Rev. T. V. Moore, pastor of the church of Helena, was compelled to take a long vacation for his health. I spent a couple of Sabbaths in Helena, held preparatory service and administered communion. Brother Moore is back in renewed health, and pushing the work grandly.

I have also spent two weeks in Dillon—a fine little town of sixteen hundred people in the southern part of the territory, on the Utah and Northern Railway, a branch of the Union Pacific. The town is now rather at a standstill, but there is scarcely a doubt but it will be a large place. We have been so late in doing anything that it is difficult to do anything. Catholic, Episcopal, Methodist and Baptist are in full blast, with pastors and houses of worship. But there are a number of Presbyterian families; and if the town starts up a little, there will be plenty of room for our church. For the time being our folks there are unwilling to move, and we did not deem it best to counsel a formal organization. They have, however, organized a Presbyterian society, and are having social meetings and raising funds to buy a lot.

From Dillon I struck northeast through Beaver Head, Jefferson and Ruby valleys to Virginia City, and then on down the Madison and Gallatin valleys. In this exploring expe-

dition I found nothing demanding immediate attention.

I also took a run away northwest to near the Idaho line, and spent a Sabbath at Thompson's Falls, a town of about three hundred people. Horse Plains, twenty-five miles away, has perhaps one hundred and fifty, and a few wood camps and saw mills around, also quite a mining camp thirty miles west and south, of about five hundred people. I am told that whole region is without gospel privileges. At Thompson's Falls they have preaching occasionally on week evenings. If I had a minister willing to take such a distinctively missionary field, how gladly I would open the way for him—one of those fellows bound to go to Africa, how easily he could find an Africa nearer home! But the far-away field has the charms.

I have no prospects of a Presbyterian missionary for Thompson's Falls and great outlying fields. Think of it!—I spent two weeks in Philipsburg and Granite, two mining camps three miles apart, over two thousand people within four miles. There is the richest silver mine in America, if not in the world, and many others quite rich, and the population is increasing rapidly. More than three fourths of the people are Protestants, and almost all English-speaking. We have a number of Presbyterians and Christians who would work with us. These two camps have Episcopal services once in two weeks and Methodist services once in two weeks. That is all the Christian work that is done in that busy hive of wicked humanity. Where can a needier and more promising missionary field be found? And yet no one is heard of after months of effort. I write and write. Some nibble a little while, then conclude they can do better, and pass on. Some who have been raised up by the church to do missionary work, and who profess to want to be missionaries, will not even nibble at such a ripe field; it's so far away up in the northern mountains!

Nothing can be done without a missionary on the ground. They are mining camps; no Sabbath to speak of; the few Christians are mostly worldly, cold and unwilling to assume responsibilities. But give them a good, earnest, clear-headed and arm-hearted leader, and they would rally round him. So it is at Dillon and Prickly Pear and Choteau and Thompson's Falls and one or two points in the Gallatin.

I like this country, and the climate is the best I have ever experienced, and there is a wildness and a charm to me in all the surroundings and ways and scenery. The territory is very prosperous, and new discoveries are being made, and valuable ones, at least monthly. We have little idea of the wealth there is in this country and the great future there is before it. Our population is very scattering, except around a few mining centres, but it is a wealthy population and a fine class of people, only, as a friend said to me, "mighty slow on religion."

LOS ANGELES, CAL.

A New Church.

REV. F. D. SEWARD, SUPERINTENDENT.

Last Sabbath I assisted Brother J. Rice Bowman, D.D., in organizing the Presbyterian church of La Verne, Presbytery of Los Angeles, with eleven members. Four of them were installed elders and another as deacon. It is an offshoot of Dr. Bowman's church, in Pomona. Those members who live in and near La Verne went into the new organization as a new centre of Presbyterian influence and growth. Dr. Bowman will be their minister in addition to his work in Pomona. The La Verne Land Company gave us two good lots and $1100 toward a $2500 building. It is about eight miles from Pomona and ten from Azusa, and can be supplied from either place the same day. Twenty-four of our fifty-six churches are grouped, two and two, under twelve ministers.

ROMANISM.

Another obstacle to our advance is Romanism. Not of individuals, but of the system, I speak when I say it is opposed to the advance of a true civilization, and utterly opposed to the whole spirit of our institutions. The protest of a priest here and there, the loud protest of a monster meeting of Irish-Americans in a great city against having their life, liberty and pursuit of happiness made a sacrifice on the altar of the pope's diplomatic ambition, are encouraging signs; but hardly yet to be depended upon as forces in support of our political and patriotic advance.—*Exchange.*

MONTHLY CONCERT.

MONTHLY CONCERTS, 1888.

January.—The evangelization of the great West.
February.—The Indians of the United States.
March.—Home Missions in the older States.
April.—Woman's work.
May.—The Mormons.
June.—The South.
July.—The Roman Catholics in our land.
August.—Our immigrant population.
September.—The Mexicans.
October.—The treasury of the board.
November.—Our missionaries and missionary teachers.
December.—The spiritual condition of the whole country.

MEXICANS.

Our work among this people began at Santa Fé in the year 1866, when the late Rev. D. F. McFarland and his wife, the latter now so well known for her labors in Alaska, planted a church and a school which have continued to this day.

The church is doing more for the support of the minister, Rev. G. G. Smith, than ever before. Its numbers and influence have increased. The mission-school, under Miss Allison's direction, who has been ably assisted by the Misses Fleming, Johnston and Christison, has never had such a successful year. A number of the pupils have been converted and have joined the church.

The money has been collected, and during the summer vacation a new boarding-school building will be erected at a cost of several thousand dollars. The money has been furnished by the women of the Synod of New York. The academy has been under the care the past year of the Misses Neef and Lyon.

The church at Las Vegas has become self-supporting, under the pastoral care of Rev. James Fraser, and by the liberality of its members. The school has been enlarged and a boarding department added, under the care of Mrs. Garrard, the matron. Enlargement is needed, and in fact demanded, if we would do the work as it should be done. The day-school, under the care of Miss Speakman, has been, if possible, more efficient than ever this year. The number of pupils seems to be limited by the capacity of the school-room. Rev. John Whitlock continues to minister to the Mexican church, and is a great help in all this work.

Taos is also one of the three missions first begun among this people. It is, in fact, a number of missions in various towns in a beautiful valley containing about 10,000 inhabitants. Rev. S. W. Curtis is the minister in charge. Under his care are three native evangelists, V. F. Romero at Prado, J. D. Mondragon at El Ranche, and A. Cardenas at Cordovas and Aqua Negra; three churches and four schools and seven teachers. A school building is very much needed at Fernandez de Taos.

Rev. James Fraser, the pastor at Las Vegas, has been appointed to the temporary charge of the missions in and around Mora. The field is so large that he can only visit it about once a month. A minister speaking the Spanish language would find this a most interesting and useful field, and in a most delightful and healthful climate. In Mora is our largest boarding-school. Mr. S. V. Dilley is the superintendent, with three assistants. The stations connected with the mission are at Ocaté, El Rito and Llano, at each of which there is a church and school. These schools are taught by Mr. and Mrs. Hall, J. J. Vigil and B. Gonzales, respectively. The native evangelists who serve in these fields are Andrew Maes, J. P. Ortega and J. M. Martinez.

Between Las Vegas and Santa Fé, on the railroad, is the mission-school of Glorietta, where Mrs. Hughes has been teaching for the past two years.

Rev. J. Y. Perea, a native ordained minister, has charge of the churches at Corrales and Pajarito. There are schools at both of these places, taught by Mrs. Winters and Miss Morgan.

The missions under the care of Rev. J. M. Shields cover a wide field. They are at Jemez, Hot Springs, Capuline, Salazar and neighboring valleys. He has two native evangelists, R. Montoya and R. Gallegos;

also two teachers, Miss Bloom at the springs and Mrs. Granger at Capuline.

There is a Mexican church and school at Las Cruces, under the care of Rev. M. Matthieson and his daughter.

Rev. T. M. Marshall has as his circuit various villages in the valleys north of Santa Fé, near the Colorado line. The field is large and the work laborious. A new school has been opened at Embuda, with L. Martinez as teacher.

Just across the line, in Colorado, is the great and beautiful San Juan valley, in which are the missions of Antonito and Costilla, and the native churches of La Jara, De Herrera, Cinicero and Aqua Calientes. These are now under the care of Rev. F. M. Gilchrist, who is assisted by the native evangelists Juan Amador, James Fullerton and Pedro Padilla. The teachers are the Misses Barlow, Wilson, Ross and Brengle.

The last mission to be named in this region is that under the care of Rev. J. B. Cameron, at Trinidad, Huerfano Cañon, El Moro and Raton. J. B. Chacon is his native assistant, and the Misses Colville and Hills are the teachers at the two last-named places.

There is only one school in California, at Los Angeles, which is taught by Miss Ida L. Boone.

As we have rapidly sketched these simple statements of missions and workers, we could but wonder what an intense interest would be given to each one if we could have space and time to narrate their various incidents. If we could tell of the cases where, by constant prayer and watching, the teacher or minister had brought one of these darkened minds to see the light as it is in Jesus, or tell of the hopeless, aimless, indolent and heathen lives of so many of them, we believe many Christians and Sabbath-school children would willingly sacrifice a few of their luxuries in order to send the gospel to them.

The Board will open several new schools this fall among the Mexicans and send teachers to each of them, viz., Buena Vista, Golondrinas, Tecolete, Los Alamos and Agra de Lobo. The people will help largely in the way of buildings, etc., but the teachers' salaries bring additional expense which we hope the friends will freely supply.

SUMMARY.

Ministers,	11
Evangelists,	13
Teachers,	48
Schools,	24
Scholars,	1131
Church members,	583

THE SPANISH WORK.

REV. JOHN MENAUL.

The Spanish-speaking people of the United States and of the American continent constitute a large and needy field for missionary work and evangelical Christian effort. They are so inseparably linked with the Indian races that in many parts of the country the successful evangelization of the Mexicans will, to a great extent, secure the evangelization of the Indians. Not only is there a mixing of the races, but the Mexican or dominant race has so stamped its religion and customs on the Indians, and has them to such an extent under its commercial and social control, that the Indian is pretty much what the Mexican has made him, and will be very much what the Mexican will influence him to be in the future. Hence our work as a church for the Mexicans, or Spanish-speaking people, has a much wider field before it than if it was limited to the Mexican people. It really embraces two very distinct fields of missionary work; because these two fields are so interlaced as to be, to those in the work, almost identical.

The advantage of working directly for the Mexicans is that, generally, they can read, they wish to advance, they will grasp a new idea, they will (in most cases) carry out their convictions, they have the idea of one supreme God, they accept Christ as a mediator, etc., while all these are, to a great extent, foreign to the Indian or to the Indian mode of thought or action, and it will require generations to get the Indian mind accustomed to and educated in these ideas and truths.

The assumption that these Spanish-speaking people, being nominally Christians and members of the Roman Catholic Church, do not need missionary work is as erroneous as to

suppose that Hindus or Mohammedans do not need missionary work because they hold a high rank in civilization, education, arts and sciences. In these western countries, and among these native peoples, we have Romanism in its purity, *i. e.*, it is purely and simply Romanism. It is Mary, saint, image, picture and cross-worship, with scarcely a trace of Christianity in it. Even then the priest says, "You cannot pray except I give you leave." If prayers to dead Mary, and daubs called pictures of saints, and crosses set up by the wayside, and beads, and scapulars, and charms, and incantations, and self-torture, etc., can save men, then these people do not need the gospel of Christ.

The real need of evangelical work for these people can be appreciated only in a small degree by those who have not had a practical view of the field and its actual condition. Eastern Romanism is so modified by Protestant influence that it is considered as a quasi-evangelical church. Its theoretical teachings are spoken of as if they constituted its actual practical teachings and the actual faith and worship of its followers. But let any who think so mingle with the Spanish-speaking Romanists of the United States, of old Mexico, Central or South America, and the scales will soon fall from their eyes, and in the place of Rome's Christianity as they thought it to be, they will see rise up before them the smoking incense of an anti-Christian adoration.

The too-common hope that there was Christianity enough in Romanism to save somehow those within its fold has kept back evangelical effort for Spanish-speaking Americans till within the last score of years; just as the hope that heathenism contained as much good as would somehow save the heathen world; kept back foreign mission work till within the last century. To-day the great truth that *only Christ can save* is accepted and acted upon by every true child of God. Acting on this truth, Christ must be preached first, last and all the time, and he only in all his relations as prophet, priest and king.

In carrying out the great commission to go into all the world and preach the gospel to every creature, one of the first imperative needs of all new fields is an evangelical Christian literature. This is emphatically true of the Spanish work, and is a need which will require years of patient toil and discriminating selection, but one which will repay the labor and expense a thousandfold.

The Spanish people being of the same lineage as ourselves, and speaking a language derived from the same roots as our own, think, act and live pretty much as we do; hence any or all of our vast store of biblical literature is specially adapted to their case, and needs only to be translated into Spanish to make it accessible to them in their own language.

THE CHURCH AT HOME AND ABROAD has lately had some very excellent and truthful articles on the Mexican or Spanish work of our church. One of these articles advocates the issue of good standard religious books in such abundance as to put one in the hands of each convert or Christian man. The writer of that article struck a key-note which should be heard from Maine to Florida, and should be reverberated back in anthems of praise from San Francisco to Cape Horn, till all the millions of Mexicans on our continent would have in their hands, in their own language, "the glorious gospel of the blessed God."

The Presbytery of Santa Fé is doing what it can to supply this great field with the word of God. The work is as yet in its infancy, but it is growing and gaining friends and material help. There has as yet been no large work attempted, but a steady monthly stream of over nine thousand eight-page octavo tracts go out into "Spanishdom" with the leavening influence of the very best sermons and articles of to-day, carefully translated into Spanish by members of presbytery and synod. In this work controversy is avoided, the main object being to set the people upon the eternal rock, and so lift them out of the sands of a heathenish superstition.

In behalf of the Presbytery of Santa Fé and its committee on "the Spanish Tract Work," we hereby heartily and sincerely thank each one of those devoted friends of Christ's cause for the part they have taken in getting us a new seven-column Prouty power printing-press for this work.

NEWS FROM THE FIELD.

WARRENHAM, PA.

Holding Fast.

REV. J. A. ROSSEEL.

My field at Little Meadows presents no new territory to be occupied by us. Other denominations, having been before us, have left us the simple work of holding fast that which we have. Little Meadows being on the route of the contemplated railway from Binghamton to Williams Fork, I feel it important that this foundation should be maintained in prospect of its becoming self-supporting before many years, and likewise in view of what seems the destiny of our rural churches in the hilly regions—the older members dying out and the young men seeking a home in more inviting climes. Warren, the mother church, is going through this process, and Little Meadows as the village church must, if maintained, become the Presbyterian fold to which the remnant from Warren must fall back. It is a little flock, yet united and commendably zealous, and the Ladies' Home and Foreign Missionary Society meet monthly, and have contributed in their weakness through the past year to each of the mission boards $10. The Sabbath-school is sustained with vigor, and adults as well as children are found regularly at their places on the Lord's day.

WALTON, N. Y.

A Church Too Big for the People.

REV. J. S. PATTENGILL.

I will give you an inside view of our greatest hindrance to growth and prosperity as a church. We have a church building with an audience-room sixty-eight feet by forty-four, capable of seating from four hundred to five hundred people. The richest man living here twelve years ago dictated the size and construction of the building, at a cost of $12,000, and for an audience of eighty to one hundred as the maximum in good weather. It costs us three dollars per day to warm it in winter. The room is high, with twenty-four posts. That is one fact. The next severe fact is that the church from its organization to the present has never had a place for a prayer-meeting or a choir-meeting, but a private house or the big barn of a church audience-room. How a church has lived sixty years without a place for a social prayer-meeting is a mystery of divine providence. We have had many meetings to see if we could partition our church audience-room and make a place for spiritual life. This project is given up. The fact is that the man who dictated our affairs closed up his business here and moved away to a place where Christian privileges would cost less, and he could live upon his interest money. By his influence a parsonage was built out of the village large enough for three families, if so arranged. The parsonage and sanctuary are half a mile apart, and a muddy road for a sidewalk. The next fact is that we must have a session-room or die, a place for social meetings that can be used in winter for public worship at a cost of warming of fifty cents per day instead of three dollars. A session-room twenty-seven by forty feet will meet our great need. But my people are poor by the financial wreck made by one of our young men, who for his crimes is in state's prison. For such a room as we need I have offered $100, which I will raise at my old point at Walton. I shall start a subscription when the weather permits. In my former fields I succeeded in building such a room as we need here, and in each new life and spiritual prosperity were the result. We must rise up and build or lie down and die.

RED OAK, OHIO.

A Blessed Box.

REV. T. M. GOSSARD.

I acknowledge the receipt of a very valuable box from the Tenth Presbyterian Church of Philadelphia, Rev. William Brenton Greene, Jr., pastor. Those good people have lavished their kindness upon us, and their generosity knew no bounds in the overflowing abundance of the very best of everything with which they have enriched us. If the cup of cold water shall receive recognition by our Lord, this that we have done to us in his name and for his sake must surely be acceptable in his sight. They seem to have anticipated our necessities with a kind of motherly and sisterly instinct, providing for young and old, for the body and for the mind, the useful and the beautiful. The children were kindly furnished with cards, chromos, picture books, instructive story books, toys, dolls, etc., besides the abundant supply of clothing.

God bless the Tenth Presbyterian Church of Philadelphia and the Board of Home Missions through which this munificent work is done. They

are a dear good people, and we shall help hold up their hands by our prayers in their and your behalf.

KANSAS CITY, MO.

An Old Church Forced Out, but into a More Promising Field.

REV. A. B. MARTIN.

You will remember that I advised you that on account of the invasion of new railroads we were compelled to give up our location in the West Bottoms and seek a new field. A committee of gentlemen selected by the Presbyterian Alliance chose for us a location in the southern portion of the city. We came out here about three months ago, rented a hall, and have since been holding regularly one service each Sunday, also a Sabbath-school service. I have also continued until now to preach once each Sunday in the old church. The Second Church have adopted it as a mission station, and are now holding regular services. A large majority of our old membership were forced to sell their homes, and most of them to be more convenient to their work moved into Kansas, and have largely taken letters to the churches in Armourdale and Wyandotte. We have remaining with us but two of the old families, so we are practically a new organization. We have had eleven accessions to the church during the quarter, and have purchased a lot and will commence the building of a new edifice at once. Our intention is to erect a good building, as the population already here and coming will demand it. Our prospects are very encouraging, and the church is enthusiastic and earnest in the new enterprise. We shall be able to build without asking aid. So the old Third Church is to have a future. We are in a most desirable and growing location, our Sabbath-school numbers nearly one hundred, with good superintendent and teachers. The ladies have formed an aid society, and are hard at work. They have called a meeting for this week to form a missionary society. We start out a well-organized and working institution. I am glad to make this report after the long, hard struggle with the old church; the day star of our hope rises, and we are yet to become one of the flourishing and influential churches of this most marvellous city.

LONG ISLAND, KAN.

Motley Materials.

REV. WM. BOYLE.

All western Kansas is now, under the copious spring rains, one vast park carpeted with green. This promises to be an excellent season for crops, on account of the abundant waterfall, and that means a brisk trade and more prosperity in church work. The church sympathizes with the fluctuating fortunes of the people, and undergoes many vicissitudes before it can get settled down upon a firm basis. It takes a good deal of tact and management and consecration and patience and prayerfulness to build up a church in these new regions. A great many discordant elements have to be brought together and harmonized, and it takes years to do it. Owing to the scarcity of available material among your own church people you frequently have to take in as leaders in your Sabbath-school semi-skeptics and men of all shades of opinion and belief in regard to religion. Baptists, Presbyterians, Methodists, Congregationalists, Universalists, etc., recognizing the importance of a church organization, all come together for a time, agreeing to lay their disagreements aside and work together on the basis of faith in Christ. It takes years for this motley mass to get sorted out and placed where it belongs. In preaching to these people one has to be careful to avoid offensive allusions, and yet there is great need that the truth should be boldly and fully proclaimed. There are many of what St. Paul would call "babes in Christ" here, who have scarcely got beyond the first rudiments of Christian belief and conduct. There is much desecration of the Sabbath day, and much indulging in worldly amusements, such for instance as dancing among professing Christians. They have to be taught the Christian alphabet. The superintendent of one Sabbath-school believes in the future restoration of the wicked, as I found in conversation with him. In my Long Island church I preached one Sabbath morning a sermon on election, laying down copious quotations from the Bible as the basis of my argument, and then gave the orthodox view on the subject. Sabbath-school coming immediately after preaching, the teacher of the Bible-class, a former Congregationalist, though not at present connected with any church, took issue with me squarely on the question before his class, advancing the monstrous

doctrine that if God permitted sin, of course he is responsible for sin, and so is morally bound to free all from punishment for sin at some future time. "I can't persuade myself that the devil is greater and more powerful than God," was his sage remark in conclusion. Holding such views as this, it is no wonder that men see no need of repentance and an amended life, and can reconcile it with their consciences to go fishing or boating on Sunday and engage in disreputable pursuits on week days. Nothing but plain, pointed, pungent preaching of gospel truth, accompanied by the demonstration of the Spirit, can overcome such ignorance and folly. Such are some of the phases of work here, where men of all beliefs are thrown together in these western towns. Still the work goes steadily on. Under the gracious influence of the Spirit people are brought to a knowledge of Christ, the children in the Sabbath-school come under the influence of the truth, and the harvest will assuredly come.

MALONE, KAN.

A Marvellous Crop—Encouraging Report.

REV. T. F. MAY.

This is a very bright, hopeful little corner of the great vineyard to work in. The people for the most part are young and full of hope and zeal. At this point there is a diverging of a number of the branches of the great Santa Fe Railroad; hence we have to do with quite a number of railroad people and their families. Either the moral and spiritual tone of railroad employes is rising higher from within, or else a better class of people are entering the ranks of railroads than formerly. These people almost without exception are longing for the time to come when they can lay off and spend the Sabbath day with their families, and go to church with wives, children, mother and sisters, as other people do. May God shine upon the sentiment of the nation, upon its laws and institutions, and speedily bring forth such an opportunity.

The work thus far has been extremely encouraging in every way. All of the services, social and preaching, children and young people, have been well attended, with gratifying results. At the communion service seven added in confession and five by letter, making twelve in all.

In concluding the report I must not fail to tell you that this great Arkansas valley blossoms as the rose. Last night the valley was refreshed by a most delightful rain. Kansas will put thirty million bushels of as good wheat as ever grew into the garner of the Lord this year; one hundred million bushels of oats and the grandest yield of corn that has ever been produced upon the face of this earth, according to territory, the yield being figured at two hundred million bushels.

Brethren, this looks a good deal as if the Lord's treasure house would have to be enlarged. Truly the Lord is dealing bountifully with us this year.

DWIGHT MISSION, KEDRON, IND. TER.

Indian School Life.

MRS. H. F. SQUIER.

I note improvement in the girls, and a desire to perform their duties more carefully. The three smaller ones, aged ten, eleven and twelve, aside from their regular work, come to me an hour each day for a cooking or sewing lesson. Mary Bird, one day with a little shrug of gladness said, "I like to learn to do things." She is a most practical, earnest little body, alive to everything, more promising than any of the others. The usual native indifference and indolence seem foreign to her. She works as well as plays with a will, tries to do well what she does, and is always busy at something. She is an incentive to the others both in her work and learning of English. Her construction of sentences is at times amusing, as, "Mrs. Squier, are you going to eat Ennell?" (for feed Ennell), and "Want to work in the yard, Mr. Squier?" for "does Mr. Squier want us to work in the yard?" etc. There have been no dissenting voices about the work. No one questions it. Occasionally some things have to be done over, and I need to have a watchful care, yet on the whole they do very well, and though there have been many disadvantages, and we have been much crowded, yet we feel and know that our taking them this year has not been amiss. In February we organized our mission band. Our exercises are a short Bible-reading, followed by selections read by the girls, about mission work, following the subject for the month. We realized more than we expected, the first collection being sixty cents, the last one dollar. We encourage the girls to earn their own offerings, Mr. Squier paying them for work in the yard, and we ladies also for extra work. So they have their own missionary money, also some with which they buy their slate pencils, paper, stamps and envelopes. We wish thus to

encourage them to spend their money wisely, and give as well as be given to. We hope our band can contribute by the end of the year its mite to the Board of Home Missions. Once a month we devote part of one afternoon to education exercises and singing. I undertake the training of them for this. We expect nothing brilliant, but they gain confidence, learn the English, and find pleasure in something else than eating, drinking and being merry. Our boarders are now fourteen. These, with the day scholars, make an average attendance of thirty-three pupils, forty-one being the number enrolled. The room is much crowded, three being in some of the seats. The attendance at the church services both Wednesday evening and Sunday is very encouraging. The evening meetings are preceded usually by a song service, and sometimes the rapidity with which song after song is called for by the scholars and others is almost amazing. They seem to take it for granted that I am a part of the organ machinery. But we all enjoy it. Through the kindness of a Sabbath-school in New York state we are to have a new lamp for the school work, which will be a great comfort, as we have been carrying our lamps up each time. We have all been blessed with health this year. Our days are very busy, and we are interested in these girls and people. We do sometimes long for our friends, but our letters and papers are an untold comfort, and these, with one of the sweet old chapters in which we find words of cheer from our best Friend, give us fresh courage and renewed hopes.

EL PASO, TEXAS.

PLUCKY AND PROMISING.

REV. H. M. WHALING.

It now lacks just two or three days of being three months since I began my work in El Paso, Texas; but at the suggestion of Dr. H. S. Little, in order that my report may reach New York by next Tuesday, I shall write a few days ahead of the time. I suppose you know something of the El Paso church and of the peculiar conditions which exist here since Dr. Keyes left—who was universally beloved, and who did a grand work for Christ. The church has been steadily losing ground, and consequently our forces had become somewhat demoralized. The first thing that I had to do was to make the acquaintance of our people and inspire them with hope and courage. Their membership is not large—only fifty-three—but for the most part they are true blue. They are full of zeal and of love for the church, and now seem to be in a hopeful attitude of mind. They are looking forward with joyful expectations, believing that God will bless us and give us a glorious victory. During the quarter we have received three new members, two by letter and one by profession. One was dismissed from Dr. Vandyke's church, one from the Congregational church in Tucson, Arizona Territory, and the other, who was a lady who had been born and raised an Episcopalian, but united with us on profession of her faith in the Lord Jesus. At the present time there are eight or ten others who have either written for letters or are talking about doing so. There are two or three who are asking after the way of life, and will, I believe, before long cast their lot with us. As to our congregations, they are very encouraging. Our evening congregation, notwithstanding the smallness of our membership, is said to be the largest in the city. During this intensely warm weather many of our people have gone to Colorado and to other more northern states and territories, and yet our congregations continue to be almost as large as they were in April and May. There are some discouraging things connected with my work here, but the outlook is fully as bright and hopeful as it was when I first went to Dennison, Texas, more than five years ago, perhaps even more so, and I think I may safely expect a larger blessing than attended my ministry there. For one thing, my heart is a great deal better. Besides, my experience is larger, and surely it ought to be worth something. Stand by us for two or three years more, and we confidently expect to be able to carry the banner of Presbyterianism alone. This is not the rash statement of one unacquainted with Texas work. It is now more than five years since I began my labors in Texas, and with the exception of two points—Dennison and Gainesville—El Paso is the most promising of all the fields occupied by our church. Pray for us; and what we need is an outpouring of the Holy Spirit that our work may be consecrated, and

then instead of being a receiver we will be a helper, a sender of the gospel to places still more destitute and remote.

DEXTER, IOWA.

Prosperous and Promising.

REV. F. A. SHEARER.

The church is in a more prosperous state than at any previous time for years. I purpose to remain on the field three months longer, will not apply for aid for that length of time, will take what the church can raise. I feel very sorry to leave them, and especially the church at Dexter, which is in a prosperous state. Ten were added at our last communion, making in all forty-six members since I came here three years ago. My congregations in both places are usually large and attentive.

STURGIS, DAK.

Men Needed.

REV. W. A. ECHOLS.

I write you from the "Black Hills" region of Dakota, a region somewhat larger than the entire state of New Jersey, and a region capable of sustaining as large a population, and one, too, that is destined to be thickly populated in the near future. Rev. W. S. Peterson, of Rapid City, and myself are the only Presbyterian ministers in all this region. We are about thirty miles apart, and we are about two hundred miles from our next nearest co-presbyter. The great Sioux Indian reservation lies between us and the other members of the Presbytery of Central Dakota. I write to urge the Board to send us more men. There are many places open to me here that I cannot possibly reach. I am urged to take up points lying remote from Sturgis—places where good congregations can be had and where great good might be done. I have a point for Sabbath afternoons down the valley seven miles, at the foot of Bear Butte. Here I hold services each alternate Sabbath afternoon. The following Sabbath afternoon I hold service at Tilford, a new town eight miles down the railroad. Our Sabbath-school missionaries, George Perry and J. W. Doughty, have organized schools at both of these places, and they are good schools. I have at my services at these places all that we can accommodate. These young men are doing a grand work in organizing schools in the Hills, but they must be followed soon by the minister or their work will be largely lost. These young men, with J. W. Moore, have organized eleven schools in this region in the last six weeks. Nearly every one of these might be made to grow into a church, through the blessing of God and a little earnest work.

Whitewood, a new and growing town eight miles north of us, wants a minister. The town will give a man good congregations every Sabbath. The Whitewood valley on down to and beyond the Belle Fourche is open to us. Spring Creek valley is open to us. Bear Butte valley for twenty-five miles below Sturgis is open to us. Pleasant valley is open to us. There is not a single preaching point in all these valleys except mine, and these valleys are very fertile and well settled. This Black Hills region is destined to have a large population in the near future. Our gold and silver and copper and tin, and coal and marble and granite and timber, will soon be in great demand. In a few months the great Sioux reservation will be open to settlers, and then we will have a large influx of people. This is certainly our time to strike. Send a few more men into the Black Hills. There is no place in all our country more needy, and there is none that offers as large returns. We must have men now or we will miss our opportunity. A little later may be too late. Our cry is, *more men*—MORE MEN NOW. The field is more than white to the harvest.

ARDOCH, DAK.

Growth—A Church Building Needed.

REV. WILLIAM T. PARSONS.

This is a light-hearted report, given with rejoicing, for the Lord hath done great things for us whereof we are glad. Prosperity and progress are expressed on every lineament of our church's countenance. Our Sabbath attendance has been steadily climbing, from an average at the beginning of the year of 25 to a present average of 65 to 70, the largest ever seen in Ardoch. There is also a quickened spiritual impulse. At our quarterly communion we received six additional members, making twenty-five additions since the beginning of the year. Our Sabbath-school is in a very prosperous condition. With a very earnest and proficient superintendent and a well-equipped corps of faithful teachers, it could not well be otherwise. Our prayer-meeting has an average attendance of 20, all interested. It should be borne in mind that although this church was organized as early as November 9, 1882, it has

had ever since only six months supply till the current year, and with one year's work it has an actual membership of 36. Greenwood, my out-point, is a farming settlement eight miles east, on Red river. Having no church, we worship in a school-house seating 30. We started with an attendance of 25, and it has steadily grown, until last Sunday we had a congregation of 65 people. The problem with us is what to do with the people, for we do not like to turn any away. They pack into the building like sardines, and sit in their buggies at the windows. We need a church very badly. Do you know of any one who will help us to build a much-needed modest chapel? We have a flourishing Sabbath-school and prayer-meeting, and have received six new members this quarter.

ASHLEY, MONTANA.

Frontier Work and Peril.

REV. GEO. M'VEY FISHER.

I have preached every Sabbath when I could get an audience. On three Sabbaths extreme cold weather kept all away save the minister. On another I was prevented from holding any service by a mass meeting held in the school-house for the purpose of petitioning the Interior Department to send troops to protect the settlers from the Indians. Two Indians were hung by Judge Lynch, having confessed the crime of killing and burning the bodies of three white men the summer before in the woods. After this an uprising of the savages was feared, and for two days and nights all the settlers were gathered to the centre of the valley. It was a time to remind us that we are living on the frontier where every man is armed to the teeth. The Sabbath following this I went prepared to preach from the words of our Lord, "Fear not him who after he hath killed the body, hath no more that he can do," and was prevented by the mass meeting. I have three preaching points, Ashley, Sheldon and Selish—Ashley and one of the other places each Sabbath, so my work is two sermons and twenty-four miles in the saddle each Sabbath. I have appointed three different times to organize in Ashley. Twice I was prevented by stormy weather, once I was convinced that it was unwise to do so, as some who had signed the petition asking presbytery to organize were attending to business, visiting and working on the Sabbath. My purpose is to so build for Christ that this professing people shall not be an open reproach in this godless section.

MALAD CITY, IDAHO TER.

Hard to Reach.

REV. CHARLES J. GODSMAN.

The work has its dark and its bright side. It is likely to develop slowly for some time to come. Still I feel more encouraged to hold on than ever. I am getting hold of the problem here and learning the people, and working my way as best I can to find the enemies' weak points. I preached last Sunday afternoon at West Portage, a little Mormon town of some forty families, the first sermon other than their own they have ever had. I was kindly received, as in fact we always are on the surface.

It is rather a peculiar position, preaching in a Mormon church to a Mormon audience, with the president, the bishop, the priesthood, members of the seventies, all behind you, and the congregation wholly listless and careless, and a sort of sublime pity for you in your sectarian weakness and ignorance. The man that can control a Mormon audience need fear nothing else of that nature that this world can produce. I know now how to sympathize with Ezekiel when he first saw the valley of dry bones. I am going to speak to them in their own houses, as an experiment, and change my method until I find the line of argument that will reach the spot. Do you want to know how hard it is to reach? Well, just boil down all the political antipathy you can find and you have a faint suggestion of the Mormon's opposition to any ideas but his own. He has had a direct revelation from God. He knows and you don't know. That ends the debate.

Last Sabbath the president said "he was glad to hear the brother speak; it sounded familiar to him. He used to hear that when he was a young man, and once believed it firmly; but then he began to think, what did he know? Nothing. He knew all about our views, he was a Campbellite. What did he know? That was the question. Nothing, only hearsay. He only believed, but now he *knew for himself.*" (He told me after the service, while at tea in his house, that he saw an angel at noonday.) "He received evidence direct of the truth of Mormonism," etc. I preached from the text, "By grace are ye saved." He said, "Of course faith was a gift of God, but God had called them out here into these mountains to build up his church. They had suffered in leaving their homes and changing the desert into a garden, and God would reward them. *What I am now God once was,*

and what God is now I shall be." That man is an American, a shrewd, suave, gentlemanly fellow as you will meet in a long time. He did not say an unkind word, just agreed with me, pitied my ignorance, acknowledged my sincerity and goodness, and hoped I would come to know more; and in it all the man is sincere. He is a sample Mormon of those who are Americans; indeed he is superior as a man to many of them.

The fight with the Mormons is against error in doctrine, not so much against immorality and sin. They average well up along their lines when you make due allowance for their culture. The Mormon takes two wives or more as a religious duty. Mormonism is a religion, and that throws strong restraints around them. Morally there are two classes of apostates. Those are with us who will not brook moral restraint, and they are a hard set. Others feel and realize, and want to escape the failures and spiritual tyranny of the system. We are bound to construct a new literature, a controversial one, stating true doctrine, so as to meet the Mormon error and appeal to the Mormon mind. That is the great thing needed. The ordinary religious tract, that is common and useful at home, is more than useless to give to a saint. *He is thoroughly and absolutely soaked in error, and the success of his system means the death of everything else.* I am making preparations to reach out to other points at a distance.

SANTA PAULA, CAL.

A Growing Community and Church.

REV. E. R. MILLS.

I have held preaching services here in Santa Paula twice each Sabbath; average attendance at morning service about 130. The Sabbath-school, first organized January 1, 1888, has had an attendance of 90 to 120, with a corps of excellent teachers. The membership has been increased during the six months from 40 to 58. The growth and life of the church during this time have been very gratifying. It has been due in large measure to the faithful labor of the elders, Sabbath-school teachers and other workers. We believe that our growth is only fairly begun. These six months have been a "transition" period. The separation from the Methodists, with whom we had been worshipping, and the starting up services of our own in a public hall (often used for a dance and sometimes taken for this purpose on the evening of our prayer-meeting), and the organizing and equipping of our Sabbath-school, have been a severe test of the ability of our small working force. But they responded nobly to the call. These new arrangements have been a very heavy tax upon the financial ability of the people. The new house of worship is now nearly finished and will be ready for dedication in about a month. It is unusually convenient, and is also a very beautiful structure inside and out. The main audience-room will seat about 300 and the lecture-room 200. The entire cost will be about $14,000. This is a very heavy financial burden for the comparatively small number here. But the growth of the community and of the congregation has vindicated the enterprise.

EUGENE CITY, OREGON.

A Field Wide, Needy and Open.

REV. G. A. M'KINLAY.

The field here is, in a general way, Lane county outside the county-seat, and Eugene City. In addition to my work in the church here, it is proposed to inaugurate measures to enlarge the borders of Presbyterianism and provide gospel preaching in portions where now it is not enjoyed. This county is fifty to one hundred and fifty miles in extent, one fourth of the territory being rich valley lands, two fourths hills and pasture lands, the rest mountains. Here is a section as large as Palestine, nearly as large as Vermont or Delaware, containing a population of 15,000, capable of supporting ten times the number, with but one Presbyterian church in the whole extent. The Cumberland Presbyterians have two churches outside of Eugene, with a very small membership; the Baptists possibly six churches, Methodists ten or twelve, and the Campbellites as many. But these do not begin to supply the destitutions. There are whole neighborhoods where from fifty to one hundred families have no preaching at all. I know two villages, both centres of rich and populous farming sections, where Methodist ministers preach once a month, and that is all they have. West of Eugene City, eighty miles to the ocean, over a territory twenty miles wide, not a gospel sermon is heard through the year. Talking with a man living in the heart of this destitution, he said, with a moisture in his eye that told his feeling, "We are running wild all day Sunday out where I live; and though I am not a professing Christian, I wish some one could come and preach the gospel to us, and save our young people from going to the bad." Let me

point you to a village on the railroad with 600 inhabitants. If we could put a man at this place to live and shepherd the flocks, with grit and energy and fair preaching ability, the people would rally about him. Another feature of this field is the fact that a decided increase of immigration is calling for effort. A portion of it will be Presbyterian. We should seek to shepherd it, as well as meet the destitutions that must result unless vigorous measures are attempted. So much for the general aspects.

As to specific work, of course I cannot do very much in addition to the pastorate here, yet through nine months of the year, and particularly through the summer, I can reach out to some of these places, preach, start Sabbath-schools and prayer-meetings, and lay foundations for more permanent work as soon as men and means can be secured. I expect to preach regularly once a month at Junction, fourteen miles away, Coburg, seven miles away, Goshen, six miles, and make three or four extended trips into destitute regions where they have no preaching at all. In this way I hope to be able to plant seed and prepare ground for future and more thorough work.

HOME MISSION APPOINTMENTS, JULY, 1888.

Rev. D. W. Cameron, West Milton,	N. Y.
Rev. H. T. Chadsey, Afton,	"
Rev. G. H. Miller, Brooklyn, 5th German,	"
Rev. J. L. Gourlay, Mooers,	"
Rev. H. H. Lipes, Dresden,	"
Rev. G. Schumacher, Nyack, German,	"
Rev. Geo. Strasenburgh, Carlton,	"
Rev. A. Cone, Rushford,	"
Rev. T. C. Roskelly, Laurens, 1st,	"
Rev. R. H. Craig, Bennett,	Pa.
Rev. Jonas Barclay, Louisville and vicinity,	Ky.
Rev. R. H. Williams, Annapolis,	Md.
Rev. W. C. Brown, Baltimore, Knox,	"
Rev. W. A. Winter, Blackwater,	"
Rev. Samuel Polk, Worton and Church Hill,	"
Rev. A. Bicknell, Bridgeville and Federalsburg,	"
Rev. N. R. Kirkpatrick, Cassville,	W. Va.
Rev. A. W. Sproull, Presbyterial Missionary,	Fla.
Rev. N. F. Tuck, New Prospect,	Tenn.
Rev. S. H. Van Dyke, Wapakoneta,	Ohio.
Rev. N. S. Dickey, Meadow Lake and West Union,	Ind.
Rev. Alex. Dunn, Aurora,	"
Rev. W. A. Cutler, Hagerstown, Dunlapsville, Bath, Metamora and other points,	"
Rev. C. L. Bevington, De Verne and Milton Centre,	Ohio.
Rev. J. B. Stillson, Herscher,	Ill.
Rev. T. H. Allen, South Chicago,	"
Rev. J. M. Johnson, Casey, Greenup and New Hope,	"
Rev. W. B. McKee, Calvary,	"
Rev. P. Read, Newhall, Central,	Iowa.
Rev. E. M. Snook, Allerton,	"
Rev. K. B. Weiland, Hospers,	"
Rev. J. E. Eggert, Columbus Central,	"
Rev. J. B. Taylor, Imogene,	"
Rev. P. S. Davies, Missouri Valley,	"
Rev. S. Ollerenshaw, South Des Moines,	"
Rev. J. M. Finely, New Sharon, Olivet and Leighton,	Iowa.
Rev. J. P. Brengle, Laurel and Mariposa,	"
Rev. A. Herron, Sanborn,	"
Rev. W. A. McMinn, Churdan,	"
Rev. D. Mouw, Sioux Centre,	"
Rev. S. W. Noyes, Cross Village,	Mich.
Rev. W. J. Gerlach, Petersburg and Deerfield,	"
Rev. W. S. Taylor, Erie,	"
Rev. J. Kelland, Gladwin, 1st and 2d,	"
Rev. C. D. Ellis, Saginaw, Grace and Immanuel,	"
Rev. S. A. Jamieson, Luverne,	Minn.
Rev. D. A. Tawney, Washington, Stewartsville and other vacant churches in Presbytery,	"
Rev. J. J. Ward, Kasson,	"
Rev. Wm. Wade, Raymond, Hillsdale and Dolan,	Dak.
Rev. P. P. Briol, Gary and Canby,	"
Rev. E. Brown, Wolsey and Rose Hill,	"
Rev. W. A. Echols, Sturgis, 1st,	"
Rev. W. F. Vogt, Emery, German,	"
Rev. I. O. Sloan, Glencoe,	"
Rev. R. W. Ely, La Moure, Grand Rapids and stations,	"
Rev. H. A. Percival, Park River,	"
Rev. M. M. Allen, Bessemer,	Mich.
Rev. A. Sillars, Oxford, Packwaukee and Monticello,	Wis.
Rev. I. D. Mishoff, Minocqua,	"
Rev. C. R. Burdick, Omro,	"
Rev. Jos. Wittenberger, Meridian, German,	Neb.
Rev. W. L. Boyd, Raymond and two stations,	"
Rev. J. Warner, Hooper, Webster and Belle Centre,	"
Rev. S. Wyckoff, Emerson,	"
Rev. R. L. Wheeler, South Omaha,	"
Rev. G. M. Lodge, Omaha, Ambler Place,	"
Rev. W. Weaver, Empire, Prairie Union,	Mo.
Rev. F. Lonsdale, Hopkins and Barnard,	"
Rev. E. G. Moore, St. Joseph, North,	"
Rev. D. C. Smith, Fairfax and Craig,	"
Rev. J. A. Annin, Rolla, Cuba and Elk Prairie,	"
Rev. M. Williams, Hunnewell, Pleasant Unity, Oxford and Mt. Vernon,	Kan.
Rev. R. R. Marquis, Sedan,	"
Rev. C. P. Graham, Mayfield, Argonia, Slate Valley and Silver Creek,	"
Rev. Samuel Ward, Walton, Cedar Point and Clements,	"
Rev. M. S. Riddle, Osage City, 1st,	"
Rev. W. E. Bryce, Corning,	"
Rev. H. S. Childs, Nortonville,	"
Rev. A. H. Parks, Syracuse,	"
Rev. C. H. McCreery, Wier City and Pittsburg,	"
Rev. J. P. Wright, Neosho Falls,	"
Rev. W. D. Smith, Sugar Valley and Mapleton,	"
Rev. F. E. Moore, Fort Scott, 2d, and Glendale,	"
Rev. Wm. Boyle, Hoxie and Sheridan,	"
Rev. Jacob Baay, Smith Centre and Crystal Prairie,	"
Rev. E. G. Mathena, D.D., Herington,	"
Rev. E. N. Sawtelle, Dillon,	"
Rev. F. E. McGillivray, Scandia, Scotch Plains and White Rock,	"
Rev. Wm. Lane, Vineland and Willow Springs,	"
Rev. H. Farwell, Clinton,	"
Rev. C. Brenicker, Dallas, St. Paul's, German,	Texas.
Rev. C. C. Adams, Cisco, Breckenridge and vicinity,	"
Rev. H. W. Baintor, Great North Park,	Col.
Rev. C. J. Godsman, Malad City,	Idaho.
Rev. W. N. P. Dailey, Nephi,	Utah.
Rev. W. H. Darden, Petaluma,	Cal.
Rev. R. Dickson, D.D., West Berkeley and Klinknerville,	"
Rev. Samuel Slocombe, Cayucos and Cholame District,	"
Rev. I. N. Waterman, Oakdale,	"
Rev. J. W. McFarland, Hoonyah,	Alaska.
Rev. J. P. White, Juneau,	"
Rev. Allan Mackay, Fort Wrangel,	"
Rev. R. F. Reasoner, Heppner and stations,	Oregon.
Rev. W. Graham, Weston and Milton,	"
Rev. S. C. Head, North Yakima and Natchees,	Wash.

CONFIDENCES OF THE PASTOR.

We copy the following wise counsels from *Words and Weapons:*

What should be the attitude of the pastor toward those whose experiences, if he be a man of sympathy, he is sure sooner or later to hear?

He should remember that it is quite as great a privilege to give relief to a burdened heart as to give comfort to an aching body. He should remember that, however the experience may seem to him, it cannot be otherwise than serious to the one who has humbled himself enough to make the confession. A little darkness may obscure a great truth; a little sin may blight an otherwise beautiful and useful life. We ought to be sympathetic, whatever is brought to us and whoever brings it. It was said of Christ, "He was a man of sorrows and acquainted with grief." He was magnetic to all who needed help and advice. He forgave sins and healed diseases. He wept with those who wept.

The minister should never allow his sympathy to deflect his judgment. Those who open their hearts should be told what they need, whether it is what they want [wish?] or not. Much sympathy is spoiled because it is too tender. The wise physician asks, "What will cure the disease?" not "What medicine does the patient like?" Sometimes we must almost compel timid souls to courses from which they shrink, but which are the only ones leading to better things. The spiritual adviser must sometimes be the spiritual surgeon. He must always be true to the best interests of the one before him, and never allow his emotions to induce him to advise what will not be best in the brightest light. A moral cancer must be cut out. Some persons need to be shocked that the spells around them may be broken. The best friend will sometimes tell the severest truths.

Such confidences should very seldom be sought. It is usually best to wait for confessions, not to invite them. The exceptions are when we have to deal with timid souls who, we can plainly see, are concealing what ought to be revealed, and who can have no peace until they allow some one wiser to direct them. It is necessary to break the charm by which they are fascinated in order to do them good. But stronger natures are best left to themselves. When they have been humbled enough they can be led.

All pastoral confidence ought to be considered absolutely sacred. However terrible the evil or the circumstances, we have no right to make known what is trusted to us without the consent of the party consulting us. Our power to do good depends very largely on our trustworthiness.

When we find that those who consult us will not be guided by us, or that it is beyond our power to help, we should no longer listen. Sympathy is more precious than gold. It always means waste of vitality. More pastors break down from excess of sympathy than from excess of study. If we can help, let us give ourselves for others as our Lord did; but sacrifice for its own sake is criminal.

The pastor should never be a policeman or a judge. He is a friend, an adviser, a spiritual physician or surgeon, but he is not called upon to be a spy; and he will not, if he is a good man, be anxious to climb into the judgment seat. When he sees the sorrow and sin of the world, when he gets a view of what is below the surface of human life, he will bear griefs and carry sorrows simply because he is a Christian man, but always with one great purpose, viz., that he may relieve or direct them so that they shall end in blessing, and do at least a little toward creating conditions in which they shall be impossible.

There is only one true model for the Christian pastor, and that is the One who sat by the woman at Jacob's well, heard her story, told her [enough of her secret history to show her that he could tell] all that she ever did, and then turned her toward the Father who always hears those who go to him in spirit and in truth.

TEMPERANCE.

The General Assembly has doubtless faithfully voiced the mind of the church in "invoking the strong arm of the civil law, as well as the power of a Christian conscience and public opinion, for the utter extermination of the traffic in intoxicating drinks."

Our readers are interested in all reliable testimony as to the success of vigorous and wise efforts for this end in any of the lawful forms in which they are made. We take the following testimony of Governor Martin, of Kansas, from the *Presbyterian Journal:*

During the past four years I have had, I think, a fair opportunity to learn what has been accomplished in this state. I have visited nearly every section of it, and have talked with officers or citizens of every county. I have watched with interest the course of events and the development of public sentiment touching the temperance question. I certainly have no reason to misrepresent the condition of affairs in Kansas. I have never made any secret of the fact that I voted against the prohibition amendment, and I cannot, therefore, be suspected of a desire to vindicate my own original judgment when I declare, as I do, that, in my opinion, this state is to-day the most temperate, orderly, sober community of people in the world. I realize fully the force of this statement, and am prepared to sustain it here or elsewhere.

1. I assert in the most positive language that the temperance laws of Kansas are enforced as earnestly, as fully and as effectively as are any other laws on our statute books, or as are the criminal laws of any other state in the Union.

2. I do not believe that there is to-day an open saloon within the limits of the state of Kansas, nor do I believe that such a saloon has existed within the borders of this state for more than a year past. I do not mean to say that intoxicating liquors are not sold in Kansas, but I do assert with emphasis and earnestness that the open saloon, as it existed here at the state capital three years ago, and as it is known to-day in all other states where the liquor traffic is legalized or licensed, has been banished from Kansas utterly.

3. I assert that whenever or wherever liquors are sold in Kansas at all, they are sold just as other crimes are committed, namely, in secret—just as houses are robbed or horses are stolen, and by men who live in daily and hourly terror of the law.

4. I affirm that, as a rule, arrests of those who violate our temperance laws are as swift and certain and their punishment when arrested as sure and full as are arrests and punishments of any other class of law-breakers or criminals.

5. I believe and declare that, as a result of the enforcement of our prohibitory laws and the banishment of the open saloon, fully nine tenths of the drinking and drunkenness prevalent in Kansas eight years ago has been abolished; that thousands of men who were then almost constantly under the influence, more or less, of intoxicants are now temperate and sober; and that in thousands of homes all over this state, where want, wretchedness and woe were then the invited guests of drunken husbands and fathers, plenty, peace and contentment now abide.

6. I assert that in every town and city throughout the state arrests for drunkenness are annually decreasing, notwithstanding the fact that their populations are steadily increasing.

7. I affirm that public sentiment in nearly every section of Kansas has been steadily strengthening in favor of rigid temperance laws and their rigid enforcement, and that this growing sentiment is due to the plainly apparent and now generally conceded fact that our temperance laws have largely abolished drinking and drunkenness and the poverty, wretchedness and crime of which the open saloon is the fruitful and certain cause.

8. I assert that this development of public sentiment has made drinking unfashionable. The abolition of the saloon has practically abolished the American habit of

treating. Young men in Kansas no longer regard drinking as an assertion of manhood. They know that the use of intoxicating liquors is, more or less, a bar to confidence, employment or preferment, and especially to political preferment. The way to office does not lead, as it did eight or ten years ago, through the open saloon. The saloon as a potential factor has been eliminated from our political system. Society does not make excuses for nor coddle the men whose breath smells like a distillery. Men of confirmed drinking habits are, as a rule, ashamed to be seen drinking, and the bad example of their habits is thus not flaunted before the public eye to seduce and debauch young boys and callow youth. All these things have had their influences, and have wrought the happiest results in making drinking not only unfashionable, but, in a large measure, unpopular and discreditable, and the effects are plainly seen in the marked sobriety of a Kansas assemblage of any character, civil, military or political. Public sentiment is often more powerful than statutes, and in Kansas law and public opinion unite in regarding sobriety as the highest virtue of manhood. . . .

Wherever and whenever the laws are not honestly enforced, the local judicial officers, that is, the county attorneys and sheriffs, are the responsible parties. It is practically impossible for any one to sell intoxicating liquors as a beverage in any town or city in Kansas if the county attorney and sheriff of the county do their duty. These officers co-operating together can make the illegal selling of liquor impossible. A sheriff who is indifferent or hostile to the laws can largely nullify any efforts of a county attorney to enforce them, and *vice versa*. These are the two officers who, above all others, have the absolute power, if they have also the will, to abolish liquor-selling. Both should be in harmony with the spirit of our laws, and resolve to see that they are obeyed, or liquor-selling cannot be wholly prevented. Of course the police force of any city can do a great deal to suppress the liquor traffic, but even a police force earnestly endeavoring to accomplish this result can be thwarted in its endeavors by a county attorney and sheriff who will wink at or encourage violations of the law.

In nearly every county in Kansas, I am glad to say, the local judicial officers are in sympathy with the spirit of our laws, and prosecute with vigor and sincerity all who violate them. In only a few counties are the sheriffs or county attorneys opposed to the prohibition law, and so do little or nothing to enforce its provisions.

Whatever need there may be of better laws on our statute books with reference to the liquor traffic, it can hardly be doubted that there is far greater need of faithful, conscientious, courageous enforcement of whatever laws we have. Governor Martin's testimony that the prohibitive legislation of Kansas is well enforced is most gratifying. Steadfast perseverance on that line will make that happy commonwealth a worthy and wholesome example for all others.

States and cities which have only restrictive statutes and ordinances should make it their first endeavor to enforce these. This is the only fair test of them, and the only ground for hope that more stringent or prohibitive laws could be enforced if enacted.

When the church "invokes the strong arm of the civil law," she ought not to imagine that her invocation is fulfilled by securing a prohibitory enactment by the legislature, or a prohibitory amendment to the constitution of a state. Many a citizen will cast a ballot for these, who will not risk much in enforcing the law for which he has voted. . Does not the conscience of Christian citizens need educating on the duty of sheriffs and attorneys and jurors, and the duty of citizens to stand ready to serve the commonwealth on juries and in minor offices, as much as it needs education in respect to the Christian casting of the ballot? Are you willing to be a constable or a juror? Have you the courage to administer such an office faithfully?

AN ANCIENT PARABLE ADAPTED TO MODERN EXPERIENCE.

PARABLE.

There were two men in one city, the one rich and the other poor. The rich man had exceeding many flocks and herds, but the poor man had nothing save one little ewe lamb, which he had bought and nourished up; and it grew up together with him and with his children. It did eat of his own meat, and drank of his own cup, and lay in his own bosom, and was unto him as a daughter.

And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. . . .

ADAPTATION.

There lives in a certain American village a virtuous and amiable woman, with six young children. With exemplary industry she keeps them neatly clothed; she provides wholesome food for them, and prepares their daily meals with her own hands; she sends them to the public school and the Sabbath-school, and in all wise and motherly ways she helps them to be happy children now, and is leading them up to useful and happy manhood and womanhood.

The older children are as industrious as their mother. By their united labor the house is neatly kept, the garden is well tilled and productive, there is a small orchard of fruit trees, and there is a cow, a pig and a fine flock of poultry. But the most remarkable of her animals is a dog of the Saint Bernard breed, the gift of a seafaring uncle. He is of extraordinary size and beauty and of marvellous sagacity and affection. It is beautiful to see him frolic with the little children, tending them as safely as any human nurse. In this way he gives the mother many an hour of leisure from maternal care, which she profitably employs in kitchen or garden labor. He also does her errands, carrying her basket of eggs or vegetables to the village grocer, and fetching back the parcels for which she sends written orders, and also her letters from the post-office. He protects her poultry from foxes, and "keeps away the wolf from her door." Her neighbors quaintly say, "He is unto her as a brother."

But good Towser has one weakness. Like all dogs, he is fond of water, and laps it eagerly from the troughs which are set for the watering of horses by the roadside. One of these, near the village inn, he never passes without eagerly drinking. The innkeeper has a strange poison which he mixes with the water before the dog drinks of it. The effect is remarkable. At first it exhilarates him, and sets him upon such queer antics as are most amusing to beholders. The sight of these draws many people to that locality, and thereby much increases the business and profits of the shrewd man who thus practices upon Towser. He puts money in his till.

But after the exhilaration passes off, the poison so works upon Towser that he becomes frantic and ferocious. This sometimes happens at the place of his frolicking, and then he is rudely and harshly driven away. But more commonly this stage of his madness comes on after he reaches home. Then he is apt to kill the unlucky chickens that do not escape to the highest perch or into the trees. He worries the cow. He tears the children's clothes to tatters. He makes the house hideous with his howling. He has bitten and mangled the hand of his mistress, sadly disabling it.

She has informed the inn-keeper of the harm and loss which his practicing on her dog occasions her, and begged him to desist. But he will not. He only answers, "*It helps my business.*" It seems strange to many that any man can be willing to thrive by such a business—to grow rich at such cost to his neighbor; but (what is still more wonderful) this man is able every year to find twenty respectable citizens who certify under oath that he is a man "of good moral character." ADDISON.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

☞ It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor*, *Treasurer*, *Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JUNE, 1888.

ATLANTIC.—*McClelland*—Mattoon, 1 00
BALTIMORE.—*Washington City*—Washington 4th, 34 80; Washington Unity, 5 50. 39 80
COLORADO.—*Boulder*—Boulder, 15 cts. *Gunnison*—Glenwood Springs, 5. *Pueblo*—Silver Cliff, 5. 10 15
COLUMBIA.—*Puget Sound*—La Camas St. John's, 8; Vancouver, 8. 16 00
ILLINOIS.—*Chicago*—Chicago 6th, 94 02; Lake Forest 1st, 121 08. *Peoria*—Prospect, 12. *Rock River*—Aledo sab-sch., 2. *Springfield*—Irish Grove, 5; Pisgah, 1 67; Sweet Water, 2; Unity, 52 cts. 238 29
INDIANA.—*Fort Wayne*—Fort Wayne 3d, 5 19. *Indianapolis*—Greenwood, 3 33; Southport, 3 45. *Muncie*—Wabash, 2. 13 97
IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 76 50; Lyons, 5; Mechanicsville, 4. *Des Moines*—Colfax, 3. *Fort Dodge*—Ida Grove, 8. *Iowa City*—Davenport 1st, 56 69. 153 19
KANSAS.—*Emporia*—Eldorado, 12 82. *Larned*—Coldwater sab-sch., 2; Kinsley, 1. *Solomon*—Mankato, 6. 21 82
KENTUCKY.—*Louisville*—Louisville 4th, 10 00
MICHIGAN.—*Detroit*—Erin, 4; Mt. Clemens (incl. sab-sch., 2), 10. *Grand Rapids*—Harbor Springs, 7. 21 00
MINNESOTA.—*St. Paul*—Duluth 2d, 15 00
MISSOURI.—*Kansas City*—Kansas City 1st, 42 24. *Palmyra*—Bethel, 2 50. 44 74
NEBRASKA.—*Hastings*—Kenesaw, 6 60
NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 12 05; Roselle, 14 54. *Jersey City*—Jersey City 2d, 15 29. *Monmouth*—Oceanic, 6. *Morris and Orange*—Madison, 7 07. *Newark*—Lyon's Farms, 14 04; Newark South Park, 68. *New Brunswick*—Frenchtown, 16; Lambertville, 32. *West Jersey*—Fairfield, 12 36. 197 35
NEW YORK.—*Albany*—Corinth, 3; Princetown, 3 50; Rockwell Falls, 7; Schenectady 1st, 23 63. *Brooklyn*—Brooklyn 1st, 2. *Cayuga*—Port Byron, 5. *Champlain*—Chazy, 2 50. *Hudson*—Good Will, 2 72; Stony Point, 15. *Long Island*—Setauket, 30; West Hampton, 10. *North River*—Amenia South, 16 17. *Steuben*—Arkport, 1 54; Corning, 3 04. *Troy*—Salem, 12 50; Waterford 1st, 33 81. *Westchester*—Rye, 75. 256 41
NORTH DAKOTA.—*Bismarck*—Glencoe, 3. *Fargo*—Hunter, 6 50. 9 50
OHIO.—*Chillicothe*—Chillicothe 3d, 3. *Cincinnati*—Avondale, 52 71. *Dayton*—Oxford, 27 65; Springfield 1st, 42; Washington, 4. *Steubenville*—Bethel, 9 93; Carrollton, 9. *Zanesville*—Mt. Zion, 4 29; Zanesville 2d, 30 25. 182 83
PACIFIC.—*Los Angeles*—Burbank, 2. *San José*—Los Gatos, 15. 17 00
PENNSYLVANIA.—*Blairsville*—Fairfield, 7 22; Harrison City, 5; Pine Run, 8. *Carlisle*—Newport, 12. *Chester*—Dilworthtown, 4 28. *Erie*—Cambridgeboro', 8; Warren, 149 58. *Kittanning*—Leechburg, 16; Saltsburg, 37 76. *Lackawanna*—Langelyffe, 17. *Lehigh*—Bethlehem 1st, 8; Catasauqua Bridge St., 16. *Northumberland*—Williamsport 2d, 6 40. *Philadelphia*—Philadelphia 1st, 50; Philadelphia W. Spruce St., 248 13. *Philadelphia Central*—Philadelphia Gaston, 39 34. *Philadelphia North*—New Hope Chapel, 6 19; Newtown, 46 09; Thompson Memorial, 13 65. *Pittsburgh*—Mt. Washington, 5 13; Pittsburgh 2d, 18 54; Pittsburgh 3d, 328 57; Pittsburgh East Liberty, 22; Pittsburgh Shady Side, 8 25. *Shenango*—Clarksville, 9 80; Leesburg, 10; Westfield, 31. *Washington*—East Buffalo, 11 30; Waynesburg, 7 54. *Wellsboro'*—Wellsboro', 6. 1156 77
SOUTHERN DAKOTA.—*Southern Dakota*—Canistota, 3 00
TENNESSEE.—*Union*—Knoxville 4th, 17 40; Westminster, 1 65. 19 05
UTAH.—*Utah*—Emmanuel, 4 00
WISCONSIN.—*Madison*—Reedsburg, 40

Total from churches and Sabbath-schools..... $2,437 87

OTHER CONTRIBUTIONS.

J. B. Davidson, Newville, Pa., 10; Rev. W. L. Tarbet and wife, 1 25; John Taylor Johnston, New York, 100; C., Pa., 4..... 115 25

2,553 12

LEGACY.

Estate of J. D. Wilson, late of Washington, Pa..... 984 19

MISCELLANEOUS.

Sales of church property, 125; Recovered from insurance company, total loss, 500; Recovered from insurance company, partial loss, 10; Interest, Stuart Fund, 591 21; Interest, General and Permanent Funds, 667 96; Sale of plans, 10; Premiums of insurance, 205 02..... $2,109 19

SPECIAL DONATIONS.

BALTIMORE.—*Washington City*—Washington Metropolitan, 15 00
NEW JERSEY.—*Newark*—Newark 1st Ger., 70 62
PENNSYLVANIA.—*Philadelphia North*—Falls of Schuylkill, 22 00
107 62

W. S. Ladd, Portland, Oregon, 100; Specials for chapels, 572 54..... 672 54

Total..... $6,426 66

Church collections and other contributions for 3 months, April—June, 1888..... $9,791 02
" " " 1887..... 10,818 84

MANSE FUND.

MISCELLANEOUS.

Installments on loans..... 155 00

WILSON MEMORIAL FUND.

OHIO.—*Maumee*—Holgate, 8 00
PENNSYLVANIA.—*Chester*—Berwyn, 13; Fagg's Manor, Ladies' Miss'y Soc., 10, Golden Rule Miss. Band, 10. 33 00
41 00

J. B. Davidson, Newville, Pa..... 10 00

Total..... $206 00

ADAM CAMPBELL, *Treasurer*,
58 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, JUNE, 1888.

ATLANTIC.—*McClelland*—Mattoon, 1. *South Florida*—Bartow, 2. 3 00
COLORADO.—*Boulder*—Valmont, 08
COLUMBIA.—*Oregon*—Independence Calvary, 3 00
ILLINOIS.—*Bloomington*—Lexington, 5. *Peoria*—Oneida, 4; Yates City, 3 20. *Springfield*—Pisgah, 2 89; Unity, 1 12. 16 21
INDIANA.—*Logansport*—South Bend 1st, 11 50
IOWA.—*Dubuque*—Sumner, 65 cts. *Iowa City*—Crawfordsville, 90 cts. 1 55
KANSAS.—*Indian Territory*—Nuyaka, 5. *Larned*—McPherson, 10. 15 00
MICHIGAN.—*Detroit*—Detroit Westminster, 12 75; Ypsilanti sab-sch., 4 97. 17 72
MISSOURI.—*Ozark*—Eureka Springs, 8 00
NEBRASKA.—*Hastings*—Nelson, 99 cts. *Nebraska City*—Alexandria, 1. *Niobrara*—Ponca, 4 56. *Omaha*—Schuyler, 4 51. 11 06
NEW JERSEY.—*Elizabeth*—Plainfield 1st, 24 71
NEW YORK.—*Albany*—Schenectady 1st, 21 98. *Brooklyn*—Ross St., 48 33; South 3d St., 80 59. *Hudson*—Ridgebury, 1; Washingtonville 2d, 2 40. *Long Island*—Southampton 1st, 35 61. *Nassau*—Newtown, 1 55. *North River*—Poughkeepsie, 10 22. *Portsmouth*—Jackson, 5. 206 68

NORTH DAKOTA.—*Pembina*—Emerado, 7 00
OHIO.—*Dayton*—Dayton 1st, 10. *St. Clairsville*—Cadiz, 22 59; Concord, 2; Lore City, 1; Washington 1st, 3; West Brooklyn, 1. *Steubenville*—Richmond, 2 67. *Zanesville*—Mt. Vernon, 20. 62 26
PACIFIC.—*Benicia*—Napa City, 25. *Los Angeles*—Anaheim 1st, 1. 26 00
PENNSYLVANIA.—*Butler*—Jefferson Centre, 54 cts.; Karns City, 1. *Chester*—Great Valley, 10. *Lackawanna*—Plains, 2. *Philadelphia*—Southwestern, 4 50. *Philadelphia Central*—Kensington, 13. *Philadelphia North*—Ann Carmichael Memorial, 2. *Pittsburgh*—East Liberty, 22; Shady Side, 22. *Shenango*—Little Beaver, 2 55. *Washington*—East Buffalo, 11 10. 90 69
TENNESSEE.—*Holston*—Mt. Bethel, 4; Timber Ridge, 1. 5 00
TEXAS.—*Trinity*—Bosque, 1 00
UTAH.—*Utah*—Salt Lake City 1st, 21 00
WISCONSIN.—*Chippewa*—Dorchester, 1 00

Total receipts from churches and sab-schs..... $532 46

PERSONAL.

Rev. G. L. Deffenbaugh, Lewistown, Idaho. 1; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 28; Mrs. A. L. Hubbell, Goshen, Ind., 2; "C.," Pa., 3; Society of Inquiry of Princeton Theological Seminary, 15 30..... 22 58

Total receipts for June, 1888..... $555 04
Previously reported..... 704 16

Total from May 1, 1888..... $1259 20

C. M. CHARNLEY, *Treasurer*,
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, JUNE, 1888.

ATLANTIC.—*McClelland*—Mattoon, 1. *South Florida*—South Bartow, 2. 3 00
BALTIMORE.—*Washington City*—Alexandria 1st, 17 30; Washington Assembly, 26. 43 30
COLORADO.—*Boulder*—Valmont, 10 cts. *Pueblo*—Silver Cliff, 2. 2 10
COLUMBIA.—*Oregon*—Independence Calvary, 4 00
DAKOTA.—*Central Dakota*—Madison, 4. *Southern Dakota*—Bridgewater, 3; Canistota, 2. 9 00
ILLINOIS.—*Bloomington*—Lexington, 10. *Chicago*—Chicago 8th, 58 87. *Freeport*—Willow Creek, 15. *Peoria*—Prospect, 16 30. *Rock River*—Aledo, 1 25. *Springfield*—Pisgah, 1 25; Unity, 40 cts. 103 07
INDIANA.—*Logansport*—Goodland, 4; South Bend 1st, 10 65. *Muncie*—Wabash, 1 25. 15 90
INDIAN TERRITORY.—*Choctaw*—Oak Hill, 1 00
IOWA.—*Cedar Rapids*—Pleasant Hill, 1 50; Richland Centre, 8. *Des Moines*—Allerton, 1 50. 11 00
KANSAS.—*Highland*—Oneida sab-sch., 1 06
MICHIGAN.—*Detroit*—Detroit 1st, 32 37. *Saginaw*—Lapeer, 11. 43 37
MISSOURI.—*Palmyra*—Bethel, 3 00
NEBRASKA.—*Nebraska City*—Table Rock, 2 14
NEW JERSEY.—*Elizabeth*—Roselle, 9 09. *Monmouth*—Oceanic, 18. *Morris and Orange*—Madison, 4 42. *New Brunswick*—Pennington 1st, 21 62; Princeton 1st, 39 64. *Newton*—Blairstown, 76 68. *West Jersey*—Camden 2d, 6; Haddonfield, 22. 197 45
NEW YORK.—*Albany*—Schenectady 1st, 52 78. *Brooklyn*—Brooklyn Throop Ave., 45. *Hudson*—Good Will, 1 70. *Lyons*—Wolcott 1st, 3 75. *New York*—New York Brick, 125 63; New York University Place, 531 95; New York West, 274 54. *Niagara*—Knowlesville, 5 70; Niagara Falls, 18.40. *North River*—Newburgh 1st, 22 34. *St. Lawrence*—Carthage, 9. *Steuben*—Arkport, 96 cts.; Bath, 50; Corning, 1 90. *Troy*—Brunswick, 8 05; Waterford 1st, 7 11. *Westchester*—Greenburg, 31 55. 1190 36
OHIO.—*Cincinnati*—Cincinnati 7th, 12 65. *Dayton*—Dayton Memorial, 14 18. *Mahoning*—Kinsman, 10. *Maumee*—Bowling Green, 18 38. *St. Clairsville*—Washington, 2. *Steubenville*—Scio, 9 14; Wellsville, 30 13. *Zanesville*—Dresden, 4 40; Madison, 16 70. 117 58
PACIFIC.—*Benicia*—Petaluma, 7; San Rafael (sab-sch., 21 45), 47 45. 54 45
PENNSYLVANIA.—*Butler*—Plain Grove, 28. *Carlisle*—Newport, 12; Upper Path Valley, 3. *Chester*—Fagg's Manor, 5. *Clarion*—Mt. Pleasant, 1. *Erie*—Meadville 1st, 6. *Huntingdon*—Hollidaysburg (sab-sch., 3 97), 40 54; Shirleysburg (sab-sch., 2 30), 4. *Kittanning*—Kittanning 1st, 72 40; Rural Valley, 10. *Lackawanna*—Canton, 7; Scranton 1st, 117; Wilkesbarre 1st, 139 97. *Lehigh*—Bethlehem, 8. *Northumberland*—Jersey Shore, 50. *Philadelphia*—Philadelphia Woodland, 135 38. *Philadelphia North*—Chestnut Hill, 27 52. *Pittsburgh*—Pittsburgh 2d, 11 59; Pittsburgh Shady Side, 16 50. *Washington*—East Buffalo, 10 30. *Wellsboro'*—Wellsboro', 3 75. *Westminster*—Marietta, 18. 721 93
UTAH.—*Utah*—Emmanuel, 2 50
WISCONSIN.—*Madison*—Reedsburg, 25. *Milwaukee*—Cambridge and Oakland, 5; Milwaukee Immanuel, 78 62. 88 87

Receipts from churches in June, 1888.... $2,581 30
Receipts from sab-schs. in June, 1888..... 28 78
$2,610 08

LEGACY.

Estate of J. Dill Wilson, Washington, Pa..... 984 19

INTEREST ON PERMANENT FUNDS.

75; 75; 23 47; 408; 34 50; 33; 300; 60; 3..... 1,011 97

REFUNDED..... 10 00

SPECIAL SCHOLARSHIPS.

150; George T. Gould, Esq., 27 50..... 177 50

MISCELLANEOUS.

Rev. Jonathan Edwards, D.D., 1; Rev. Geo. Burlingame, 5; W. S. S., 10; Rev. W. L. Tarbet and wife, 93 cts.; C., Penna., 2; Calvin DeWitt, M.D., 20..... 38 93

Total receipts in June, 1888..... $4,332 67
Total receipts from April 15, 1888..... $11,921 09

JACOB WILSON, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, JUNE, 1888.

ATLANTIC.—*Fairfield*—Fairfield sab-sch., 60 51. *McClelland*—Mattoon, 1. *South Florida*—Bartow, 5. 66 51
BALTIMORE.—*Baltimore*—Baltimore Brown Mem'l, 100 38; Churchville, 28 56. 128 94
COLORADO.—*Boulder*—Valmont, 63 cts. *Gunnison*—Glenwood Springs 1st, 10. 10 63
COLUMBIA.—*Puget Sound*—La Camas St. John, 3; Nooksack, 8 65; Sumner, 15, sab-sch., 5; Vancouver, 2. 33 65
ILLINOIS.—*Bloomington*—Prairie Home sab-sch., 5 22; Prairie View, 2. *Cairo*—Cobden, 14 93. *Chicago*—Chicago 1st, 250; Chicago 2d, 650; Chicago 3d, 45 87. *Freeport*—Forreston Ger., 43. *Peoria*—Prospect, 39. *Rock River*—Aledo sab-sch., 3 25; Union Grove sab-sch., 17 52. *Springfield*—Divernon, 4 04; Pisgah, 5 86; Unity, 1 83; Rev. W. L. Tarbet and wife, 4 36. 1091 88
INDIANA.—*Indianapolis*—Indianapolis 2d, 100. *Muncie*—Wabash, 8 25. *New Albany*—Pleasant Hill, 1 80. 110 05
IOWA.—*Cedar Rapids*—Atkins sab-sch., 3 15. *Dubuque*—Sherrill's Mound Ger., 7. 10 15
KANSAS.—*Emporia*—Potwin, 3 25; Winfield, 10. *Highland*—Oneida, 2 43. *Larned*—Coldwater sab-sch., 2. *Topeka*—Topeka 1st, 36. 53 68
MICHIGAN.—*Detroit*—Detroit 1st, 100. *Lansing*—Eckford sab-sch., 4 12. *Monroe*—Monroe 1st, 52; Raisin, 3. 159 12
MINNESOTA.—*Mankato*—Windom, 3 15. *St. Paul*—St. Paul House of Hope, Steady Stream Soc., 15 65. 23 80
MISSOURI.—*Kansas City*—Kansas City 1st, Kate Carruthers, 16. *St. Louis*—Emmanuel Ger., 10; Zoar, 20. 46 00
NEBRASKA.—*Hastings*—Hansen 1st, a family, 15. *Kearney*—Scotia, 1 70. *Niobrara*—Coleridge, 3 50; Harrington, 5; Saint James, 2 50. 27 70
NEW JERSEY.—*Elizabeth*—Roselle, 59 98. *Jersey City*—Jersey City Bergen 1st, 69 85; West Hoboken 1st, 13 20. *Monmouth*—Asbury Park, 27 08; Farmingdale, 80; Lakewood, 14 10. *Morris and Orange*—East Orange 1st, 362 89; Madison, 31 16; Morristown South St. Miss. Soc., to support Chinese orphan, Canton, 25, sab-sch. Miss. Soc., for support Syrian boy, 60, to support two girls in Tripoli sch., 100. *Newark*—Bloomfield 1st, 351 58; Newark 3d, 40 91. *New Brunswick*—Trenton 3d Beatty Miss. Bd., 10. *Newton*—Greenwich sab-sch., for Africa, 13 20. *West Jersey*—Cedarville 1st, 14 06. 1278 01
NEW YORK.—*Albany*—Kingsboro', 22 30; Schenectady 1st, 300 01. *Brooklyn*—Brooklyn S. 3d St., E. D., 45 53; Edgewater 1st, 3 50. *Cayuga*—Port Byron, Mrs. Spaulding, for India, 10. *Genesee*—Byron sab-sch., 5 52. *Geneva*—Geneva 1st, 49 45. *Hudson*—Chester, 51 03; Good Will, 11 22. *Long Island*—Franklinville, 16. *Nassau*—Newtown, 11 50.

New York—New York Harlem, for papal Europe, 47 88; New York University Place sab-sch., for support of Wan Tang Wana, native helper in Canton, China, 53 49; New York Madison Ave. sab-sch., for Siam, 100. *Niagara*—Lockport 1st sab-sch. Miss. Soc., for Rev. Wm. H. Lester, Chili, 50. *North River*—Newburg Calvary, 10; Wappinger's Falls 1st sab-sch. For. Miss. Bd., 5. *Otsego*—Springfield, 20 56. *Rochester*—Geneseo 1st, 21 16, sab-sch., 2; Livonia, 16 36. *St. Lawrence*—Watertown 1st, 20 21. *Steuben*—Arkport, 6 36; Corning, 12 54. *Syracuse*—Skaneateles, 22. *Troy*—Troy 1st sab-sch., 16 32; Troy 2d, J. H. Kellogg, 1000; Troy Woodside sab-sch., 52 25; Waterford, 28 45. *Utica* — Rome, 42 72. *Westchester*—Peekskill 1st, 64 27. 2117 12

OHIO.—*Athens*—Cross Roads sab-sch., 4 50. *Cincinnati*—Cincinnati 3d sab-sch., 50; Cincinnati Central, 103 66; Madisonville, 5 51; Maple Grove, 3; Williamsburg, 6. *Dayton*—Washington, 15. *Portsmouth*—Mineral Springs, 4. *Steubenville*—Linton sab-sch., 7 13; Unionport, 3. *Zanesville*—Madison sab-sch., 3 20. 205 00

PACIFIC.—*Los Angeles*—Burbank, 3; Glendale, 5. *Sacramento*—Elk Grove, 5 55. *San José*—San José Alex. Duff Miss. Soc., 30. 38 55

PENNSYLVANIA. —*Allegheny*—Bridgewater, 55. *Carlisle*—Dickinson, 12; Shermansdale, 5 83; Upper Path Valley sab-sch., 35 33. *Chester*—Bryn Mawr, 129; Fagg's Manor, 5; Media, 31 15; West Grove, 3 65. *Clarion*—Beech Woods, 45 25; Mt. Pleasant, 2; Shiloh, 3. *Erie*—Erie 1st, 580 47; Sandy Lake sab-sch., 7. *Kittanning*—Elders Ridge, 46. *Lackawanna*—Carbondale, Mrs. A. Pentecost, 3 60; Wilkesbarre Westminster, 5. *Northumberland*—Williamsport 2d, 74 40. *Philadelphia* — Philadelphia Tabernacle sab-sch., Little Maids' Miss. Band, 50. *Philadelphia Central*—Philadelphia Cohocksink sab-sch., 12 03. *Philadelphia North*—Forestville, 3; Mt. Airy sab-sch., 5 10. *Pittsburgh*—Pittsburgh 2d, 76 48; Pittsburgh East Liberty, 181; Pittsburgh Shady Side, 91 25. *Shenango*—Rich Hill sab-sch., 9 71. *Washington*—Alexandria 1st, 44 14; Upper Buffalo sab-sch., 6 84. *Wellsboro'*—Wellsboro', 24 75. *Westminster*—Little Britain, 4 88; Marietta, 66; York Calvary, 78 09. 1751 95

UTAH.—*Utah*—Emmanuel, 16 50; Salt Lake City 1st, 14. 30 50

WISCONSIN.—*Lake Superior*—Marietta King's Daughters Society, 25. *Madison*—Reedsburg, 1 65, sab-sch. birthday offerings, 2 80. *Winnebago*—Marshfield sab-sch. birthday box for Laos, 12. 41 45

WOMAN'S BOARDS.

Woman's Board of Foreign Missions of Northwest, 137 50; Woman's Board of Foreign Missions of New York, 1405 56; Woman's Foreign Missionary Society of Philadelphia, 2873 55..... $4,416 61

MISCELLANEOUS.

S. H. Willard New York, 50; A friend for scholarship in India, 20; Kate C. McBeth, Lapwai, 5; D. H. Brush, Carbondale, Ill., 10; Rev. W. H. Robinson, Chili, 20; M. Greenleaf, for Japan, 50; "Sale of maps," 40; S. C. Hall, Minneapolis, Minn., for sup. B. C. Hayworth, Japan missionary, 312 50; Augusta Stone, Orange, N. J., for sup. of a child in Miss Mary Lowrie's school, China, 25; A widow, Washington Co., N. Y., 25; "Sale of jugs," 1; Mrs. C. Eastman, Ovid, N. Y., 5; "Sale of barrels," 25 cts.; E. Sterling Ely, Buffalo, N. Y., 100; "Sale of missionary barrels," 1 50; T. L. Milligan, Manayunk, Pa., for the use Rev. H. Corbet's work, Chefoo, China, to educate a boy in mission school, 3; Cash, 2 75; H. J. McCune, Troy, N. Y., 30; Rev. Stephen Torrey, Honesdale, Pa., 1000; Rev. D. G. Collins, Laos mission, 15; Gift from the Girls' School, Canton, 23 50; "A friend," 5; John Taylor, Johnston, N. Y., 500; "Glanbeulah," 10; C., Pa., 22; Mrs. Myron Phelps, Lewistown, Ill., 50; W. C. Koons, Newville, Pa., 25..... 2,351 50

Total receipts from churches, Sabbath-schools and miscellaneous sources..... $13,982 80

LEGACIES.

Interest on legacy of James Graham, Carlisle, Pa., 48; Bequest of Beatty Amegans, 2 50, interest, 9; Lapsley legacy, New Albany, Ind., 523 03; Legacy of James McQueen, Crawford Co., Pa., 85; Champion estate, Rochester, N. Y., 135 43; Estate of J. D. Wilson, dec'd, Washington, Pa., 984 19; Estate of Sarah Patterson, dec'd, Philadelphia, Pa., 434 25; Estate of Jeanette S. Cochrane, dec'd, New York, 881 97..... 2,553 87

Amount received in June, 1888..... $16,536 17
Total receipts from May 1, 1888..... 88,155 52

G. K. HARROUN, *Treasurer*,
53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, JUNE, 1888.

ATLANTIC.—*Catawba*—Good Hope, 91 cts.; Love's Chapel, 66 cts. *Fairfield*—Good Will, 6; Ebenezer, 2 25. *South Florida*—Bartow 1st, 3. 12 82

COLORADO.—*Boulder*—Valmont, 9 cts. *Pueblo*—Silver Cliff, 4. 4 09

COLUMBIA.—*Puget Sound*—La Camas St. Johns, 1; Sumner, 7 20; Vancouver, 1. 9 20

ILLINOIS.—*Bloomington*—El Paso sab-sch., 6 42. *Chicago*—Oak Park sab-sch., 10. *Rock River*—Aledo sab-sch., 1 25. *Schuyler*—Perry, 10; Walnut Grove and Shiloh, 5. *Springfield*—Pisgah, 2 51; Unity, 78 cts. 35 96

INDIANA.—*Muncie*—Wabash, 1 25

IOWA.—*Dubuque*—Lansing 1st, 5 00

INDIAN TERRITORY.—*Choctaw*—Atoka sab-sch., 10 00

KANSAS.—*Solomon*—Mankato, 4 44

MICHIGAN.—*Detroit*—Brighton, 4; Holly, per S. Newell, 5; Plymouth 2d 4. *Kalamazoo*—Richland, 10 35; Three Rivers, 6 03. *Monroe*—Blissfield 1st, 6. 35 38

MINNESOTA.—*St. Paul*—Merriam Park, 45 00

MISSOURI.—*Platte* — Parkville, 8. *St. Louis*—St. Louis Westminster, 8 10. 11 10

NEW JERSEY.—*Elizabeth*—Lamington, 10; Roselle, 9 09. *Jersey City*—Jersey City 2d, 7 52. *Morris and Orange*—Madison, 4 42; Morristown 1st, 115 64; Summit Central, 81 24. 227 91

NEW YORK.—*Albany*—Amsterdam 2d, 58 50; Schenectady 1st, 66 04. *Boston*—Antrim, 15. *Brooklyn*—Brooklyn Lafayette Ave., 272 48. *Hudson*—Good Will, 1 70; Greenbush, 5 53. *Lyons*—Fairville, 3. *Nassau*—Newtown, 2. *New York*—New York 1st, add'l, 1000; New York 4th, 86 13; New York Washington Heights, 32 50. *Niagara*—Niagara Falls, 23 14. *Otsego*—Gilbertsville, 21; Worcester, 3. *Steuben*—Arkport, 96 cts.; Corning, 1 90. *Troy*—Hoosick Falls sab-sch., add'l, 5; Lansingburg 1st, 48 59; Waterford 1st, 178 13. 1824 60

OHIO.—*Chillicothe*—Chillicothe 3d, 3. *Portsmouth*—Hanging Rock, 4 36. *St. Clairsville*—Washington 1st, 4. *Steubenville*—New Harrisburg, 7; Wellsville 1st, 48 25. 66 61

PENNSYLVANIA.—*Blairsville*—Johnstown, 36. *Chester*—Fairview, 8. *Clarion*—Mill Creek, 1 63; Mt. Tabor, 3 77. *Huntingdon*—Curwensville, 25 75. *Lackawanna*—Plains, 2. *Lehigh*—Bethlehem 1st, 8. *Northumberland* — Williamsport 2d, 5. *Philadelphia Central*—Philadelphia Cohocksink sab-sch., 8 40; Philadelphia Gaston, 62 02. *Philadelphia North*—Ann Carmichael, 2. *Pittsburgh*—Pittsburgh East Liberty, 54; Pittsburgh Shady Side, 20 63. *Redstone*—Tyrone, 11. *Wellsboro'*—Wellsboro', 3 75. *Westminster*—Marietta, 18. 269 95

UTAH.—*Utah*—Emmanuel, 2 50

WISCONSIN.—*Madison*—Madison 1st, 26 09; Reedsburg, 25 cts. 26 34

MISCELLANEOUS.

Mrs. Geo. K. Stevenson, Pittsburgh, Pa., 45; D. H. Brush, Carbondale, Ill., 10; Women's Executive Committee, 380 30; Estate of J. D. Wilson, Washington Co., Pa., 990 19; Mrs. Myron Phelps, Lewistown, Ill., 50; Rev. Oliver H. Walser, New York, N. Y., 5; Albert Lea College, Albert Lea, Minn., 20; Gift of Mrs. Eliza Morse, dec'd, Union, N. Y., 25; Estate of Mrs. Jane Ormster, Gouverneur, N. Y., 126 67; Dr. D. D. Smith's class, Bethany sab-sch., Philadelphia, Pa., 45; Hopewell ch., Arkansas, 2; Mrs. J. H. Ball, Churchville, Md., 3; "W. H. S.," 10; Rev. W. C. Tarbet and wife, Springfield, Ill., 1 87; "C.," Pa., 8..... $1,722 03

Total receipts for June, 1888..... $4,314 18
Total receipts from April 1, 1888, to July 1, 1888... 12,538 89
Total receipts from April 1, 1887, to July 1, 1887.... 14,730 64

RECEIPTS FOR MINISTERIAL RELIEF, JUNE, 1888.

ATLANTIC.—*South Florida*—Bartow 1st, 5 00
BALTIMORE.—*New Castle*—Wilmington 1st, 10 00
COLORADO.—*Boulder*—Valmont, 17 cts. *Pueblo*—Silver Cliff, 10. 10 17
COLUMBIA.—*Oregon*—Lafayette, 4 50
ILLINOIS.—*Bloomington*—Homer, 3; Seymour, 2. *Chicago*—Maywood, 8 25. *Peoria*—Delavan, 5. *Rock River*—Aledo, 2 25. *Schuyler*—Monmouth, 31. *Springfield*—Pisgah, 84 cts.; Unity, 27 cts. 52 61
INDIANA.—*Muncie*—Wabash, 2 25
INDIAN TERRITORY.—*Muscogee*—Wewoka, add'l, 1 00
IOWA.—*Cedar Rapids*—Clinton sab-sch., 30; Pleasant Hill, 8. *Iowa City*—Princeton, 8. 41 00
KANSAS.—*Larned*—Coldwater, 2. *Neosho*—Fort Scott 1st, 19 34. 21 34
KENTUCKY.—*Transylvania*—Richmond, 4 00
MICHIGAN.—*Monroe*—Blissfield, 4 00
MINNESOTA.—*Mankato*—Rushmore, 3 54. *Winona*—Le Roy, 4 27. 7 81
NEBRASKA.—*Nebraska City*—Lincoln, 48 95. *Niobrara*—Wayne, 5 25. 54 20
NEW JERSEY.—*Elizabeth*—Roselle, 16 36. *Jersey City*—Englewood, 302 99. *Monmouth*—Cream Ridge, 3. *Morris and Orange*—Madison, 208 75; Orange 2d, 72 67. *Newark*—Newark Roseville, 113 32. *New Brunswick*—Bound Brook, 22. *Newton*—Bloomsbury 1st, 9 61. *West Jersey*—Haddonfield, 23. 771 70
NEW YORK.—*Albany*—Albany 2d, 95 19; Schenectady 1st, 79 70. *Genesee*—Byron sab-sch., 5 52. *Hudson*—Good Will, 3 06. *Lyons*—Fairville, 3 24. *Nassau*—Northport, 2. *North River*—Cornwall, 7. *St. Lawrence*—Watertown 1st, 86. *Steuben*—Arkport, 1 74; Corning, 3 42. *Syracuse*—Skaneateles, 8 82. *Troy*—Waterford 1st, 133 27. *Utica*—Utica Bethany, 27 60. 461 56
OHIO.—*Athens*—Gallipolis 1st, 21. *Cincinnati*—Cincinnati 1st, 15. *Dayton*—Dayton Memorial, 10. *Mahoning*—Kinsman 1st, 11. *St. Clairsville*—Washington, 3. 60 00
PENNSYLVANIA.—*Allegheny*—Allegheny North, add'l, 200. *Chester*—Lansdowne 1st, 20. *Lehigh*—Bethlehem, 7; Pen Argyle, 5. *Northumberland*—Williamsport 2d, 7 25. *Pittsburgh*—Pittsburgh 2d, 29 85; Pittsburgh Shady Side, 20 62. *Shenango*—Unity, 18. *Wellsboro'*—Wellsboro', 6 75. *Westminster*—Leacock, 24 26; Marietta, 16. 345 73
UTAH.—*Utah*—Emmanuel, 4 50; Hyrum sab-sch., 2 90; Millville sab-sch., 1 25; Wellsville sab-sch., 1. 9 65
WISCONSIN.—*Madison*—Reedsburg, 45

From the churches..... $1,866 97

FROM INDIVIDUALS.

O. H. Seymour, N. Y., 5; Guest money at Perth Amboy, 10 50; Rev. Jonathan Edwards, D.D., Pa., 1; Mrs. Margaret MacNab, 2; Miscellaneous, for coal bill of Oct. 14, 1887, 52; "Friend," N. J., 100; Rev. J. M. Hays, thank-offering, 10; Appropriation returned, 100; Mrs. S. M. Donaldson, Iowa, 1; "Hapland," Ill., 50; Mrs. N. T. Lowry, Minn., 1; Rev. W. L. Tarbet and wife, 63 cts.; John Taylor, N. Y., 200; "C., Penna.," 6; Rev. J. L. Hawkins, Kan., 20..... 559 13
Interest from Permanent Fund..... 470 00
Interest on Bank Deposits..... 238 11

Total for current fund..... $3,134 21
Total for current fund since April 1, 1888..... $23,068 80

W. W. HEBERTON, *Treasurer.*

RECEIPTS FOR SABBATH-SCHOOL WORK, JUNE, 1888.

ATLANTIC.—*Atlantic*—Bethlehem sab-sch., 75 cts.; Ebenezer sab-sch., 6 08; Goodwill ch. and sab-sch., 6; New Haven sab-sch., 6 43. *Catawba*—Bethlehem sab-sch., 54 cts.; Ebenezer sab-sch., 1 59; Love's Chapel sab-sch., 1 46; Shiloh sab-sch., 1 50; Wadesboro' sab-sch., 1 20. *East Florida*—Candler sab-sch., 3 60. *Fairfield*—Nazareth sab-sch., 2 60. *McClelland*—Anderson sab-sch., 1 25; Immanuel sab-sch., 2; Mattoon (sab-sch., 6 13), 7 13; Mt. Pisgah sab-sch., 3; Walker's Chapel sab-sch., 1. *South Florida*—Bartow, 2; Seneca sab-sch., 84 cts.; Sorrento sab-sch., 2 09; Titusville, 3 70. *Yadkin*—Danville Holbrook St. sab-sch., 3 30; Greensboro' St. James sab-sch., 3 08; Mocksville 2d sab-sch., 5. 66 14
BALTIMORE.—*Baltimore*—Baltimore 2d sab-sch., 44 60; Baltimore 12th sab-sch., 21; Baltimore Aisquith St. sab-sch., 9; Baltimore Faith Chapel sab-sch., 44 02; Baltimore Fulton Ave. sab-sch., 7; Baltimore Light St. sab-sch., 15 21; Baltimore Ridgely St. sab-sch., 14 23; Bel Air sab-sch., 15; Bethel sab-sch., 11; Churchville sab-sch., 9 60; Cumberland sab-sch., 39; Elleralie sab-sch., 7 30; Emmittsburg sab-sch., 12; Fallston sab-sch., 10; Franklinville sab-sch., 3 32; Frederick City sab-sch., 3 97; Frostburg sab-sch., 15; Piney Creek, 10 85; Taneytown, 21 39; The Grove, 14 32; Waverly sab-sch., 18 81; Zion sab-sch., 6 32. *New Castle*—Buckingham sab-sch., 11 88; Church Hill sab-sch., 12 05; Cool Spring sab-sch., 7 35; Dover sab-sch., 20; Federalsburg sab-sch., 4 23; Frankford sab-sch., 7 25; Grace sab-sch., 10 83; Head of Christiana sab-sch., 12; Manokin sab-sch., 22 47; Milford sab-sch., 31 67; New Castle 1st (sab-sch., 24 10), 30 75; Port Deposit sab-sch., 13 89; Port Penn sab-sch., 6 40; Red Clay Creek sab-sch., 33; Rock sab-sch., 5; Salisbury sab-sch., 13 50; Smyrna sab-sch., 9 85; St. George's sab-sch., 13; Westminster sab-sch., 23; White Clay Creek sab-sch., 19 31; Wilmington Central, 66 82, sab-sch., 102; Wilmington Hanover St. sab-sch., 49 61; Wilmington Rodney St., 29 07; Worton sab-sch., 18; Zion sab-sch., 12 51. *Washington City*—Big Oak sab-sch., 4 25; Boyd's sab-sch., 3 20; Lewinsville sab-sch., 10 60; Manassas sab-sch., 4 25; Russell Grove sab-sch., 4 25; Vienna sab-sch., 12; Washington Covenant sab-sch., 8 82; Washington Metropolitan sab-sch., 55 41; Washington North sab-sch., 17 29; Washington Western sab-sch., 37 44. 1095 89
COLORADO.—*Boulder*—Brush, 2 27; Fort Collins (sab-sch., 24 50), 26; Laramie sab-sch., 6; Otis (sab-sch., 2), 4; Valmont, 6 cts. *Denver*—Black Hawk sab-sch., 16; Denver Capitol Ave. sab-sch., 17 46; Denver Westminster sab-sch., 20 90; Denver 23d Ave., 15 47; Golden sab-sch., 6 75; Idaho Springs sab-sch., 10. *Gunnison*—Lake City sab-sch., 6 10; Poncha Springs sab-sch., 4 03; Salida sab-sch., 8. *Pueblo*—Canon City sab-sch., 22 25; Colorado Springs, 6 79, sab-sch., 28 23; Durango sab-sch., 5 55; Elmoro sab-sch., 2 65; Mesa sab-sch., 27 65; Silver Cliff (sab-sch., 10), 12; Walsenburg sab-sch., 7 31. *Santa Fé*—Albuquerque sab-sch., 20 65; Las Vegas ch. and sab-sch., 18 10; Phœnix sab-sch., 12; Tombstone sab-sch., 8. 314 22
COLUMBIA.—*Idaho*—Pendleton, 1. *Oregon*—Albany sab-sch., 15; Ashland, 4; Eugene City, 7; Lebanon sab-sch., 6 45; Marion sab-sch., 2; Portland 4th sab-sch., 19 68. *Puget Sound*—Chehalis sab-sch., 3; Ellensburg sab-sch., 21; Mt. Pisgah ch. and sab-sch., 2 55; Olympia ch. and sab-sch., 26; Sumner (*c.*), 6 80. 114 48
DAKOTA.—*Aberdeen*—Brandtford sab-sch., 2 67; Britton sab-sch., 12 10; Doland sab-sch., 2 23; Groton sab-sch., 7 25; La Grace sab-sch., 2 25; Raymond sab-sch., 5 50; Rondell sab-sch., 12; Wilmot ch. and sab-sch., 5. *Central Dakota*—Brookings, 4 67; Flandreau 2d, 2 25; Miller sab-sch., 3 30; Rapid City sab-sch., 7 35; Sturgis sab-sch., 5; Woonsocket ch. and sab-sch., 5 06. *Dakota*—Pine Ridge Agency, 1 06. *Southern Dakota*—Bridgewater sab-sch., 4; Canistota, 4; Canton sab-sch., 1 35; Dell Rapids sab-sch., 5; Mitchell ch. and sab-sch., 4; Tyndall (sab-sch., 2 50), 6. 102 04
ILLINOIS.—*Alton*—Butler sab-sch., 1 05; Carlyle sab-sch., 13 35; Carrollton sab-sch., 8 88; Litchfield sab-sch., 12; North Alton Mission sab-sch., 4 64; Raymond sab-sch., 5 55. *Bloomington*—Bloomington 1st (sab-sch., 19), 30; Champaign sab-sch., 10; Chenoa sab-sch., 12 46; Clinton, 20 cts.; Colfax sab-sch., 8; El Paso sab-sch., 10; Fairbury sab-sch., 12 37; Gibson City sab-sch., 14; Homer sab-sch., 4 50; Lexington, 5; Mahomet sab-sch., 5 30; Mansfield sab-sch., 7; Minonk sab-sch., 7 35; Normal (sab-sch., 1 39), 10 34; Paxton sab-sch., 6 75; Pontiac sab-sch., 10 22; Rankin sab-sch., 4 03; Sidney sab-sch., 2 10; Tolono sab-sch., 8 03; Urbana sab-sch., 8 70; Watseka ch. and sab-sch., 4. *Cairo*—Bridgeport sab-sch., 7; Cairo sab-sch., 10 75; Fairfield, 2 92; Galum, 3 50; Harrisburg sab-sch., 7 55; Metropolis sab-sch., 17 55; Murphysboro' sab-sch., 12; Tamaroa sab-sch., 4 05. *Chicago*—Braidwood sab-sch., 36 36; Brookline sab-sch., 6 42; Chicago Campbell Park sab-sch., 6 63; Chicago 41st St., 60 23; Chicago Fullerton Ave. sab-sch., 21 12; Elwood sab-sch., 6 78; Hyde Park 1st sab-sch., 67 45; Itaska sab-sch., 6 65; Joliet 1st sab-sch., 80; Manteno sab-sch., 10; New Hope sab-sch., 2 10; Peotone ch. and sab-sch., 12 59; Pullman sab-sch., 40; Riverside, 13 32. *Freeport*—Apple River sab-sch., 2 65; Belvidere sab-sch., 28 20; Galena 1st sab-sch., 16 30; Hanover ch. and sab-sch., 6 94; Middle Creek, 12; Ridgefield sab-sch., 5; Rock Run sab-sch., 6; Winnebago, 20. *Mattoon*—Casey sab-sch., 1 50; Charleston sab-sch., 15; Grandview sab-sch., 2 50; Hebron sab-sch., 15; Morrisonville sab-sch., 3 64; Neoga sab-sch., 8 50; Newton sab-sch., 19 50; Pana sab-sch., 5 50; Taylorville ch. and sab-sch., 12; Tower Hill sab-sch., 8; Walnut Prairie sab-sch., 1; York sab-sch., 1. *Ottawa*—Aurora sab-sch., 7 45; Morris sab-sch., 10 25. *Peoria*—Canton, 6 62; Elmira sab-sch., 15 48; Eureka (sab-sch., 2 58), 8 21; French Grove, 2 50; Galesburg sab-sch., 14 32; Lewistown, 50, sab-sch., 37 30; Peoria 2d, 39 06; Prospect, 10; Vermont sab-sch., 2 50; Yates City sab-sch., 9 93. *Rock River*—Aledo (sab-sch., 15), 15 75; Alexis sab-sch., 17 79; Ashton sab-sch., 13 86; Coal Valley sab-sch., 2 25; Edgington sab-sch., 5 75; Garden Plain sab-sch., 5 70; Milan sab-sch., 15;

Millersburg sab-sch., 3 75; Munson sab-sch., 3 51; Perryton sab-sch., 4 28; Pleasant Ridge sab-sch., 2; Princeton (sab-sch., 16 20), 34 95; Sterling sab-sch., 34 47. *Schuyler*—Bardolph sab-sch., 1 40; Camp Creek, 17; Camp Point sab-sch., 11 19; Carthage sab-sch., 7 27; Chili, 4; Clayton sab-sch., 4; Monmouth sab-sch., 31 30; Mount Sterling sab-sch., 16 36; Plymouth, 1 39; Rushville, 10; Wythe (sab-sch., 10 81), 15 34. *Springfield*—Bates sab-sch., 4 10; Brush Creek sab-sch., 6 08; Chatham (sab-sch., 2 63), 4 63; Irish Grove sab-sch., 16; Jacksonville Central Portuguese sab-sch., 11 07; Mason City sab-sch., 5 20; New Berlin sab-sch., 4 10; Pisgah, 1 26; Unity, 40 cts.; Winchester sab-sch., 5 50. 1351 79

INDIANA.—*Crawfordsville*—Clinton sab-sch., 2 70; Delphi sab-ch., 4 19; Hopewell sab-sch., 8 50; Lebanon sab-sch., 12 11; Newtown sab-sch., 3 44; Oxford sab-sch., 3 19; Romney sab-sch., 10; Veedersburg sab-sch., 3. *Fort Wayne*—Fort Wayne 1st, 47 85; Highland sab-sch., 10; Kingsland sab-sch., 7 75; Kendallville, 12; La Grange, 5; Lima, 5; Pierceton sab-sch., 4. *Indianapolis*—Bethany, 3 80; Greenwood sab-sch., 9 65; Indianapolis 12th, 2; Indianapolis Tabernacle, 12 18; New Pisgah sab-sch., 3; Southport, 2 20. *Logansport*—Centre sab-sch., 3 40; Concord sab-sch., 5; Goodland sab-sch., 10; Hebron sab-sch., 2 50; La Porte sab-sch., 15 40; Lake Prairie sab-sch., 6; Logansport Broadway sab-sch., 11 39; Rensselaer sab-sch., 7 34; Rochester sab-sch., 4 76; Tippecanoe sab-sch., 2 02; Valparaiso sab-sch., 29 75; Winamac sab-sch., 6 30. *Muncie*—Hartford sab-sch., 6 40; Hopewell, 3; Muncie sab-sch., 19 41; New Cumberland sab-sch., 3 80; Union City sab-sch., 7 95; Wabash, 75 cts.; Xenia, 3. *New Albany*—Bedford sab-sch., 12; Brownstown, 3 75; Charlestown sab-sch., 6 55; Crothersville sab-sch., 7 35; Hanover, 4 88; Mitchell sab-sch., 3 80; New Albany 1st, 16 75; North Vernon sab-sch., 6 20; Pleasant Hill sab-sch., 4 77; Pleasant Township sab-sch., 3; Salem sab-sch., 5 30; Vernon sab-sch., 9 50. *Vincennes*—Brazil sab-sch., 20 Evansville Grace ch. and sab-sch., 24 30; Evansville Walnut St., 24 24; Princeton, 12; Terre Haute Central sab-sch., 9 15; Terre Haute Moffat St. sab-sch., 6 24; Upper Indiana sab-sch., 5 60; Vincennes sab-sch., 5 78. *White Water*—Brookville sab-sch., 7; Richmond (sab-sch., 7 45), 20 50; Sardinia sab-sch., 6; Shelbyville sab-sch., 28 16. 576 96

INDIAN TERRITORY.—*Cherokee Nation*—Fort Gibson ch. and sab-sch., 12 50. *Choctaw*—Atoka, 8; Caddo, 10; Wheelock sab-sch., 7. *Muscogee*—Red Fork sab-sch., 8. 45 50

IOWA.—*Cedar Rapids*—Anamosa sab-sch., 3; Blairstown sab-sch., 16 42; Clarence sab-sch., 6 58; Marion sab-sch., 25 19; Mechanicsville sab-sch., 8 19; Monticello sab-sch., 8; Wyoming sab-sch., 10. *Council Bluffs*—Avoca sab-sch., 3; Bedford sab-sch., 12 20; Council Bluffs sab-sch., 26 46; Emerson sab-sch., 12 25; Essex sab-sch., 8 55; Guthrie Centre, 2 40; Malvern sab-sch., 5 78; Platte Centre ch. and sab-sch., 4 80. *Des Moines*—Albia ch. and sab-sch., 8 78; Chariton sab-sch. (*c.*), 15 89; Colfax sab-sch., 2; Dallas Centre sab-sch., 8; Derby sab-sch., 1 50; English 1st (*c.*), 2 81; Grimes sab-sch., 16; Knoxville sab-sch., 17 10; Laurel sab-sch., 6 30; Leon sab-sch., 7; Lineville sab-sch., 2; Minburn sab-sch., 2 40; Waukee sab-sch., 5 85. *Dubuque*—Bethel sab-sch., 6 13; Independence 1st sab-sch., 15 71; Jesup sab-sch., 10 62; Lansing 1st sab-sch., 10. *Fort Dodge*—Alta sab-sch., 3 20; Bethel sab-sch., 10 57; Calliope ch. and sab-sch., 18; Carroll sab-sch., 9; Cherokee sab-sch., 12; Estherville sab-sch., 1 71; Ida Grove, 4; Lake City, 4 36; Meriden sab-sch., 5 30; O'Brien county Scotch sab-sch., 7 25; Sac City sab-sch., 10 41; Sioux City, 3 53; Vail sab-sch., 11 79. *Iowa*—Birmingham sab-sch., 7 60; Bloomfield sab-sch., 6 86; Burlington 1st sab-sch., 25 94; East End sab-sch., 7 48; Libertyville sab-sch., 3 75; Mediapolis sab-sch., 5 50; Morning Sun sab-sch. (*c.*), 24 13; Ottumwa sab-sch., 22 57. *Iowa City*—Bethel sab-sch., 5 60; Davenport 2d sab-sch., 7; Deep River sab-sch., 5; Eldridge sab-sch., 2 79; Fairview sab-sch., 6 50; Hermon sab-sch., 4 30; Ladora sab-sch., 4 07; Malcom sab-sch., 5; Red Oak Grove sab-sch., 2 24; Sigourney sab-sch., 6 05; Summit sab-sch., 10 80; Tipton sab-sch., 19; Unity, 3; Washington sab-sch., 8 14. *Waterloo*—Ackley, 8; Cedar Valley sab-sch., 14; Clarksville sab-sch., 6; Conrad sab-sch., 6 60; Dysart sab-sch., 7; Greene ch. and sab-sch., 6 35; Grundy Centre sab-sch., 15 76; Holland Ger., 12; Marshalltown sab-sch., 18; Morrison, 2 75, sab-sch., 9 60; Salem sab-sch., 15 66; Toledo sab-sch., 11 95; Waterloo sab-sch., 17; Williams sab-sch., 13 50. 744 47

KANSAS.—*Emporia*—Argonia, 2; Burlingame sab-sch., 11; Calvary sab-sch., 2 25; Cotton Wood Falls sab-sch., 12 15; Elmendaro, 3 33; Emporia 1st sab-sch., 20; Emporia Arundel Ave. sab-sch., 7; Eureka sab-sch., 3; Florence, 7; Marion, 12; Mayfield, 2; New Salem sab-sch., 7 90; Peabody sab-sch., 20 08; Peotone sab-sch., 8; Sedan (sab-sch., 1), 3; Silver Creek, 1; Slate Valley, 1; Waverly sab-sch., 10; Wellington sab-sch., 4 15; Wichita Lincoln St., 3 40; Winfield, 8. *Highland*—Axtel sab-sch., 11 20; Balleyville sab-sch., 7 87; Effingham sab-sch., 6 25; Highland sab-sch., 6; Huron sab-sch., 7 70; Willis sab-sch., 6 91. *Larned*—Anthony sab-sch., 3 65; Burrton, 3 75; Coldwater, 2; Dodge City sab-sch., 11 50; Hutchinson sab-sch., 14; Kingman sab-sch., 4; Marquette sab-sch., 1 50; Meade Centre sab-sch., 4 07; Medicine Lodge sab-sch., 11 33. *Neosho*—Altamont sab-sch., 2 40; Baxter Springs sab-sch. (*c.*), 10 55; Central City sab-sch., 2 68; Chanute, 5 77; Colony sab-sch., 2 25; Elk City sab-sch., 2 50; Erie sab-sch., 6 63; Fairview, 62 cts.; Garnett sab-sch., 10 98; Lake Creek sab-sch., 2 85; La Cygne sab-sch., 5; Lone Elm sab-sch., 3 25; McCune sab-sch., 2 75; Neodesha sab-sch., 10 28; Osage 1st sab-sch., 17 40; Parsons, 12; Princeton sab-sch., 6; Sugar Valley sab-sch., 4; Thayer sab-sch., 5 65; Walnut sab-sch., 4 78; Yates Centre sab-sch., 5 80. *Osborne*—Kill Creek sab-sch., 1 35; Norton sab-sch., 5 70; Prairie View sab-sch., 2; Smith Centre sab-sch., 3; Wakeeny sab-sch., 4 94. *Solomon*—Belleville sab-sch., 10; Kanopolis sab-sch., 1 32; Wilson sab-sch., 3 50. *Topeka*—Auburn sab-sch., 11 15; North Topeka sab-sch., 5 56; Olathe 1st sab-sch., 5; Palmyra sab-sch., 2 58; Perry sab-sch., 6 65; Topeka 1st sab-sch., 37 54; Topeka 3d sab-sch., 6 65; Vineland sab-sch., 7 60; Wakarusa sab-sch., 1. 489 67

KENTUCKY.—*Ebenezer*—Ashland sab-sch., 29; Greenup sab-sch., 12; Pikeville sab-sch., 6 56; Sharpsburg, 6. *Louisville*—Hopkinsville sab-sch., 10 71; Louisville Walnut St. sab-sch., 10; Louisville Warren Memorial sab-sch., 58 57; Pewee Valley (sab-sch., 13 35), 19 35. *Transylvania*—Richmond, 2. 154 19

MICHIGAN.—*Detroit*—Detroit 1st, 87 59; South Lyon, 5 33; Stony Creek sab-sch., 5; Wyandotte sab-sch., 16 03. *Grand Rapids*—Evart sab-sch., 5; Grand Rapids Westminster sab-sch., 19 74; Mackinaw City, 5; Montague sab-sch., 5 20. *Kalamazoo*—Buchanan sab-sch., 10 37; Edwardsburg sab-sch., 17 17; Richland (sab-sch., 8), 16 28; Three Rivers, 1. *Lansing*—Battle Creek sab-sch., 16 39; Hastings sab-sch., 3; Jackson sab-sch., 7 46. *Monroe*—Blissfield sab-sch., 4; Erie sab-sch., 4 60; Hillsdale ch. and sab-sch., 32; Jonesville sab-sch., 2 30; Petersburg sab-sch., 4 25; Tecumseh, 38. *Saginaw*—Brookfield sab-sch., 4 85; Coleman sab-sch., 1 50; Flint sab-sch., 16 35; Grace (sab-sch., 2), 6; Immanuel, 1; Ithaca sab-sch., 18 50; Lapeer, 19 68; Linden sab-sch., 12 75; Midland City sab-sch., 13 55; Morrice sab-sch., 4; Mt. Pleasant sab-sch., 3 56; Saginaw sab-sch., 5 34; Taymouth sab-sch., 2; Vassar sab-sch., 2; Westminster sab-sch., 30 86. 447 65

MINNESOTA.—*Mankato*—Blue Earth City sab-sch., 14; Kasota (sab-sch., 8 54), 13 62; Le Seuer ch. and sab-sch., 16 90; Pipestone (sab-sch., 1 60), 5 20; St. James, 2; Tracy sab-sch., 10 55; Westminster, 10 85; Windom, 2 03. *Red River*—Angus sab-sch., 5 60. *St. Paul*—Farmington sab-sch., 5 58; Minneapolis 1st, 17 59; Minneapolis Franklin Ave. ch. and sab-sch., 11 50; Minneapolis Highland Park, 11 68; Minneapolis Shiloh sab-sch., 14 50; Minneapolis Westminster, 118 75; St. Cloud sab-sch., 15 70; St. James sab-sch., 4 30; St. Paul Goodrich Ave. sab-sch., 4; St. Paul House of Faith sab-sch., 4 67; St. Paul North sab-sch., 9 39; Stillwater sab-sch., 5 65. *Winona*—Fremont sab-sch., 15 50; Hokah sab-sch., 5 50; Rochester sab-sch., 20 25. 340 31

MISSOURI.—*Osage*—Brownington sab-sch., 5 57; Butler, 7; Creighton sab-sch., 3 75; Deepwater, 4; Hill Memorial sab-sch., 4 14; Holden sab-sch., 9; Independence sab-sch., 25; Malta Bend sab-sch., 3 50; Osceola, 12 41; Raymore ch. and sab-sch., 25 70; Sharon sab-sch., 8 70; Sunny Side sab-sch., 6; Westfield, 5. *Ozark*—Carthage (sab-sch., 9 50), 23 15; Joplin sab-sch., 8 90; Ozark Prairie, 7; West Plains sab-sch., 5 57; White Oak sab-sch., 7 52. *Palmyra*—Brookfield sab-sch., 9 31; Edina ch. and sab-sch., 6; La Grange sab-sch., 4; Milan sab-sch., 4 25; New Cambria sab-sch., 2; New Providence sab-sch., 11 75. *Platte*—Akron sab-sch., 4 90; Cameron, 10; Grant City, 8 68; King City sab-sch., 5; Knox, 2 40; Lathrop sab-sch., 3 25; New Point sab-sch., 5 10; New York Settlement, 2 20. *St. Louis*—Bethel sab-sch., 4; De Soto sab-sch., 11 56; Emmanuel Ger. (sab-sch., 2), 7; Rolla 1st sab-sch., 5 20; St. Louis 2d sab-sch. (Chinese ch., 24 80), 67 65, Biddle Market Miss. sab-sch., 49; St. Louis Westminster sab-sch., 10 15; Webster Grove ch. and sab-sch., 40 75; Zoar (sab-sch., 3 50), 8 50. 454 56

NEBRASKA.—*Hastings*—Aurora sab-sch., 7 25; Ayr, 2; Blue Hill sab-sch., 6; Hansen sab-sch., 3 25; Marquette sab-sch., 2 85; Minden sab-sch., 10 50; Oxford sab-sch., 4 02; Republican City ch. and sab-sch., 6; Wilsonville sab-sch., 6 11. *Kearney*—Central City sab-sch., 17 49; Kearney (sab-sch., 11 58), 31 58; North Loup ch. and sab-sch., 11 70; Ord City sab-sch., 4; St. Edwards ch. and sab-sch., 10; Wilson sab-sch., 7 76. *Nebraska City*—Alexandria sab-sch., 4 72; Auburn sab-sch., 5 28; Beatrice, 24 82; Bennett sab-sch., 8 51; Blue Springs sab-sch., 6 23; Fairmount sab-sch., 10 35; Falls City sab-sch., 4; Firth sab-sch., 2 82; Hubbell sab-sch., 5 24; Humboldt, 3 40, sab-sch., 10; Lincoln, 39 04; Palmyra sab-sch., 3 03; Pawnee City sab-sch., 15; Salem, 2, sab-sch., 5 35; Sterling (sab-sch., 6), 8 25; Table Rock, 7 05. *Niobrara*—Cleveland ch. and sab-sch., 52 cts.; Hartington sab-sch., 19 05; Stuart sab-sch., 2 15. *Omaha*—Belle Centre ch. and sab-sch., 3 20; Blair sab-sch., 12 20; Hooper ch. and sab-sch., 3 30; Lyons sab-sch., 15; Marietta sab-sch., 10 25; Omaha Castellar St., 4 14; Omaha Knox sab-sch., 13 12; Omaha Walnut Hill, 19; Osceola sab-sch., 4 56; Wahoo ch. and sab-sch., 11 25; Webster ch. and sab-sch., 3. 416 34

NEW JERSEY.—*Elizabeth*—Basking Ridge, 24; Bethlehem,

15 92; Clinton sab-sch., 20 10; Elizabeth 2d, 72 09; Elizabeth 3d sab-sch., 39 85; Elizabeth Madison Ave. sab-sch., 3 28; Elizabethport sab-sch., 8 22; Metuchen sab-sch., 22 92; Perth Amboy ch. and sab-sch., 72 14; Plainfield Crescent Ave., 150; Roselle, 5 45. *Jersey City*—Arlington, 5; Claremont, 17 50; Hackensack sab-sch., 11 27; Jersey City 1st sab-sch., 31 51; Jersey City 2d, 7 52; Jersey City Scotch sab-sch., 15 61; Newfoundland sab-sch., 19; West Milford sab-sch., 5. *Monmouth*—Allentown sab-sch., 9 56; Asbury Park sab-sch., 28 87; Bass River sab-sch., 10; Bordentown, 17 66; Calvary sab-sch., 20 43; Cream Ridge, 3; Freehold 1st sab-sch., 29 64; Hightstown sab-sch., 13 54; Jacksonville sab-sch., 5; Lakewood, 9 56; Manasquan (sab-sch., 15 43), 33 86; Matawan sab-sch., 25 31; Oceanic sab-sch., 4 70; Providence sab-sch., 5; Shrewsbury sab-sch., 23; South Amboy sab-sch., 2; Tennent, 15 40. *Morris and Orange*—Boonton sab-sch., 13 27; Chatham, 16 38; Flanders sab-sch., 7; German Valley sab-sch., 4 17; Little Brook sab-sch., 5; Madison, 2 65, sab-sch., 30 51; Morris Plains sab-sch., 3 87; Morristown 1st, 50, sab-sch., 29 89; Morristown South St. sab-sch., 20 72; Mt. Freedom, 30 70; New Vernon sab-sch., 17 30; Pleasant Grove sab-sch., 17; South Orange sab-sch., 20 33, Vailsburg miss. sab-sch., 50; St. Cloud sab-sch., 32 24. *Newark*—Caldwell ch. and sab-sch., 64 50; Newark Central, 16 65; Newark South Park, 80 62. *New Brunswick*—Dayton, 10 45; Frenchtown sab-sch., 16 50; Hamilton Square sab-sch., 7 50; Holland sab-sch., 10 82; Kingston sab-sch., 15; Lambertville (sab-sch., 50 26), 89 26; Milford, 13 12; New Brunswick 1st sab-sch., 47 93; Princeton Witherspoon St. sab-sch., 10 50; Trenton 4th, 30, sab-sch., 65 50; Trenton Bethany sab-sch., 29 11; Trenton Millham miss. sab-sch., 14 50. *Newton*—Danville sab-sch., 9; Delaware sab-sch., 10; Harmony sab-sch., 16 13; La Fayette sab-sch., 5; North Hardiston sab-sch., 9; Phillipsburg sab-sch., 6 28; Phillipsburg Westminster (sab-sch., 5), 9 80; Sparta sab-sch., 10 52; Wantage 2d, 11 25. *West Jersey*—Absecon sab-sch., 5; Atco sab-sch., 2 53; Atlantic City sab-sch., 30 50; Billingsport sab-sch., 7 50; Blackwood sab-sch., 15 47; Bridgeton 1st sab-sch., 30, to make Rev. S. W. Beach a life member, 30; Bridgeton East sab-sch., 3 27; Camden 2d, 5; Cedarville 2d sab-sch., 5 08; Deerfield sab-sch., 18 06; Gloucester City sab-sch., 3 27; Haddonfield sab-sch., 18 56; Hammonton sab-sch., 6; May's Landing sab-sch., 8 20; Merchantville sab-sch., 19 50; Millville, 8; Pleasantville sab-sch., 5; Swedesborough sab-sch., 2 88; Vineland sab-sch., 15; Waterford sab-sch., 3; Woodbury (sab-sch., 27 82), 62 49; Woodstown sab-sch., 8 07.

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NEW YORK.—*Albany*—Carlisle ch. and sab-sch., 6 50; Esperance, 4; Gloversville sab-sch., 50; Johnstown sab-sch., 60; Mayfield sab-sch., 4 24; Princetown sab-sch., 9; Sand Lake sab-sch., 5; Schenectady 1st, 18 58; Schenectady East Ave. sab-sch., 23 31; Voorheesville sab-sch., 8; West Troy ch. and sab-sch., 20. *Binghamton*—Binghamton 1st, Bevier St. miss. sab-sch., 10; Binghamton Ross Memorial sab-sch., 13; Binghamton West sab-sch., 50; Cannonsville sab-sch., 7; Conklin sab-sch., 5; Deposit sab-sch., 8 83; Masonville sab-sch., 12 02; McGrawville, 10; Nineveh sab-sch., 14 40; Whitney's Point sab-sch., 2 60; Windsor sab-sch., 6. *Boston*—Antrim sab-sch., 8; Litchfield sab-sch., 11 50; Londonderry sab-sch., 5 10; Lowell sab-sch., 10; Manchester Westminster sab-sch., 4; Newport Grace sab-sch., 27; South Framingham sab-sch., 6 17; Windham sab-sch., 7; Woonsocket sab-sch., 5. *Brooklyn*—Prospect Heights sab-sch., 20. *Buffalo*—Buffalo Breckenridge St. sab-sch., 17; Buffalo East, 9; Colden sab-sch., 5; Dunkirk sab-sch., 18 60; Franklinville sab-sch., 10; Kendall Creek sab-sch., 4 16; Olean, 26 03; Ripley sab-sch., 14; Silver Creek (sab-sch., 5), 12; Tonawanda sab-sch., 21. *Cayuga*—Auburn 1st ch. and sab-sch., 19 80; Auburn 2d sab-sch., 20 19; Auburn Calvary sab-sch., 14; Cayuga sab-sch., 4; Dryden sab-sch., 5 12; Genoa 1st, 16 57, sab-sch., 19 01; Genoa 2d sab-sch., 6 10; Genoa 3d sab-sch., 5; Ithaca (sab-sch., 33 43), 115 27; Owasco ch. and sab-sch., 12 34; Port Byron sab-sch., 5; Scipioville sab-sch., 2 50. *Champlain*—Belmont sab-sch., 5; Champlain sab-sch., 3; Chateaugay sab-sch., 7; Fort Covington sab-sch., 15 06. *Chemung*—Big Flats (sab-sch., 24), 28; Burdett, 5 70; Havana sab-sch., 12 10; Hector sab-sch., 11 27; Horse Heads sab-sch., 10 84; Mecklenburg sab-sch., 16; Tyrone ch. and sab-sch., 5. *Columbia*—Ancram Lead Mines sab-sch., 9; Canaan Centre sab-sch., 1 78; Catskill, 33 51; Durham 1st sab-sch., 15 75; Jewett sab-sch., 4 22. *Genesee*—Attica sab-sch., 16 06; Bergen sab-sch., 8 15; Bethany Centre sab-sch., 5 30; Byron sab-sch., 3 88; Castile (sab-sch., 9 56), 24 56; Leroy, 21; North Bergen, 4 50; Warsaw (sab-sch., 19), 33; Wyoming ch. and sab-sch., 3. *Geneva*—Canandaigua sab-sch., 11 17; Canoga, 3; Geneva 1st, 21 38; Gorham sab-sch., 10; Manchester sab-sch., 35; Oak's Corner (sab-sch., 11), 15; Ovid sab-sch., 3 24; Penn Yan ch. and sab-sch., 19 21; Phelps ch. and sab-sch., 27 47; Romulus (sab-sch., 8 43), 20 06; Seneca, 22 40; Seneca Castle sab-sch., 10; West Fayette sab-sch., 6 50. *Hudson*—Circleville (sab-sch., 17), 21; Good Will ch. and sab-sch., 12 02; Goshen sab-sch., 10; Greenbush sab-sch., 5 41; Livingston Manor (sab-sch., 5 49), 8 49; Milford ch. and sab-sch., 12 45; Montgomery sab-sch., 16; Monticello sab-sch., 11; Monroe sab-sch., 28 08; Nyack sab-sch., 10; Otisville sab-sch., 8; Rockland 2d sab-sch., 2 18; Stony Point (sab-sch., 19 21), 33 62; Unionville sab-sch., 3 39; Washingtonville 1st sab-sch., 40. *Long Island*—Moriches sab-sch., 10; Port Jefferson (sab-sch., 5), 14; Southampton, 37 25, sab-sch., 47 04. *Lyons*—Fairville sab-sch., 5; Junius sab-sch., 5 30; Newark sab-sch., 35 15; Wolcott 2d sab-sch., 3 25. *Nassau*—Glen Cove sab-sch., 15 30; Islip, 2 50; Northport sab-sch., 8; Springfield sab-sch., 44 18. *New York*—New York Alexander Chapel sab-sch., 25 20; New York Bethany sab-sch., 26 57; New York Brick, 50 86; New York Ludlow St. sab-sch., 12 20; New York Sea and Land sab-sch., 32 82; New York Washington Heights, 44 53. *Niagara*—Barre Centre sab-sch., 5; Holley, 10; Lewiston sab-sch., 10 19; Lyndonville (sab-sch., 9 30), 13 60; Somerset sab-sch., 22 64; Wilson, 3 30; Youngstown sab-sch., 20. *North River*—Highland Falls, 20 10; Lloyd, 6 15; Marlborough sab-sch., 7 75; Matteawan sab-sch., 20 84; Milton sab-sch., 8; Newburgh 1st sab-sch., 22 20; Newburgh Calvary, 15, sab-sch., 27; Pine Plains ch. and sab-sch., 14 32; Pleasant Plains sab-sch., 12 64; Pleasant Valley sab-sch., 17 08; Rondout sab-sch., 12 09. *Otsego*—Cherry Valley sab-sch., 15; Colchester sab-sch., 4; Delhi 1st ch. and sab-sch., 14 59; East Guilford ch. and sab-sch., 7 47; East Springfield sab-sch., 6 50; Guilford and Norwich sab-sch., 6 08; Hobart sab-sch., 16 50; Laurens sab-sch., 8 91; Middlefield Centre sab-sch., 5 04; Oneonta sab-sch., 18 47; Stamford, 15; Unadilla sab-sch., 8; Worcester (sab-sch., 4 50), 5 56. *Rochester*—Brighton sab-sch., 15 50; Mt. Morris sab-sch., 6; Ossian, 1 25; Rochester Calvary sab-sch., 17 50; Rochester Westminster (sab-sch., 8), 23; Sparta 1st, 17; Victor sab-sch., 19. *St. Lawrence*—Adams sab-sch., 13; Cape Vincent ch. and sab-sch., 12 35; Carthage sab-sch., 37 64; De Kalb Junction sab-sch., 4 82; Heuvelton sab-sch., 6 50; Louisville sab-sch., 3 57; Morristown (sab-sch., 7 46), 11 21; Oswegatchie 1st sab-sch., 25 47; Potsdam (sab-sch., 13), 18; Rossie sab-sch., 5 91; Theresa, 6 12; Watertown 1st, 34; Watertown Stone St. sab-sch., 32 18. *Steuben*—Almond sab-sch., 11 76; Andover sab-sch., 9 29; Angelica sab-sch., 4; Arkport (sab-sch., 5), 5 58; Campbell sab-sch., 15; Canaseraga (sab-sch., 1 80), 4 80; Corning, 1 14; Howard sab-sch., 21 41; Jasper sab-sch., 8 74; Painted Post sab-sch., 7 41; Prattsburg sab-sch., 18 28; Rushford sab-sch., 3 40; Woodhull sab-sch., 2. *Syracuse*—Hastings sab-sch., 3; Pompey sab-sch., 9; Syracuse Westminster sab-sch., 6 50. *Troy*—Brunswick, 9 87; Cohoes sab-sch., 58 05; Glens Falls sab-sch., 75; Green Island sab-sch., 16; Hoosick Falls sab-sch., 10 30; Lansingburg 1st sab-sch., 50 34; Lansingburg Olivet, 14 28, sab-sch., 11 27; Troy 2d (sab-sch., 21 70), 88 91; Troy 9th ch. and sab-sch., 50; Troy 13th St. sab-sch., 2 06; Troy Bethany sab-sch., 5 12; Troy Oakwood Ave. sab-sch., 20; Waterford, 3 56, sab-sch., 28 04; Whitehall sab-sch., 18. *Utica*—Booneville, 9 85; Camden sab-sch., 3; Forestport and Alder Creek sab-sch., 2; Holland Patent sab-sch., 8 50; Lowville sab-sch., 15; Martinsburg sab-sch., 12; Oriskany (sab-sch., 1 80), 5 69; Turin sab-sch., 6 07; Utica Memorial sab-sch., 15; Utica Olivet sab-sch., 32 75; Vernon sab-sch., 10; Verona sab-sch., 9; West Camden sab-sch., 6 95; Williamstown ch. and sab-sch., 5 61. *Westchester*—Bedford sab-sch., 34; Darien ch. and sab-sch., 16 55; Huguenot Memorial, 14; Mahopac Falls, 31 67; Mt. Kisco sab-sch., 14; Patterson, 3; Peekskill 1st (sab-sch., 37 88), 83 44; Peekskill 2d, 11 25; Pleasantville sab-sch., 4 75; Poundridge sab-sch., 11; Sing Sing sab-sch., 36; South Salem, 17 66, sab-sch., 15 34; Yorktown (sab-sch., 18), 26.

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NORTH DAKOTA.—*Fargo*—Hillsboro' sab-sch., 11; La Moure sab-sch., 13 45. *Pembina*—Arvilla sab-sch., 5; Grafton sab-sch., 6 35; Mekinok sab-sch., 7 40; Northwood sab-sch., 7; Pembina ch. and sab-sch., 17 29.

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OHIO.—*Athens*—Amesville sab-sch., 17 13; Barlow sab-sch., 2 61; Beech Grove sab-sch., 1; Carthage sab-sch., 4 40; Middleport sab-sch., 10; New England, 7; New Plymouth sab-sch., 3 30; Stockport sab-sch., 3 91; Syracuse sab-sch., 1 39. *Bellefontaine*—Bellefontaine sab-sch., 31 94; Belle Centre sab-sch., 12 16; Crestline sab-sch., 12 15; Forest sab-sch., 10 45; Huntsville sab-sch., 7 45; Spring Hills, 9 02; West Liberty, 10 54. *Chillicothe*—French (sab-sch., 5), 6; Hamden sab-sch., 4; Pisgah, 13 50; Salem sab-sch., 12 25; White Oak sab-sch., 14. *Cincinnati*—Avondale sab-sch., 52 18; Cincinnati 2d sab-sch., 12 28; Cincinnati 6th sab-sch., 33 24; Cincinnati 7th sab-sch., 50; Delhi sab-sch., 6 30; Lebanon, 10 20; Ludlow Grove sab-sch., 3 14; Madisonville ch. and sab-sch., 4 94; Mt. Carmel sab-sch., 3 50; Westwood sab-sch., 9 15; Wyoming sab-sch., 12. *Cleveland*—Akron sab-sch., 10; Cleveland Beckwith sab-sch., 14 02; Cleveland Euclid Ave. sab-sch., 28 49; Cleveland Miles Park sab-sch., 17 63; Cleveland Woodland Ave. sab-sch., 202 85; Milton sab-sch., 3; Northfield sab-sch., 6 50; North Springfield, 2 43, sab-sch., 7 68; Orwell, 9 15; Streetsborough sab-sch., 1 65. *Columbus*—Columbus Broad St. sab-sch., 23 33; Lithopolis (sab-sch., 6), 8; Lower Liberty sab-sch., 15; Mt. Sterling, 3 51; Scioto sab-sch., 6. *Dayton*—Blue Ball sab-sch., 10; Camden sab-sch., 13 95; Dayton 1st sab-sch., 37 80; Dayton Park ch. and sab-sch., 24 40; Franklin sab-sch., 15; Gettysburg sab-sch., 8; Jacksonburg sab-sch., 1; New Carlisle, 9; New Jersey ch. and sab-sch., 8 73; New Paris sab-sch., 7 30; South Charleston, 14 59; Springfield 2d sab-sch., 37 95. *Huron*—Bloomville sab-sch., 10; Fremont (sab-sch., 7), 31; Genoa sab-sch., 4; Norwalk, 11 30;

Republic sab-sch., 5. *Lima*—Columbus Grove sab-sch., 8; Delphos sab-sch., 8; Rockport, 6 25; St. Mary's sab-sch., 11 78; Van Wert ch. and sab-sch., 15 40. *Mahoning*—Ellsworth, 11 50; Hubbard sab-sch., 4 30; Kinsman sab-sch., 16 35; New Lisbon (sab-sch., 2 75), 10; Poland ch. and sab-sch., 38; Youngstown 1st sab-sch., 30 94. *Marion*—Jerome sab-sch., 1 65; Liberty sab-sch., 7; Marysville sab-sch., 7 76; Ostrander sab-sch., 5; Porter sab-sch., 4; Providence sab-sch., 3 22; Trenton, 5. *Maumee*—Bowling Green sab-sch., 19 36; Defiance sab-sch., 13 50; Delta (sab-sch., 2 08), 5 08; Edgerton sab-sch., 8 05; Hicksville sab-sch., 10; Lost Creek sab-sch., 9; Milton Centre sab-sch., 5 17; Montpelier sab-sch., 2 78; Napoleon sab-sch., 5; Toledo 1st (sab-sch., 22), 34 19; West Bethesda ch. and sab-sch., 13; Weston sab-sch., 6. *Portsmouth*—Eckmansville sab-sch., 6 31; Manchester, 5; Portsmouth 1st (sab-sch., 23 23), 48; Rome sab-sch., 2. *St. Clairsville*—Barnesville, 9; Bealsville sab-sch., 5; Bethel sab-sch., 15; Beulah, 1; Buffalo sab-sch., 17; Cadiz sab-sch., 19; Cambridge sab-sch., 16 39; Concord sab-sch., 23; Crab Apple, 10 53; New Athens sab-sch., 7 81; Pleasant Valley sab-sch., 3 05; Powhatan sab-sch., 10; Rock Hill sab-sch., 4 30; Short Creek sab-sch., 3; Washington, 3. *Steubenville*—Bakersville sab-sch., 10 32; Bethlehem sab-sch., 15; Buchanan Chapel sab-sch., 7 02; Carrollton, 10; Deersville sab-sch., 3; Del Roy (sab-sch., 8 35), 11 90; East Liverpool (sab-sch., 32 93), 63 16, West End miss. sab-sch., 4; Kilgore sab-sch., 8; Linton sab-sch., 13 30; Minerva, 3; New Hagerstown sab-sch., 6 42; New Harrisburg, 4; Scio sab-sch., 1 31; Smithfield sab-sch., 4; Steubenville 1st, 10 67, sab-sch., 23; Toronto, 11; Unionport, 4 30; Waynesburg sab-sch., 10 93; Wellsville, 48 66. *Wooster*—Berlin, 4; Congress (sab-sch., 18 63), 17 06; Creston sab-sch., 12 25; Dalton sab-sch., 5 04; Doylestown, 4 26, sab-sch., 12 06; Fredericksburg (sab-sch., 20), 40; Lexington sab-sch., 10 80; Loudonville (sab-sch., 2 70), 3 60; Marshallville, 1; Mt. Eaton, 6; Shreve sab-sch., 4. *Zanesville*—Brownsville ch. and sab-sch., 11 70; Dresden sab-sch., 7; Jersey sab-sch., 15; Mt. Vernon sab-sch., 50; Newark 2d sab-sch., 21 94; New Lexington sab-sch., 4 43; Renville sab-sch., 17 50; Uniontown sab-sch., 2 50; Zanesville 1st sab-sch., 15 28. 2071 47

PACIFIC.—*Benicia*—Lakeport sab-sch., 3 35; Santa Rosa sab-sch., 16 50; Two Rocks sab-sch., 14; Vallejo sab-sch., 5. *Los Angeles*—Arlington sab-sch., 26 20; Boyle Heights (sab-sch., 16), 24; Carpenteria (sab-sch., 11 25), 16 25; Colton sab-sch., 21 35; Elsinore sab-sch., 6; Los Angeles 3d, 37; San Bernardino, 17; San Gorgonia, 5 75; San Pedro ch. and sab-sch., 28; Santa Ana sab-sch., 17 04; Santa Barbara sab-sch., 20; Santa Monica sab-sch. (*c.*), 5 25; Wilmington sab-sch., 11. *Sacramento*—Bethel sab-sch., 2 15; Carson City sab-sch., 12; Elk Grove, 2 70; Fresno sab-sch., 9 60; Ione City, 5 50; Tremont Westminster sab-sch., 6 60; Vacaville sab-sch., 13 40. *San Francisco*—Oakland 1st, 34; San Francisco Howard St. sab-sch., 46 55; West Berkeley, 7 50. *San José*—Los Gatos ch. and sab-sch., 8; Milpitas sab-sch., 5; Salinas sab-sch., 6; Watsonville ch. and sab-sch., 10. 442 69

PENNSYLVANIA.—*Allegheny*—Allegheny North sab-sch., 50; Bellevue sab-sch., 15 20; Bethel sab-sch., 11 25; Bridgewater sab-sch., 42 80; Emsworth, 10 20; Hilands (sab-sch., 15), 22 03; Hoboken ch. and sab-sch., 12; Natrona, 7; Pleasant Hill, 4 75; West Bellevue sab-sch., 22 75. *Blairsville*—Beulah (sab-sch., 18), 29 88; Braddock, 14 50; Ebensburg sab-sch., 8 71; Fairfield, 13 29, sab-sch., 12 50; Johnstown sab-sch., 46 39; New Alexandria (sab-sch., 13), 58 44; Parnassus sab-sch., 17 80; Plum Creek sab-sch., 6 75; Turtle Creek sab-sch., 7 50; Union sab-sch., 10; Unity sab-sch., 2 20. *Butler*—Concord sab-sch., 16 56; Harrisville sab-sch., 9; Little Creek sab-sch., 9 15; Mt. Nebo sab-sch., 7 60; New Salem sab-sch., 2 86; North Washington (sab-sch., 6), 9; Petrolia sab-sch., 12 41. *Carlisle*—Carlisle 1st sab-sch., 21 90; Dauphin sab-sch., 20; Duncannon sab-sch., 13 65; Great Conewago sab-sch., 1 41; Green Hill sab-sch., 5; Harrisburg Pine St., 85 54; Harrisburg Seventh St. sab-sch., 13 66; Harrisburg Westminster (sab-sch., 15 10), 20; McConnellsburg sab-sch., 11; Mechanicsburg ch. and sab-sch., 27 52; Mercersburg ch. and sab-sch., 18 65; Monaghan sab-sch., 20 65; Newport sab-sch., 31 67; Paxton, 8 83; Petersburg, 3 27; Robert Kennedy Memorial, 8; Shermansdale, 2 92. *Chester*—Atglen sab-sch., 9 13; Avondale sab-sch., 10 33; Berwyn sab-sch., 27; Bryn Mawr sab-sch., 88 28; Coatesville, 13 19; Downingtown Central (sab-sch., 7 80), 13 33; East Whiteland sab-sch., 15 50; Glen Riddle sab-sch., 3 31; Honeybrook (sab-sch., 10 76), 26; Kennett Square sab-sch., 7 50; Kemblesville sab-sch., 12 93; New London ch. and sab-sch., 20 55; Oxford 1st, 62 84; Phœnixville sab-sch., 25; Toughkenamon sab-sch., 6 33; Unionville sab-sch., 12; Upper Octorara sab-sch., 62 40; West Grove sab-sch., 11 70; Lansdowne sab-sch., 20. *Clarion*—Academia sab-sch., 5; Beech Woods sab-sch., 18 21; Bethesda sab-sch., 7; Clarion sab-sch., 31; East Brady sab-sch., 8 84; Edenburg sab-sch., 4 50; Emlenton sab-sch., 23 72; Foxburg sab-sch., 1 75; Greenville sab-sch., 13; Licking (sab-sch., 12), 15 36; New Rehoboth sab-sch., 14 20; Pisgah sab-sch., 24; Shiloh sab-sch., 1 79. *Erie*—Belle Valley sab-sch., 4 17; Bradford ch. and sab-sch., 27 27; Cambridge, 10 46; Corry sab-sch., 13; Cornplanter sab-sch., 1 25; East Greene, 10; Erie Park ch. and sab-sch., 50; Evansburg sab-sch., 4 32; Franklin, 38 75; Gravel Run sab-sch., 4 24; Greenfield sab-sch., 2; Harmonsburg sab-sch., 5 25; Meadville 1st sab-sch., 7; Mercer 2d sab-sch., 58 53; Mill Village sab-sch., 8 10; North East sab-sch., 25; Oil City 1st, 28 06; Salem sab-sch., 2 12; Sandy Lake sab-sch., 7; Springfield sab-sch., 6 76; Sunville sab-sch., 11; Tideoute sab-sch., 18; Titusville sab-sch., 40; Wattsburg sab-sch., 10 15; Westminster sab-sch., 8 12. *Huntingdon*—Alexandria sab-sch., 17 34; Altoona 1st, 35 54; Beulah sab-sch., 5 35; Birmingham sab-sch., 25 50; Coalport sab-sch., 6 15; Clearfield sab-sch., 41 43; Du Bois 2d sab-sch., 15; Everett ch. and sab-sch., 5; Fruit Hill (sab-sch., 12 78), 18 28; Hollidaysburg sab-sch., 44 20; Houtzdale sab-sch., 10; Hublersburg, 2; Kylertown (sab-sch., 2), 4; Lewistown sab-sch., 28 63; Lewistown Ellen Chapel sab-sch., 5 26; Lick Run, 2; Logan's Valley sab-sch., 3; Lost Creek, 6 60; Lower Tuscarora sab-sch., 9 28; Milesburg, 5 50; Moshannon and Snow Shoe sab-sch., 9 10; Mt. Union sab-sch., 20 77; Orbisonia ch. and sab-sch., 5 20; Penfield sab-sch., 12; Peru, 2 50; Pine Grove (sab-sch., 6), 12 50; Pine Grove Mills sab-sch., 18 84; Saxton sab-sch., 1; Shade Gap sab-sch., 4; Shank's Run sab-sch., 4 05; Shirleysburg sab-sch., 5; Spring Creek sab-sch., 7 91; Spruce Creek, 25 62; Tyrone sab-sch., 51; Winterburn sab-sch., 3 50. *Kittanning*—Apollo sab-sch., 22 43; Cherry Tree, 5 68, sab-sch., 17 56; Harmony sab-sch., 10; Indiana, 26 20; Kittanning 2d sab-sch., 10 30; Leechburg (sab-sch., 16), 27; Marion ch. and sab-sch., 10 28; Mt. Pleasant sab-sch., 5 75; Saltsburg sab-sch., 40 18; Slate Lick, 12 62; Srader's Grove sab-sch., 8 43; Tunnelton, 4 15; Washington (sab-sch., 17), 28; West Glade Run, 13; Worthington, 16, sab-sch., 5 61. *Lackawanna*—Ashley sab-sch., 39 70; Archbald sab-sch., 4 23, ch. and sab-sch., 22; Athens, 9 50; Barclay sab-sch., 10; Bethany sab-sch., 3; Brooklyn, 11; Canton, 10; Carbondale, 65 47, ch. and sab-sch., 38 76; Dunmore sab-sch., 20; Forty Fork sab-sch., 22 96; Great Bend sab-sch., 13 70; Harmony sab-sch., 10; Hawley sab-sch., 6 25; Honesdale, 21 71, sab-sch., 26 41; Langcliffe, 24; Meshoppen sab-sch., 3 25; Montrose sab-sch., 17 86; New Milford sab-sch., 8 25, ch. and sab-sch., 11 04; Nicholson sab-sch., 8 33; Plains sab-sch., 4 50; Plymouth (sab-sch., 6 31), 12 02; Providence sab-sch., 20 20; Scranton Cedar Ave. sab-sch., 7 60; Scranton Green Ridge Ave. sab-sch., 56 35; Sterling sab-sch., 5 91; Susquehanna Depot sab-sch., 4; Sylvania ch. and sab-sch., 2 76; Towanda sab-sch., 36; Troy sab-sch., 20; Tunkhannock sab-sch., 31 52; Wells and Columbia ch. and sab-sch., 3; Wyalusing 2d sab-sch., 3; Wysox sab-sch., 6 57. *Lehigh*—Audenreid, 10; Bethlehem, 7; Catasauqua 1st sab-sch., 29 52; Catasauqua Bridge St. sab-sch., 7; Lower Mt. Bethel sab-sch., 12; Pottsville 2d sab-sch., 22 09; Reading Bethany sab-sch., 32 03; South Bethlehem sab-sch., 5; Upper Mt. Bethel sab-sch., 8; White Haven sab-sch., 13 50. *Northumberland*—Buffalo sab-sch., 19 10; Chillisquaque sab-sch., 14 50; Derry sab-sch., 9; Grove, 19 64, sab-sch., 33 25; Hartleton sab-sch., 4; Lycoming sab-sch., 12 22; Lycoming Centre (sab-sch., 7 24), 13; Mahoning, 31 33; Muncy sab-sch., 4 46; New Berlin, 5 75; Raven Creek sab-sch., 2; Shiloh sab-sch., 6 69; Sunbury sab-sch., 14 05; Washingtonville sab-sch., 10 13; Watsontown (sab-sch., 8 83), 15 08; Williamsport 2d sab-sch., 24 71; Williamsport 3d sab-sch., 16 11. *Philadelphia*—Philadelphia 3d (sab-sch., 25 39), 42 17; Philadelphia 4th sab-sch., 11 02; Philadelphia 1st African sab-sch., 7; Philadelphia Clinton St. Immanuel sab-sch., 28 10; Philadelphia Greenway sab-sch., 10 67; Philadelphia South, 18; Philadelphia Southwestern (sab-sch., 8 53), 23 23; Philadelphia Tabor ch. and sab-sch., 31; Philadelphia Union sab-sch., 9 62; Philadelphia Walnut St. sab-sch., 73 31; Philadelphia Woodland sab-sch., 50 69. *Philadelphia Central*—Anderson sab-sch., 15; Philadelphia Alexander sab-sch., 11 47; Philadelphia Covenant sab-sch., 63 81; Philadelphia Elm Ave. Miss. sab-sch., 2 36; Philadelphia Gaston sab-sch., 7 44; Philadelphia Green Hill sab-sch., 20; Philadelphia North sab-sch., 16 21; Philadelphia North Broad St. sab-sch., 19 68; Philadelphia Northminster sab-sch., 24 13; Philadelphia Olivet, 39 36; Philadelphia Oxford sab-sch., 124 43; Philadelphia Tioga, 12 03; Philadelphia West Park sab-sch., 23 66. *Philadelphia North*—Chalfont sab-sch., 2 12; Conshohocken sab-sch., 7 66; Disston Memorial sab-sch., 5; Doylestown sab-sch., 52 79; Edge Hill Carmel sab-sch., 7; Edgewood sab-sch., 7; Fox Chase sab-sch., 11 50; Frankford sab-sch., 56 78; Germantown 1st, 36 27; Germantown 1st Somerville Miss. sab-sch., 12 57; Germantown 2d sab-sch., 90 21; Germantown 2d Summit Chapel sab-sch., 12 12; Hermon sab-sch. (*c.*), 16 12; Jenkintown Grace sab-sch., 15 41; Macalester Memorial (sab-sch., 2 51), 5 04; Manayunk, 75; Marple, 6 43; New Hope Chapel sab-sch., 24 85; Newtown (sab-sch., 37 06), 78 06; Norristown 1st (sab-sch., 24 96), 42 02; Port Kennedy sab-sch., 16; Roxborough ch. and sab-sch., 20 25; Thompson Memorial sab-sch., 27. *Pittsburgh*—Brighton Miss. sab-sch., 10; Cannonsburg, 12 81, sab-sch., 35 25; Hazlewood sab-sch., 5 25; Homestead sab-sch., 36 25; Knoxville, 5 47; McDonald sab-sch., 7 15; Manafield, 16 72; Mingo, 8; Monongahela City sab-sch., 25 63; Mt. Washington sab-sch., 6 40; Oakdale, 21 75, sab-sch., 26 71; Pittsburgh 43d St. sab-sch., 31 69; Pittsburgh Grace Memorial ch. and sab-sch., 12 25; Pittsburgh

Lawrenceville sab-sch., 38 56; Pittsburgh Morningside Miss. sab-sch., 10 38; Pittsburgh Shady Side, 8 25; Pittsburgh South Side sab-sch., 37 53; Sharon sab-sch., 21 37. *Redstone*—Brownsville (sab-sch., 11), 22; Connellsville sab-sch., 63 12; Dunbar (sab-sch., 32), 46; Fair Chance, 4; Greensboro' sab-sch., 2 40; Little Redstone (sab-sch., 20), 25; Mt. Pleasant, 29; Mt. Pleasant Reunion, 7 71; Pleasant Unity (sab-sch., 12), 15 84; Rehoboth sab-sch., 10 18; Sewickley sab-sch., 10 80; Tyrone sab-sch., 17 85; Uniontown sab-sch., 62 66; West Newton, 19 06; Webster sab-sch., 8 02. *Shenango*—Beaver Falls sab-sch., 16; Enon, 10; Hermon sab-sch., 15 65; Hopewell sab-sch., 17 56; Leesburg sab-sch., 6; Mahoning sab-sch., 10 60; New Castle 2d sab-sch., 21 60; Pulaski, 4 25; Transfer sab-sch., 4; Unity sab-sch., 7. *Washington*—Cross Creek sab-sch., 31 11; East Buffalo sab-sch., 18; Forks of Wheeling sab-sch., 8 50; Lower Ten Mile, 17 84; Upper Buffalo, 35 55; Washington 1st sab-sch., 87 13; Washington 2d sab-sch., 38 51; Wellsburg sab-sch., 7 52; West Union sab-sch., 13; Wheeling 1st sab-sch., 51. *Wellsboro'*—Antrim, 10; Beecher Island sab-sch., 5; Farmington sab-sch., 5 50; Wellsboro', 2 25, sab-sch., 11 15. *Westminster*—Bellevue sab-sch., 8 85; Brickerville Memorial sab-sch., 5 50; Cedar Grove sab-sch., 5; Cherry Hill sab-sch., 4 18; Christ Chapel sab-sch., 25 55; Lebanon 4th St., 13 56; Little Britain sab-sch., 10 20; Marietta (sab-sch., 25), 41; New Harmony sab-sch., 5 64; Pine Grove sab-sch., 15 10; Slate Ridge sab-sch., 12; Slateville ch. and sab-sch., 13 50; Stewartstown sab-sch., 16 70; Westminster sab-sch., 10; York 1st (sab-sch., 19), 62 70; York Calvary sab-sch., 7 17. *West Virginia*—Bethel sab-sch., 7 77; Clarksburg, 3 56; Grafton sab-sch., 10; Parkersburg Calvary sab-sch., 11 50; Sisterville sab-sch., 5; Terra Alta sab-sch., 7 30; Weston sab-sch., 6; Winfield sab-sch., 4 99. 6420 27

TENNESSEE.—*Kingston*—Bethel sab-sch., 10 50; Grassy Cove, 2 40; South Pittsburg sab-sch., 1 30. *Union*—Hopewell, 2; Knoxville 4th, 17 40; New Market (sab-sch., 17 56), 22 56; New Prospect, 5 65. 61 81

TEXAS.—*Austin*—Austin 1st (sab-sch., 8 53), 30 18; San Antonio Madison Sq. sab-sch., 8 52. *North Texas*—Denison ch. and sab-sch., 60 85; Jacksboro' sab-sch., 4 50. 104 05

UTAH.—*Montana*—Deer Lodge sab-sch., 22; Helena, 37 72. *Utah*—Emmanuel, 1 50; Logan Brick sab-sch., 9; Ogden sab-sch., 3 80; Smithfield sab-sch., 10. *Wood River*—Boise City (sab-sch., 6), 11; Malad sab-sch., 5. 100 02

WISCONSIN.—*Lake Superior*—Florence (sab-sch., 15), 24 50; Iron Mountain sab-sch., 8; Menominee sab-sch., 38; Oconto (sab-sch., 18 90), 27. *Madison*—Baraboo sab-sch., 6 18; Cambria sab-sch., 14 70; Prairie du Sac sab-sch., 18 75; Reedsburg, 7 15, sab-sch., 13 64; Richland Centre sab-sch., 3 46. *Milwaukee*—Beaver Dam Assembly, 7; Cambridge sab-sch., 4 33; Cato, 4 40; Juneau, 2; Milwaukee Grace sab-sch., 5 65; Pike Grove sab-sch., 14. *Winnebago*—Appleton Memorial sab-sch., 20 19; Crandon sab-sch., 4; Douglas sab-sch., 1 25; Montello sab-sch., 3 25; Oxford sab-sch., 3; Packwaukee sab-sch., 5; Shawano sab-sch., 5; Wausau sab-sch., 25 27; Westfield sab-sch., 5; West Merrill sab-sch., 17 24; Weyauwega, 4 10. 292 06

From the churches, June, 1888	$6,339 37
From the Sabbath-schools, June, 1888	15,746 97
Total from churches and Sabbath-schools, June, 1888	$22,086 34

MISCELLANEOUS.

Rev. J. Edwards, D.D., Plymouth, Pa., 1; St. Andrews' sab-sch., Ont., 2; West Berne sab-sch., N. Y., 2; Brittain Union sab-sch., O., 4 15; Mattawa sab-sch., Ont., 8 80; Elk Garden sab-sch., W. Va., 11; Newark Union sab-sch., N. Y., 2 81; Winona Union sab-sch., Kan., 2; Beech Glen Union sab-sch., Wheeling, W. Va., 14 85; Foster Union sab-sch., Pa., 2 80; St. Johnland sab-sch., N. Y., 8 70; Williams Grove sab-sch., Pa., 2; C. H. Glover, Wis., 1; Scotstown sab-sch., Quebec, 5 56; St. Andrews sab-sch., Oil City, Ont., 5; Holmes Union sab-sch., Dak., 1; Lake Washington Union sab-sch., Minn., 3; Little Equipment sab-sch., N. Y., 2 66; Mrs. R. I. Robertson, Jackson, Minn., 50 cts.; Sab-sch., Elko, N. Y., 1 55; Union sab-sch., Russell, Wis., 1 79; J. B. Davidson, Newville, Pa., 10; Sab-sch., West Side, Iowa, 2 50; Mrs. Spotswood, New Castle, Del., 100; Union Colored Mission sab-sch., West Philadelphia, 5; Interest "J. C. Green Fund," 52 50; Rev. W. L. Tarbet and wife, Ill., 94 cts.; "C., Pa.," 1; Rev. D. S. Baker, Maryville, Tenn., 4 10. 259 41

Total receipts for June, 1888	$22,345 75

Note.—Those marked *c.* (italics) are *centenary offerings.*

C. T. MCMULLIN, *Treasurer.*

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS

WITHIN THE SYNOD OF NEW JERSEY, FROM APRIL 1 TO JUNE 30, 1888.

Elizabeth—Elizabeth 1st, add'l, 19 50; Plainfield 1st, 21 14; Elizabeth Westminster, 142 20; Connecticut Farms, add'l, 35; Plainfield Crescent Ave., 200; Lower Valley, 10. 427 84

Jersey City—West Hoboken, 50; Hoboken, 20; Paterson 2d, 200; West Milford, 25; Arlington, 9 70; Passaic sab-sch., add'l, 15 99; Jersey City Westminster sab-sch., 36 13. 356 82

Monmouth—Shamong, 11 56; Lakewood, 30 30; Manasquan, 21 06; Farmingdale, 12; Cranbury 1st, 80; Jamesburg, add'l, 40; Cranbury 2d, add'l, 50 76; Tuckerton, 10 60; South Amboy, 9; Beverly, 37 93; Oceanic, 14; Sayreville, 17; Freehold 1st, 75; Keyport, 4; Bustleton Providence, 5 80. 419 01

Morris and Orange—Orange 2d, add'l, 90 14; Morristown South St., 225; New Vernon, 21; Whippany, 13; Dover Welsh, 2 83; New Providence, 11. 362 47

Newark—Newark South Park, add'l, 108 70; Newark 3d, add'l, 50 26; Montclair 1st, 88; Newark 1st, 142 51; Newark 2d Ger., 20; Newark Bethany, 25; East Newark Knox, 20; Newark 6th, 20; Newark Wickliffe, 14. 488 47

New Brunswick—New Brunswick 2d sab-sch., 5; Ewing, 21 94; Frenchtown sab-sch., 5; Trenton 1st, 292 54, sab-sch., 4 16; Trenton Prospect St., add'l, 12; Trenton 2d, 27 07; Alexandria 1st, 4; Kingwood, 2; Amwell 2d (Mt. Airy), 6 66; Stockton, 12; Chambersburg Bethany, 11. 403 37

Newton—North Hardiston sab-sch., 5; Danville, 10; Greenwich, add'l, 5; Lafayette, 10. 30 00

West Jersey—Wenonah, 20; Bridgeton 2d, add'l, 30 56; Woodstown, add'l, 18; Gloucester City, 7, sab-sch., 5. 80 56

Received in three months	$2268 54
Previously acknowledged	5073 24
Received since October 1, 1887	$7641 78

ELMER EWING GREEN, *Treasurer,*
P. O. Box 133, Trenton, N. J.

THE CHURCH
AT HOME AND ABROAD.

PHILADELPHIA, OCTOBER, 1888.

EDITORIAL.

THE MONARCH OF PERSIA.

The founder of the Persian empire, so famous in history, was Cyrus the Great, of whom most honorable mention is made in our sacred Scriptures, where he is once called the Lord's anointed. The name of the present monarch of Persia is Nasr-Ed-Din. His title

is commonly given as *Shah*, which is the Persian word for king; but his full title is *Shah-in-shah*, or "king of kings." We find this title in the book of Ezra, applied to the monarch who ruled that country at that time:

Artaxerxes, king of kings, unto Ezra the priest, the scribe of the law of the God of heaven, perfect and so forth. I make a decree, that all they of the people of Israel, and their priests and the Levites, in my realm, which are minded of their own free will to go to Jerusalem, go with thee. Forasmuch as thou art sent of the king and his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand; and to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel.

King Artaxerxes, like his great predecessors, Darius and Cyrus, had learned thus to reverence "the God of heaven," and to honor and favor his servants, and to protect and help the Hebrews, who were then his peculiar people. Rev. Dr. Labaree has called the attention of the readers of THE CHURCH AT HOME AND ABROAD (October, 1887, page 394) to the marked favor which God has shown to Persia in contrast with all the ancient kingdoms which oppressed his people. They have all perished, and Persia alone continues—not so powerful as then, but with much reason to hope for a happy future.

Its present monarch, whose portrait adorns this number, came to its throne September 10, 1848. He was born in 1829, and was therefore nineteen years old when he began to reign, and has now reigned forty years. In 1873 he visited the principal countries of Europe, in order to learn all that he could of reforms and improvements which could be introduced into his kingdom with advantage to its people. In a similar spirit he countenances and encourages the work of the American missionaries, which, like his noble minister in London, Prince Malcom, he sees to be benefiting his people. He has conferred honors and titles upon some of the missionary physicians, and has encouraged the establishment of their hospitals. See our second volume, page 107, August, 1887. He has lately issued a firman (that is, a royal decree), of which Dr. Torrence, of Teheran, has sent us a translation. Our readers will see that it breathes the same spirit of justice and generosity toward men, and of reverence for "the God of heaven," as those ancient decrees of Artaxerxes and Darius and Cyrus which we find in our holy Scriptures.

FIRMAN.

Being by the will of almighty God at the head of justice in my country, and by his will the lives and property of this people having been entrusted to my keeping, I have deemed it my duty, in praise of the God all-powerful and in recognition of his munificence, to hinder those who would lay hands upon this trust to me confided, and to do all that lies within my power in order that my subjects may be secured in the enjoyment of life and property, so that tranquilly and in peace they may engage in all pursuits tending in the direction of civilization and acquirement of fortune.

This firman is proclaimed to the whole of Persia in order that all the people may know that the present edict accords to them the protection of life and property, with free liberty to dispose of what is theirs and the right to acquire wealth, to form companies, to establish manufactures, to make roads, and indeed to do all things tending to promote civilization and their own and the public welfare.

To see these ends accomplished will cause me great personal satisfaction; also am I ready to do you justice and stand myself as guarantor for the security of your interest.

No one in Persia shall have the right to lay hands upon you, to confiscate what is yours, nor to punish you without recourse to the divine or common law of the land.

LAZAR BEGH.

This is the good Nestorian whom the missionaries in Persia often employ to accompany and provide for them in their journeys, and whom they sent to Tiflis, in the southern province of Russia, to guide and provide for my son and me in our journey from Tiflis to Tabriz. It was early in October, 1884. We had sailed the whole length of the Black Sea, from Constantinople to Batoum. From that port we had taken the railroad that runs across to the Caspian Sea. From about 8 A.M. to 10 P.M. our ride was among and over mountains which reminded us of those crossed by the Lehigh Valley Railroad in Pennsylvania, and we arrived at Tiflis late in the evening—a journey of about two hundred miles. Lazar was there to meet us, and had been waiting a number of days for our arrival. By a misunderstanding for which he was not to blame, we arrived when he was not expecting us, and we had some difficulty in finding him in a great city in which there were said to be not twenty people who could speak English. We had been assured by our missionary friend, Rev. W. L. Whipple, that Lazar "could speak English after a fashion," and that we could trust him to do wisely and faithfully all that would be necessary for our safety and comfort in so strange a journey. We found all this to be true, and after many days of travelling with Lazar,

where we could not have made our way at all without such a guide and provider, we remember him most gratefully.

We spent a Sabbath in Tiflis. Lazar told us that there was no Protestant church there, but that a little company of his countrymen who, like himself, had learned the gospel from the American missionaries, would have a religious meeting in a carpenter's shop, in which some of them worked through the week. They were poor men who had left their homes in Oroomiah and come up to Tiflis—a journey of nine or ten days—to find work at which they could earn higher wages than at home. So they were living away from their families in order to provide better for them. You must not think that even in Tiflis they could earn as much as laboring men do in our country.

We found seventeen of these plain men in the shop, which they had made neat and comfortable for their meeting. One of their number led the meeting. He read from the Syriac Bible, they sung Syriac hymns, they prayed, and their leader made an address in the Syriac language. This language is not spoken in Syria now, though it is the language which was spoken in Palestine in the time of our Lord, but it is now the language of the Nestorians in Persia.

Those good men were very glad to welcome the minister from America whom they knew that their beloved missionaries were expecting to visit them. I spoke to them in English, and Lazar translated my words into Syriac, telling them of what God has done for us in America, and how much interest we feel in them as disciples of Christ.

After we went back to our hotel my son asked Lazar what was the subject of his countryman's address which we had heard him speak in the Syriac language, and, of course, could not understand. Lazar said, "It was about the ten—ten—what you call it?" As he hesitated for the word, my son suggested "virgins?" and Lazar said, "Yes, the ten virgins."

Later in the evening, speaking with me on the same subject, Lazar said, "You know Mosheh?" "Yes," I replied, "I know Moses." "Well," said Lazar, "you know God gave Mosheh ten—ten—what is it? One is to keep Sunday, and after this, to take care of father and mother." So we found that the Syriac address at the meeting had been on the *ten commandments*, and when Lazar could not remember the English word for it, he thought that the word *virgins*, which my son suggested, must be the right one. Truly enough, he "could speak English after a fashion."

He used some words and phrases which sounded oddly, and yet the meaning of them was very plain. He was very conscientious about keeping the Sabbath, and thought that no business ought to be done on that day except *God-business*. Is not that a pretty strong way of saying that the Sabbath is God's day, and must be given to his service?

When I asked him to tell me about his own life, he said that before he became a disciple of Jesus he had been very rough and wicked. He said, "I first learned the gospel from Dr. Perkins, and I first came to the Jesus-dinner to Mr. Easton." He meant that Rev. Mr. Easton received him to the communion. Can we say that his name for it, "the Jesus-dinner," is not just as good a name for it as the Lord's Supper?

I wish my little Presbyterians to know my friend Lazar, and to remember that he is one of a good number of Nestorians who have learned the gospel from our missionaries, who are now living good Christian lives, and who eat and drink the bread and wine of the Lord's Supper, not in the superstitious way of the old Nestorian church, but in the simple and solemn gospel way—doing it in loving and thankful remembrance of Jesus.

HOW THE CHILDREN HELPED THE MINISTER.

He had never preached to the children. He felt timid when attempting it. He was afraid that he should fail to interest them. He did not know then, what he learned afterwards, that children are not very different from men and women. Plain Bible truth, spoken in plain words and straightforward sentences, will interest children or grown people more than anything else.

He did not dare promise that he would preach *regularly* to children. He just ventured to try it once. But he said to the children, before making the attempt, "You must help me. Each of you must bring me a text, chosen from the Bible, anywhere you please." He was surprised at the number of good texts they brought him, and from one of them he preached a sermon. Then he asked them to do the same thing again, and in one month he would preach another children's sermon.

He kept on in this way, preaching one children's sermon every month for many years.

He used to tell the children what kind of a text to bring him, sometimes giving them a certain number of words which the text should contain; sometimes mentioning the subject of which it should speak, or the class of persons to whom it should refer, or setting some other limit to the search. It was surprising with what interest the children would search for texts, fetching out their Bibles on Sabbath evening, upon the tables, getting parents to help, and all hunting in Psalms, Proverbs, Epistles and Gospels, and all the Bible books, growing all the while more and more familiar with the order of books and chapters, and learning a great deal of their contents—learning how to use reference Bibles and concordances, and to make their own memories into better concordances than printed ones.

But it was still more surprising how this helped the minister. Every month—why should it not have been every week?—he would have on his desk a large pile of little strips of paper, on every one of which a dear child had written a Bible text, or a very little child's mother or elder sister or brother had written it for him. He was astonished to find how good texts most of these were—such that he would like to make a sermon from almost any one of them. Texts, suitable texts, seemed to him wonderfully abundant.

He told the children once that when he had been preaching two or three years, there was a time when he had great difficulty in finding texts. He seemed to himself to have preached up all the Bible truth that he knew. He had been told that every young minister has such a time; but he said that he should tell his young friends in the ministry, when they came into that difficulty, to set the children to finding texts for them.

This is only one way in which children can really *help* their ministers. There is nothing else which children love to do better than to *help* their parents, their teachers, their pastors. There is no way in which pastors, teachers and parents can do more to please and to benefit their children than by studying out ways in which they can let the children *help* them in their work. And have you never noticed how much less fatiguing work is, for older hands and brains, when children's brains and hands are helping in it? The children sometimes make such work as refreshing as play. They like to work with older people much better than to be always *worked for* and only *played with*; and it will make them better men and women.

POIMEN.

A friend writes to us from a western city asking us to call attention of our readers to the excellent provision made in most cities, by the Young Men's Christian Associations, for hospitable welcome, pleasant entertainment and friendly help to young men coming into such places as strangers. We know of no way in which such young men can

better guard themselves against home-sickness, or more easily find pleasant company and all sorts of encouragement and help to good ways and good things and good friends, than by going straight to the room over whose door they see the significant letters Y. M. C. A.

P. S.—This need not hinder you from going straight to the minister to whom your minister has given you a letter of introduction. As likely as not he will go with you to the Y. M. C. A. rooms, or else invite you to meet the Y. M. C. A. secretary at his tea-table or in his parlor.

"GIVE ME TO DRINK."

A fine subject for the pencil of Rubens or Raphael or Doré—the old well, the woman of Samaria, and between them the Son of man, the sweat on his face and the dust of many a weary league upon his feet.

And before the eye of faith and love the same blessed form still sits, and to the ear of faith and love the same touching word still comes—"Give me to drink." The compassionate Christ identifies himself with all human wretchedness—"Inasmuch as ye do it to these, ye do it to me."

We sit on the sunlit heights of a brilliant gospel civilization, and around us a vast spread of Christian homes, wherein "is the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the mill-stone and the light of the candle;" around us some eighty thousand communion tables, and seated at them twelve million communicants —this multitudinous group fringed with twelve million Sabbath-school scholars, and around all a halo of Christian charities for almost every ill that flesh is heir to.

Surrounding these sunlit heights and this expanse of social and spiritual affluence, all by the miraculous enginery of steam and electricity brought within earshot and arm's length, are millions, tens of millions, hundreds of millions of men, women, children, bone of our bone, flesh of our flesh, made in God's image, deathless souls flashing through the eye, hungry, thirsty, starving, dying, for lack of the one bread that can feed their hunger, famishing for the one cup that can slake their thirst, the one medicament that can heal all their woes. In those needy, ragged, wretched millions ought we not to see the Son of man under the hot noonday sun, and in their piteous necessities hear the voice, "Give me to drink"?

Jesus, contrary to the old law, touched the leper. Let us, obeying the gospel, at least look at the lepers, our poor relations. They are defiled with filth, they pine in wretchedness, they are pale and gaunt with hunger, they sink in squalid poverty, and the moan of their misery, like the ever-beating ocean surf, fills the earth and goes up to heaven. In many an island, and in some cases over more than half a continent, superstition makes life an almost continuous torture. In many a wide province, when in the dark night the wind howls and the trees bend and moan and the house-frame creaks, the wretched indwellers start in terror from their beds, and crouch together in horror of what to them is the hiss and howl of demon legions clawing at them to seize and hurry them away. When pestilence comes, the pangs of distress, the physical prostration, the swift-smiting death, are all the work of demons revelling in the havoc they make. When a few years ago the cholera-besom swept Siam, almost every house hung out its flag promising fidelity to the demons if they would spare the inmates. Through miles of city streets all night long little lanterns twinkled from the tops of bamboo poles to guide the winged demons past the trembling homes, as if pestilence worked too little woe unhelped by the horrors of paralyzing superstition.

Many of these millions are cursed with a passionate appetite for human flesh. The little fleet of Stanley, as it glided down the Lualaba, was often greeted with a shower

of poisoned arrows, accompanied by the demoniac yell, "Meat! meat! meat!"

Many of these people live in an earthly paradise,

> "Where balmy gales eternally reside,
> And all the seasons lavish all their pride;
> Blossoms and flowers and fruits together rise,
> And the whole year in gay confusion lies."

Every prospect pleases, and man alone is vile, vile as man can be and pitilessly cruel. Investigation shows that through large districts of China one fifth of the female children born are murdered by their parents. An old man told a missionary that he had killed seven. If the father so prefer, instead of killing his child, he may send her to one of the many existing institutions, where many die of neglect or ill treatment, and the rest are farmed out to infamy.

Here then is the obtrusive fact. We have everything; those wretched myriads have nothing. Our granaries are full to bursting; they perish with hunger. They are loaded down with woe; we have the one sole panacea for every woe. And this misery is within reach of our hands.

This chorus of sighs and moans from the heart of those moaning, sighing myriads, what else is it but the voice of Jesus himself, as if from the well-curb in Samaria, the dust of weary travel on his garments, the hot sun on his head, the sweat of midday on his face, in tones that might melt the heart of stone—"Give me to drink"?

Of these heathen human legions, some two millions in various clusters listen to gospel teaching in some six thousand mission outposts in Greenland, New Zealand and Patagonia, in the Sandwich Islands, Syria, India, China, Japan, in Korea and Formosa, in Samoa, Raratonga and Raiatea, in Fiji and Basuto Land, and in the land of the Chippewas and Dakotas, two millions of them, not converts, but seekers after light. From that great throng of souls, burdened with guilt, darkened by ignorance, stung with superstition, leprous with hideous vices, lacerated with cruelties, eager for relief, comes the cry from the well-curb, "Give me to drink."

There too in those mission schools, that fringe with silver the black, sickening cloud of heathenism, along the valley of the Ganges, along the valley of the Nile, on the skirts of Lake Tanganyika and Victoria Nyanza, at Beirut, Tripoli and on the coral islands of the Pacific, some half million boys and girls every day study the rudiments of the gospel, learn to read for themselves the old, old story of Jesus and his love. Among them are possible Harriet Newels, Florence Nightingales, Henry Martyns, Careys, Duffs, Sheshadris and Gopee Naths. To shut the eye to this spectacle is to turn a deaf ear and a callous heart to the voice from the Samarian well-curb—"Give me to drink."

In that vast expanse of human immortal lives, and grouped like star constellations in the night sky around thousands of communion tables, are some half million of converts from heathenism, some of them with a faith like that created at Pentecost, some of them seeing through a glass darkly, seeing men as trees walking.

From the necessities of those groups of converts, those necessities requiring for many a year to come the direct influence on their lives of the ripened godliness, the matured wisdom, the bright intelligence, the continued instruction and the holy example of those missionaries, their fathers and mothers in Christ, comes still the call of Jesus—"Give me to drink."

Early one summer morning I stood upon a high veranda in the heart of Georgia. The sunbeams were sheeting the tops of the trees that stood close together, with interlocked branches, on the hills around, the dense foliage intercepting the light and allowing the darkness to slumber undisturbed in the deep, narrow valley below. But by and by, here and there, a golden spot gleamed deep down in the darkness. A few persistent beams had threaded their way through interstices among the leaves and branches, and were serving their summons upon the gloom to give place to the coming day.

And so into that deep black forest of heathenism, that lies nearer or more remote around those gospel-glowing mission centres,

many a spiritual sunbeam finds way to light the lamp of everlasting life. Again and again and yet again word reaches the station of a rich work of grace in a heathen community that never saw a missionary. A patient healed in the hospital has carried into a distant province a New Testament or a tract, and out of this seed a Christian church has grown. "The Dairyman's Daughter" came into the hands of an Armenian priest, who read it with a brother priest, and they both became kings and priests unto God, and they became also pastors of evangelical churches. A man well on in years came to a mission station in Siam, bringing his son for instruction in the truth, and, to the amazement of the missionaries, both father and son knew by heart some considerable portions of the New Testament.

The reader of these sentences, sitting on the veranda of our resplendent civilization, the brilliant panorama of Christian life and peace before the eyes, the balmy breezes of the gospel on the brow, the songs of salvation on the ear, may not shut the heart to the voice of Jesus coming across the horizon from the hundreds of millions of unreached heathen, from the two millions that fringe those mission centres, from that half million converts and that half million boys and girls waiting to be moulded into vessels of honor and glory—a voice fit to break the heart and melt the whole being into compassion for the perishing—"Give me to drink."

W. P. Breed.

AN EPISODE IN THE LIVES OF TWO HOME MISSIONARIES.

BY ONE OF THEM.

In 1855 the firm of W. & C. occupied the northeast corner of Fourth and Locust Streets, St. Louis, as a dry-goods store. At that time not a few Mexican merchants came to St. Louis in their "prairie schooners" to buy goods, and some of them were anxious to have their sons taught "the American way of doing business."

At the suggestion of the late Hon. Don Miguel Otero, two of these Mexican boys were placed under the care of Messrs. W. & C. as clerks, without salary. They were quiet, intelligent boys, and seemed willing to learn. Raised in the Roman Catholic faith, it was understood that their Presbyterian employers should not interfere with their religious duties and belief. They were frequently invited to their houses, but being bashful and unused to our language they seldom came. The Jesuit brothers called on them frequently at the store, and seemed to take considerable interest in them.

This state of affairs continued for perhaps a year—the boys meanwhile conducting themselves in a gentlemanly manner, and improving in business habits—when one morning Mr. W— was told that Inez, one of the boys, had suddenly left the city for parts unknown. On further inquiry it was found that he had drawn a small portion of the money placed to his credit at one of the banks, paid his little debts, and quietly slipped away. His companion, Adolfo, did not know where he had gone, or why, only that "he had gone away not to return any more," and intimated that it might be something about his "not going to confession," as "the brothers" had been talking very earnestly to him lately.

Special agents were employed to hunt him up, and his parents in New Mexico were notified. His older brother came on, and followed him up as far as New Orleans, but there every trace of him was lost. Some years, perhaps three, passed away, and still no tidings came of our lost Inez; the whole matter remained enveloped in mystery.

About that time Mr. W— was returning from New York, and stepping into a dining-hall at Albany sat down to supper. As he took his seat a young man passed out toward the cars whose sunburned face seemed familiar to him. Returning to the cars the train soon started westward, but that weather-

beaten face kept floating before him like the memory of some half-forgotten dream.

Changing cars at Cleveland, Mr. W— was hastily passing along the platform when all at once the mysterious face flashed once more before him in the flickering gas-light; it was the face of our long-lost Mexican boy. "Why, Inez P—," he exclaimed, "is it possible?" and hurrying him into a coach they sat down, and as the train sped on the following narrative—more wonderful than fiction—was told in a quiet, unassuming, matter-of-fact way as if it contained nothing extraordinary.

It seems that while his employers, bound by their promise, were confined to teaching him "the American way" of doing business, "the word of God," which "is not bound," had been teaching him "a better way." Graciously led by the Spirit of God, he stepped one Sabbath morning into a Presbyterian Sabbath-school, and was so interested that he returned frequently, and was finally brought to a saving knowledge of Jesus.

No longer willing to attend the confessional, the "brothers" followed him up, insisting on his return to "duty;" and became so annoyingly urgent as to make it exceedingly unpleasant for him. At last he determined to break away entirely from their influence, and become in every respect "a free man in Christ Jesus."

But how could he do this? To tell them that he was no longer a Roman Catholic would be to invite persistent persecution; to return home as a Protestant would only make matters worse. So "conferring not with flesh and blood," consulting only God and his own enlightened conscience, the brave boy concluded to go to sea until he had become of age and could act independently of home influence. And so, in the simplicity of his renewed mind, he "went out, not knowing whither he went."

I have often wondered what could have been his thoughts as he steamed down the Mississippi toward the great unknown world before him. A delicately-nurtured Mexican youth, totally inexperienced in the ways of the world, breaking loose from the shackles of false teaching—for those boys were taught that the pope in Rome knew their thoughts in St. Louis—starting the world with a few dollars in his pocket and a new-born, holy trust in his heart; his soft, unskilled hands about to grapple with the stern realities of a seaman's life. What marvellous faith! What child-like trust!

On reaching New Orleans he went to a sailors' boarding-house, and told the proprietor that he wanted to go to sea and learn to be a sailor. This land-shark, after having robbed him of everything, shipped him as an *able-bodied seaman*, and drew his first month's wages for the board of a few days. We may imagine the wrath of the captain at his being duped, and the rough treatment of our young friend in consequence. He said it was brutal beyond description. But, cuffed, kicked and beaten unmercifully, he began "to get hold of the ropes," and by and by his soft hands became hard and horny, and his fingers became nimble, hauling a rope and reefing a sail with any of them.

The voyage turned out to be a long one, giving our young missionary an opportunity of starting a prayer-meeting before the mast, a work in which he was encouraged by the officers as an aid to subordination and good morals. Wherever he went sailors were his companions—his *family;* so wherever he went he erected a *family altar*, and sailors knelt around it. Lips that had been steeped in blasphemy learned there to pray; and feet that had wandered far from the Father's house were led into the way of faith, of penitence and peace. On one occasion he went aboard a ship in Liverpool about to start on a long voyage, when the mate immediately recognizing him cried out, "Hillo! here comes our little praying Methodist; don't you want to come along?" And he went.

And now he was on his way *home*—if still a home remained for the "heretic."

On reaching Indianapolis, it being Saturday night, they remained over to spend the Sabbath. Before retiring they united in prayer. For a while the young sailor seemed absorbed in deep thought. At last, with a sigh, he said, "Oh, Mr. W—, I wish I was a Christian." "Why, my dear boy, what do you mean? do you think you are *not* a

Christian?" "Well, I don't know. I was told at the Seamen's Bethel in Boston that if I was a *true* Christian I would never have any doubt about it; that I must always have such and such *feelings*—and *I don't.*" "Why, Inez, you *are* a Christian." "Oh, do you think so?" and his young, weather-beaten features fairly glowed with radiance. After a while he asked his companion to what church he belonged. On being told he said quickly, "Then I will be a Presbyterian too." And sure enough when he arrived in St. Louis he joined one of the Presbyterian churches on profession of his faith in Christ.

His future history I may not follow up. "Persecuted, but not forsaken, cast down, but not destroyed," he is now a faithful and honored minister of the gospel, a home missionary of the Presbyterian Church. And he who, at an interval of so many years, recalls these incidents has also, by the grace of God, been set apart as a pastor to feed the flock of Christ, and has the honor of holding a commission from the Presbyterian Board of Home Missions.

"I will lead them in paths that they have not known. . . . These things will I do unto them, and *not forsake them.*"

A HOME-FOREIGN MISSION FIELD.

Not often have we known a more impressive blending of home and foreign missions than is shown in a personal letter from Arizona, from which, without violating the confidence of the writer, we give our readers some extracts.

. . . Yesterday I passed my sixty-fourth milestone, but I am not old; hope I am doing my best work; never loved it as well nor panted for souls as much.

Never have I found so hard a field—so much drunkenness and gambling and "miscegenation," and every vice imaginable abounding, as here. . . . Except Brothers T. and C. at Seaton, among the Pimas and Papagoes, really one tribe, I am the only Protestant minister for the Americans in the county. I suppose the Lord sent me here because he chooses the "weak things of this world to confound the mighty." And when I see judges and lawyers and college graduates before me, when I realize that I have to deal with murderers and gamblers, saloon-keepers and libertines daily, I feel weak and in need of divine wisdom, grace and strength. This is a needy field, and the citizens feel the need of a church edifice, if for no other reason than to attract a good class of citizens—men of wealth, education and piety. They have lost many a one simply from the lack of a church and a minister. So when the crops are gathered and the money market lightens, the citizens will give liberally for a house of worship, and with the help of the Board of Church Erection we hope to build during the next season.

But we are in need of a parsonage immediately. Almost everybody here lives in an adobe. Most of them are small, and nearly all are dirty and breed reptiles, such as centipedes, tarantulas and scorpions. They are hot at night in the summer months when the mercury runs up to 105°, 110°, 115° in the day-time, can't get cool before morning, so most of us sleep on cots out of doors. These Mexicans live—many of them—in the dirt, eat on the ground, live on the ground and sleep on the ground, and have pigs, pigeons, hens, cats, dogs and colts around them. They know nothing of the meaning of the word home, nothing of social purity, nothing of the Bible or the sanctity of the Sabbath. Among such a people I have come to live and to bring my family in the fall. We have a few American families and a very few "elect ladies" who will form the nucleus of a church in the fall, when we hope to organize.

I have secured a new adobe with four rooms and floor in three rooms, not common here. It is inconvenient and out of the way, but it is the best I could do. For this building I am to pay $20 per month—$240 a year! I want to build a parsonage, rep-

tile-proof and as far as possible heat-proof—one in which we can have a Christian home and invite the young men to sociables and musical entertainments, and draw them away from saloons and gambling-dens, and have rooms suitable for prayer-meetings and teachers' meetings. You can realize somewhat how much we need such a building, for you have travelled in foreign lands, and ours is a foreign field on home soil. I think my precious wife and darling daughter will bear these inconveniences for a while with patience and fortitude, and I will try and bear the heavy rent for a season. But you see how very necessary it is that we have more than one bedroom and better conveniences. We will not complain, but we will be cheerful and happy in the consciousness that the Lord has sent us here to "endure hardness as good soldiers;" but can you not enlist some wealthy acquaintances to come to the rescue and help me in erecting a parsonage as soon as we have elected trustees, which will be in the early fall?

... I doubt not that there are those who would like to invest and thus know that after they have gone to rest "their works do follow them" and only wait for the opportunity.

I am taking this matter to the Lord, and feel sure that he will answer prayer and bring the desired relief in his own good time and way; for he knows as no other, except myself, how very much we need a manse, and perhaps you know the Board cannot loan us any from the Manse Fund until we have a church edifice erected, and we need the manse now even more than by and by when we have the church building.

... Everything is high here, and the building will cost from $1500 to $2000; but if necessary I can lend a helping hand. The work on my hands is great, but for a few weeks I could use hammer and saw if compelled to. It is all the Lord's work, and consecrated labor is his work whether with hands, heart or brain.

Only secure us the material and I will secure the men in some way, though I do not want to give any time to manual labor that should be given to human hearts.

The writer of this brave and tender letter has long been known to the writer of this note. Dr. Kendall says of him, "I know him well. I take him to be, as he seems to be, a quiet yet brave and devoted man." He did not expect us to print his letter, and we do not print his name. But have we not readers who would like to make such an investment as his letter suggests? This is the way to do it: send your money to Rev. E. N. White, D.D., 53 Fifth Avenue, New York, for the *Manse Fund*. If you wish to have your gift applied to this case, refer Dr. White to this page, and ask him to communicate with us. We will give him the name and address.

We will also give them to any of the Lord's stewards who may wish to correspond directly with a fellow servant on such a home-foreign mission field.

Rev. M. F. Williams, M.D., writes from Muscogee, Ind. Ter., giving account of a trip to old Dwight mission in company with Rev. A. G. Evans. The drive was a delightful one "over the prairies clothed with a rank growth of grass, over hills dignified in that prairie country by the name of mountains, through river bottoms now very muddy, some of the mud-holes so deep that we drove in with some doubt whether we should get through safely." They crossed the Arkansas river on a flat-boat, and made "the rest of the journey over a succession of hills, each of which seemed more steep and rocky than the last." He says:

Our good friends Mr. and Mrs. Squier, the missionaries in charge, together with Miss Reed and Mrs. Neerkin, gave us a warm welcome. Brother Squier showed us over the mission farm, and told us what

had been accomplished in spite of many difficulties. His garden and farm gave evidence that he had not had many idle minutes. On Sabbath they were to celebrate the Lord's Supper. Brother Squier requested me to take the preparatory service that evening, which I did, endeavoring to make them understand the meaning of the Supper to Christians. I took charge of the Sabbath-school; and as the room was so crowded that it was impossible to get our classes in shape, I just turned it into a preaching service based on the Sabbath-school lesson, which was Jesus crucified. I never had a more attentive audience. At the communion service there were about seventy-five persons present in that small school-house. Brother Reid preached the sermon. Brother Evans baptized four infants and four of the school-girls. At a meeting of the session seven of the girls presented themselves for admission to the church. After examination they were admitted, having sustained a very creditable examination, and showing that they had been carefully instructed in Bible truths.

The church was organized October 16, with twelve members, two of this number from the school. They now have twenty-one members, all but six received on confession of faith, and ten of these are Indian girls—eight from the school (boarders) and two from the day pupils. Their greatest trouble now is to make room for those that want to come. I trust the means for finishing their building may be forthcoming, so that they may begin a new school year ready to accommodate all that may apply.

From Minot, Dakota, Rev. J. C. Quinn writes of a cordial welcome from the people; of a band of workers from whom he expects much; of thirty Sabbath services in three months in Minot and vicinity; of two out-stations, "Bell Settlement, seven miles east, and Burlington, eight miles west;" of the ordination to the eldership of a valuable man, who has since decided to study for the ministry; of vigorous Sabbath-school work by an earnest staff of teachers; of prayer-meetings well attended; of a profitable meeting for study of the Bible and methods of Christian work. Very interesting is his account of religious work among railroad men. He says:

Superintendent Waldo kindly permits me to use a first-class coach for Sabbath afternoon services as often as I want it. I have a service at Minot depot for railroad men once in three weeks, and hope soon to have it once in two weeks. The men enjoy the service. I am preparing a special card for these men—one that will present truth to them in striking and railway phraseology. . . My "Andrew and Philip" society distribute invitations to the church services Saturday evenings at the hotels and saloons and at the depot and machine shop. These bring out a number of strangers. Each "card" has on it a gospel message.

He finds intemperance, impurity and gambling prevalent, and trusts to nothing but the word and the Spirit of God for effectual opposition to them, not neglecting, however, to encourage legal measures for the repression and suppression of such public evils.

Thus in the far Northwest and in the far Southwest our brethren are "pushing things." Shall we sustain them? Shall we reinforce them? Can we neglect them? The Master's eye is upon them and upon us.

TEMPERANCE PROGRESS IN KANSAS.

This state, already rich in historical memories, is now crowning herself with the highest honor in the practical enunciation of a consistent prohibitory law. Her motto, which may be freely translated as "through trials to the stars," has been fulfilled in the grand fight for home, purity and God, wherein God has given her the victory. Less than a decade ago the legislature submitted a rigid prohibitory law to the people. Of course it excited intense opposition. Even good temperance people in large numbers felt that the law was too stringent for practical use. But it was carried by a fair majority and became a part of the state constitution. Time has revealed its defects, which have been remedied; opposition of good people has died out, and to-day Kansas stands before the world with a prohibitory law on her statute-books which is thoroughly enforced; no criminal law more so. Robbery and murder occur in the state, yet no one claims that the laws against these crimes are not practically enforced. Liquor may be surreptitiously sold at certain times and places, yet always in a secret, criminal manner. It is a wonderful experience to walk through the largest cities, even in the darkest streets, and find no open saloons and see no drunken men and women. The rising generation will have practically no knowledge of the open saloon with its screened doors, seductive music and glaring decorations, except as hearsay from the older people. Perhaps my own city of Leavenworth found the enforcement of the law the most difficult of any city in the state. She has a large foreign population; large bodies of soldiers walk her streets for recreation. Missouri lies just across the narrow river, with her free whisky and free drinkers. Yet I have lived here over fifteen years; know her streets, homes, haunts high and low, as well as any citizen, and if I wanted a drink of whisky or a glass of beer I would not know where to go for it. It *can* be had. There are hidden holes in garrets and cellars; rooms tightly locked, of which the initiated have the keys; joints where password are needed, etc.; but the open grog-shop, the gilded saloon, the noisy, drunken crowds are all things of the past, thank God! No greater victory, physical or moral, has been gained within this century.

Results already manifest:

1. Unprecedented immigration. It was freely heralded that such stringent prohibitory measures would not only drive nearly all our foreign population from the state, but would close the doors to multitudes whose faces were set this way. The facts are all the other way. Hosts of people are coming to a state where the open saloon is unknown. Families are seeking our broad table-lands by the thousand. Not only the rural districts but the cities are filling with the best classes of people. Jails and police courts are at a discount. No man can be elected to office unless he is a pronounced temperance man. Public sentiment has made social drinking habits unfashionable. Even men of family who are moderate drinkers themselves are bringing their children into a state where they can grow up free from liquor temptation.

2. Increased religious activity. Temperance morals foster a sensitive conscience and deeper spirituality. All denominations find Kansas a most hopeful field. Pastors delight to do their work in an atmosphere untainted with the fumes of liquor. The gospel does its work unhindered by a moderate drinker's sentiment. There are few clergymen in the state who are not pronounced total abstinence men. Not one feels called upon to defend license. Without argument or public deliverance on the subject, a very large majority of the churches of all denominations use unfermented fruit of the vine at the communion table. Temperance literature abounds and temperance lessons are taught in the Sabbath-schools. Churches and school-houses are prominent everywhere, and all denominations are establishing colleges and academies freely.

Had I more space, I could give many more of prohibition's splendid results. So far the cause has been wrought out on a

higher plane than the merely political. Yet all parties feel its influence; and any party that hopes for success must nominate its temperance men. I am frank to say that I was opposed to the prohibitory law at first as being too heavily weighted, too rigid and too impracticable. It seemed to demand too much too soon. I am glad I voted for it, however; and now as time has shown the needed changes and these are being made, and as I see the grand results all over our fair state, I can gladly call the attention of all good men and women everywhere to temperate Kansas and say, "Behold what God hath wrought!"

WILLIAM N. PAGE.

Mr. Gough used to tell a story illustrating the difficulty of enforcing liquor laws. The story was of a man accused of stealing bacon. The evidence against him seemed clear and strong; yet the jury acquitted him. When one of his friends wondered at this, and asked him how he accounted for his escape, he replied, "Eleven of the jury had some of the bacon." They seem to have better juries in Kansas.

NUSAIRIYEH WOMEN.

A poor Nusairiyeh woman came to Dr. Metheny. She had a terrible tumor, such as makes the heart of the most daring surgeon sick, and begged him to remove it; but he said to her, "I could do this easily enough, but everything is against you. There is hardly a hope that you can recover if I take it away, and you will soon die if I do not. Then your people are afraid of death; and if you should die in the operation, they would never forgive me."

"Take it away," she said. "I am a Christian; I am not afraid to die."

"What," said he, "you a Christian, who are a woman not considered worth saving?"

"Yes," said she, "I am a Christian, and there are many more women among our people who are Christians and not afraid to die."

"And how is this?" he asked.

"Well," she answered, "you remember one of our orphan girls in your school some years ago?"

"Yes," he replied. "I did not know what had become of her."

Said she, "When she came home, she gathered some of us women together, and took us away into the woods, and said she had something to tell us. 'There is religion for women. I have found it out in Latakia in the school. Jesus Christ, God's Son, died for women, and he blessed women while he lived, and when he died he spoke to them in love.' And then she told us how to have his love and help, and there in the secret place in the depths of the forest she taught us to pray and read to us out of his word, and many of us believed it, and we are Christians and are not afraid to die. I am a Christian, and you can take the tumor away. If God will hear my prayer and if I get well, I will bless his name; and if I die, it is all right."

So she laid herself down for the knife, and endured in Christ-like meekness until it was removed, and when it was over thanked him, and all the time she lay upon her bed, which became her death bed, she praised God in pain and pang. She did not have strength to recover, and when the end came she said again, "It is all right, doctor. You told me my danger and did all you could for me, and I am a Christian and am not afraid to die." She sank away in peace, in the sweetest repose, in the acceptance of that Saviour of whom she had heard in the woods from the young girl.—*Rev. Dr. Mutchmore, in The Presbyterian.*

Rev. J. F. Holcomb sends us, from Jhansi, India, an account of a missionary meeting in Semla, including a speech of Sir Charles Aitchison, the late lieutenant-governor of the Punjab, from which we take the following statements:

Christianity in India is spreading four or five times as fast as the ordinary population. The native Christians now number nearly a million of souls. According to the census report of 1881, in the Madras Presidency, which is the great home of the native church, the population actually decreased within the ten years preceding the census, while the Christians of all denominations increased by 165,682, or more than 30 per cent. The vast majority of these Christians are Hindu converts or the descendants of Hindu converts. They are to be found in every district, belonging for the most part to the poorer classes and drawn from the lower castes. In Bengal there has been an enormous increase of population: the census report puts it down at 10.89 per cent. The advance in the Christian population, however, is more than 40 per cent. But what is most remarkable is the fact that, while the increase among Christians of all other races is only 7 per cent., the increase among native Christians is 64 per cent., the rate of increase being six times that of the ordinary population. The progress made in the spread of Christianity during the last nine years, says the census report, is one of the most interesting facts brought out by the census just taken. This increase is far too large to be explained by the theory of natural productiveness. It is due chiefly to conversions from heathenism. The native Christians are the most rapidly progressing class in Bengal. Out of the whole number of 86,306 more than one third, or 35,992, are found in Lohardagga, where a German Protestant missionary has long been laboring among the aboriginal and semi-Hinduized tribes of that district. Next in the Northwest Provinces the population increased 6 per cent. The number of native Christians rose from 7648 to 11,823, being 54 per cent., or at the rate of 6 per cent. a year: exactly nine times as fast as the total population. . . . The Hindu and Mohammedan religions are practically stationary, having increased only a fraction of 1 per cent.; the Sikh religion has declined. The Christian religion has increased 38½ per cent., being more than five times as fast as the population. I cannot separate the figures as between native Christians and others, but you can draw your own conclusion from the fact that while in 1851 there was not, so far as is known, a single native Christian in the Punjab, the number in 1881 was 3912.

Now, how are these remarkable facts to be explained? How is it that turn where we will, north or south, east or west, in our oldest provinces or in our most recently-acquired provinces, we find the Christian community spreading at a rate unknown since apostolic times? You and I know the true explanation. It is the breath of the spirit of the Lord. Now as of old he is magnifying his name. The Lord is adding to the church daily such as shall be saved. The gospel message has not lost its ancient power; now as in the days of the apostles the word of God grows mightily and prevails. But then it is said, and the reports I have read confirm it, that converts are drawn chiefly from the poor and degraded castes; but what of the high-caste Hindus and the educated Mohammedans? Just so was it said eighteen centuries ago—"Have any of the rulers or the Pharisees believed in him?" In all ages the gospel has been pre-eminently the precious heritage of the poor and the broken-hearted. It has ever been the message of hope to the despised and the outcast, and of deliverance to the downtrodden and oppressed. Pride of birth and intellect is a spirit to which no divine vision comes; from such the things of God remain forever hidden. But the gospel claims its trophies among the humble-hearted of all ranks and all classes. I personally know many converts of good birth and superior education. Some are at this moment serving government in the Punjab with credit and distinction. One of the most hopeful results of mission work is the leaven which is

silently infusing through native society and vernacular literature—ideas of integrity, honor, philanthropy, truth, purity and holiness that are distinctively Christian.

"In every movement for the welfare of the people, too, Christian missionaries have led the van. Their services to education are recognized even by their enemies. The advanced schools of modern religious thought in India are the outcome of Christian teaching. The missionaries were the first to awaken an interest in the welfare of the women of India. And even in the magnificent work of philanthropy, with which the name of the first lady in the land is imperishably associated, missionaries were the pioneers. In a thousand ways preparation is being made for the coming of the kingdom, and the blessed influences of gospel teaching and preaching are manifest to all."

ZEITUN.

In this lovely village lives an Armenian William Tell. The vilayet of Marash rings with his exploits. This hero, whose name is Vabeek, and who goes by the *soubriquet* of Pasha, is a shepherd of a simple family, but a born leader of men. The villagers of Zeitun are a rough but heroic race. For centuries no Turkish soldier was allowed to set foot in that mountain eyrie. In their encounters with the government troops the Zeitunlies were always victorious. About twenty-five years since the governor of Marash sent an army of over ten thousand men to bring them into subjection. Vabeek threw aside his shepherd's staff, marshalled his wild mountaineers, swooped down from his mountain perch on the troops and sent them reeling back to Marash in the wildest panic, leaving hundreds of their dead in the ravines and thickets. Again and again did the Turks essay to subdue them. A price of a hundred pounds was put on Vabeek's head, but no one could be found brave enough to attempt his capture and none base enough to betray him. At last the government offered him a free pardon if he would come to Marash. Suspecting treachery, he at first and for a long time refused. But through the mediation of Rev. Mr. Montgomery, of the American mission, the government offered guarantees for his safety, and he visited the kaimakam of Marash and received a full pardon for his past rebellion and presents in token of the good wishes of the authorities. He was then made governor of the district. Since then there is peace between Zeitun and Marash.—*Dr. Post, in New York Evangelist.*

MISSIONARY ANNALS.—Two small volumes are on our table—one, "The Life of David Livingstone," by Mrs. J. H. Worcester, Jr., containing 104 pages; the other of 87 pages, containing sketches of the life of Henry Martyn, by Mrs. Sarah J. Rhea, and "A Story of One Short Life," meaning that of Samuel J. Mills, by Elizabeth G. Stryker. These are both published, as are many other such convenient and helpful sketches, by the Woman's Presbyterian Board of Foreign Missions of the Northwest, at Chicago, Ill.

Three helpful and suggestive leaflets have recently been issued by the Woman's Foreign Missionary Society, 1334 Chestnut Street, Philadelphia: Loyalty; The History of a Day; How to Awaken in our Auxiliary Societies a Deeper Interest in Missions. Price, 2 cents each; 15 cents a dozen.

PERSIA.

The country which we know by this name, and in which our church has two of its most interesting missions, is so situated that very few Americans besides the missionaries have ever seen it. Many Americans go to countries farther away, as India and China, but Persia is aside from the route by which men go to those lands and around the world. It lies westward from India, and Afghanistan lies between them. On the southwest the Persian Gulf separates it from Arabia, and on the north it touches the southern end of the Caspian Sea. West of the Caspian it used to extend northward to the Caucasian range of mountains, which separated it from Russia. But early in this century the Russian empire was extended southward about two hundred and fifty miles to the river Aras, the ancient name of which was Araxes. We can sail to Persia from this country over the Atlantic and Indian oceans and up the Persian Gulf. But the most direct route is over the Atlantic, then over the Mediterranean or across Europe by land, and then over the Black Sea. From Batoum, at the east end of the Black Sea, we can go by railroad to Baku, on the Caspian Sea, and then sail across that sea. Then a journey over land of about three days will bring us to Teheran, the capital of Persia. Instead of this we can go by the same railroad to Tiflis, and there take a carriage on the government post-road to Djulfa, a journey of four days. Then crossing the Aras we must travel on horseback, and shall do well if we reach Tabriz in four days. Tabriz and Oroomiah are five or six days journey apart as they travel on horseback. The route is a semi-circular one, passing around the north end of Lake Oroomiah. This might more properly be called a sea, not because of its size, though it is about one hundred miles long and covers nineteen hundred square miles, but because it is even more salt than the ocean, so salt that no fish live in it, and the people obtain salt for domestic use by evaporating its water. At Oroomiah we are only a few miles from the line, at the top of a range of mountains, which separates Persia from Turkey.

Our readers will find a great deal of interesting and instructive reading about Persia, its people and our church's missions to them in our foreign mission pages. The preceding sixteen pages were sent to press before we received the account of medical missions by Dr. Holmes, which so pleasantly confirms what we have said in our first article of this number.

In our church's roll of deceased ministers reported to the last General Assembly, one of the most honored names is Edward P. Humphrey. Born at Fairfield, Conn., educated at Amherst College during the presidency of his father, and at Andover "while Professor Stuart was creating a new era in biblical learning," his ministerial career was in Kentucky, of which state his love and pride can hardly have been surpassed by those of any native of it. Quite naturally the Kentuckians loved and were proud of him. Soon after his death his successor in the pastorate of the College Street Church, at Louisville, said of him:

No diocesan bishop of any branch of the church ever received more homage from the clergy of his charge than has been freely given to Dr. Humphrey for a quarter of a century by the membership of the synod to which he belonged; and none was ever less conscious of the possession of such influence, or was farther from abusing it.

"Some of the best fruits of Dr. Humphrey's thinking have been gathered by himself" into a volume which he was preparing for the press when "he was called away from this life on the 9th of December, 1887, and summoned to the heavenly ministries."

The volume, a handsome octavo of over five hundred pages, is entitled "Sacred History from the Creation to the Giving of the Law." It is from the press of A. C. Armstrong and Son, 714 Broadway, New York.

The sons of Dr. Humphrey send this book forth, in affectionate and reverent memory of its author, with the prayer that it may have the usefulness which he so devoutly desired for it, and in the hope that it may be also a fit monument to his love and loyalty to the word and kingdom of God.

Our readers will give a hearty *amen* to that filial prayer, and we trust that many of them will experience the fulfillment of the hope expressed in the preface, that the book "will bring a surprising number of fresh suggestions of kindling and enriching thought to careful students of the Bible and advanced readers of sacred history; that it will clear away the mists from the vision of many serious and candid doubters; and that it will refresh and confirm and gladden the choicest hopes of devout readers."

SYNODICAL SIMULTANEOUS MEETINGS.

Among the recommendations of our centennial Assembly which will invite the attention of the synods at their annual meetings this fall will be one devoting the week following the first Sabbath in November to "Simultaneous Meetings" in behalf of foreign missions. It is, indeed, with the synods that this matter belongs. The first of the peculiarities which differentiate "Simultaneous Meetings" from other modes of effort is publicity on a wide scale; and the magnitude of the territory occupied by each of our synods (a whole state, if not more) peculiarly assures this. (The careful preparation of missionary addresses, by pastors and other speakers, which is another prime peculiarity of this enterprise, is the necessary complement of such wide publicity.)

But the very fitness of the synods to undertake the enterprise suggests an obstacle to complete accomplishment in this present year, which may discourage some and bring discredit on the whole idea of "Simultaneous Meetings." So widely-distributed a work requires manifestly more than ordinary organization; and except in such synods (Minnesota, and whatever others) as laid it upon special committees last fall, there may be either a reluctance to the attempt or a feeling of disappointment after it is over.

Notwithstanding this, there is a singular adaptability of the scheme of "Simultaneous Meetings" to our ecclesiastical system which it would be a pity to lose. We would earnestly ask the attention of friends of missions to this thought. Its fitness to our synodical territories has been mentioned. The unity and completeness of detail, again, which give it excellence among methods of missionary effort, can be admirably secured by presbyterial committees co-working with synodical committees. Thus the one theme, "Our Risen Lord's Last Command," can be made the keynote among a whole stateful of worshipping Christians during an entire week; a keen incentive and aid to pastors; and a common basis for preparation to speech, as efficient, in its way, as the Sabbath-school lessons which, in another field, develop its widespread results.

These advantages cannot but bring much gratification to all who are going to undertake "Simultaneous Meetings" in our church this November. That the benefits to accrue

from the Assembly's recommendation shall be great this very year, we may earnestly anticipate. But if the enterprise be thus worth our trying now under some disadvantages, is it not also worth trying, and better worth trying, when we can make full and thorough preparations for another year? Let not the possibilities of the present seem to us to exhaust the promise of the future. The recommendation of the Assembly may well suggest in every synod the appointment of an able committee this fall for the Simultaneous Meetings of 1889.

W. H. BELDEN.

THE CHINESE IN CALIFORNIA AND IN CHINA.

The relations between our Christian work in China and our work for those of its people who come to our own country deserve thoughtful consideration. While one part of our countrymen study so anxiously how to keep the Chinese out of our country, lest they should heathenize us, are we duly considering and faithfully improving the opportunity to Christianize those immigrants, and thus prepare them to return to Christianize China? Rev. W. J. White writes from Macao of a trip into the country:

I had the pleasure of baptizing two very hopeful converts under rather peculiar circumstances. One was the mother of Sz-zo Nam Art, a Chinese preacher in California. This man has been a Christian for many years, and he has exerted an excellent and a telling influence upon not only his own family, but upon all the Chinese with whom he has come in contact. His brother has been an earnest Christian for several years. Both these brothers are the fruit of the Christian work done in California, where they were both baptized. It was through the influence and thorough Christian character of her sons that the mother was led to think favorably of the gospel of Jesus. About a year ago she was suffering from some ailment, and was prevailed upon to go to Canton to the hospital, where she recovered her bodily health under the skillful treatment and care of Dr. Kerr. She there had the benefit of Bible reading and Christian instruction at the hands of the ladies of our mission and native Bible women. Returning home, she could not but make known to her friends and neighbors the treasure of truth she had found. Both her sons were in America, where she could not profit much by their protection and advice, and she has undergone a great deal of bitter opposition and persecution with the utmost fortitude and patience. Her village is at Chik Hom, where the most violent opposition to our gospel work has been manifested. She has desired baptism for some time, but the way has not been clear for me to administer it, the brethren all judging it inexpedient for me to attempt to visit the village and administer baptism to a woman. They also advised her not to come to the chapel at a regular appointment for communion, at least so long as the feeling in her village was so strongly opposed to the gospel. Of course I have helped her all I possibly could in the way of advice and in sending native brethren to the village with a word of encouragement and comfort. We finally agreed upon a day in which she was to come to the chapel at Chik Hom and receive baptism, the opposition in her village having become less bitter. The day appointed was an exceedingly stormy one, and the roads about Chik Hom were mostly overflowed; but nothing deterred this earnest disciple of Jesus from making a public profession of her faith in him. We had a very quiet but very impressive service.

The other convert is a young man who was converted in California, another result of the efficient work done by our missionaries there. It also convinces me that the matter of co-operation between the Christian teachers of Chinese in America and the missionaries on the field cannot be urged too strongly. This young man's name is Wong

Kerok Leeung. He has been in California about six years. He showed himself upon examination to be very familiar with the Scriptures and well informed upon the doctrine and practice of the Christian religion. I asked him why he did not apply for baptism before he returned to China. He replied that he preferred to meet his parents and friends before he had made a public confession of his faith in a religion strange to his whole family. He knew he must meet with more or less bitter opposition, and he did not want to bring a reproach upon his profession of Christ by denying his Lord. He found he could stand the test; and with the help of the Lord, whose help he invoked, he was married without the ceremony, usually considered indispensable, of worshipping the ancestors of the bridegroom. He has taken a very bold stand for Christ at his own home and among his own friends, has discouraged his bride from worshipping idols, and has taught her in simple form to pray to Jesus and to worship the same God with himself.

Chung Tsung Hing, a young Christian who has just returned from California, is still another witness to the good and efficient work done there among the Chinese. This man has been a Christian for several years, and has manifested a remarkable Christian courage in his own village among his own kindred, so much so that he attracted the attention of the heathen. His father had died while he was away, and it was considered his filial duty to worship the spirit of his father at his grave, and especially at the annual spring festival, when the whole mass of the Chinese go out to the hills to worship at the graves of the family. To refuse this service is considered exceedingly disrespectful to one's parents; but this young man steadily persisted in his determination that he would not engage in this heathen ceremony, and almost broke his mother's heart by so doing. Yet he seemed most obedient, kind and respectful to his mother and to all his family, and took every opportunity to tell them of Jesus, who alone is worthy to be worshipped.

I heard of this man, and went to his village, and so was the occasion of his making the acquaintance of Brother Lee Shing Tsip, the faithful basket-maker at Lo Kwan Toy at whose house we celebrated the communion on Sunday, the 17th of June. Brother Chung brought five or six of his friends to the communion service, in which they seemed much interested. It was the first time they had ever spent Sunday in that way. This brother Chung was a passenger on board the ill-fated "San Pablo," which was totally wrecked a few months ago on the China coast. Chung says there were two or three other Christian Chinese on board with him, and he confidently believes it was due to their united prayers that all the passengers with their luggage were so almost miraculously saved. Were there but this one Christian character with the positive Christian influence he exerts, it would pay for all that has been spent upon missions in China; but the fact is there are hundreds of such even in southern China.

Rev. J. Spaulding, D.D., of New York, writes to us recalling to our attention the article in our July number (pages 54, 55) entitled "Roman Catholicism," and questioning the accuracy of the statistics on which that article is based. He pronounces it "well nigh impossible to get correct figures in regard to Roman Catholic institutions"; has "found the Roman Catholic Almanac misleading."

Other intelligent investigators have had similar experience, and we quite agree with Dr. Spaulding that it is important for sensible Protestants to be careful "neither to be deceived nor scared out of their wits" by such unverified statistics.

GLEANINGS AT HOME AND ABROAD.

Dr. A. P. Happer of China, calling attention to the fact that Arnold in his "Light of Asia" estimates the number of Buddhists at four hundred and seventy million, and James Freeman Clarke in his "Ten Great Religions" gives the number at three hundred million, says, "I regard these statements as entirely unwarranted and unsupported by facts." His own estimate is seventy-two million. Prof. Monier Williams states as his opinion that one hundred million would be a large estimate of the Buddhists in the world.—*Missionary Review.*

Mrs. Fannie Roper Feudge, Baltimore, Md., relates that a little Chinese boy whose name was Ah Fung had been taught at one of the mission schools at Ningpo to read the Bible, and to go to Jesus in prayer whenever he was in need of help. When he was about nine years of age, his father took Ah Fung with him on one of his trading expeditions to the Korean capital. By some mishap, while there the boy was stolen and sold to the governor, who presented him to his wife. She made him her page, and he would often attempt to tell his young mistress of the Saviour he loved and trusted, but without avail, until one day the reaper Death took away her baby girl; and then, in her great loneliness and sorrow, she recalled the words of her little page about Jesus and his love, and asked him to tell her the story again. Day after day did this Christian child talk of the Saviour, until she, too, came to love this same Friend.—*Missionary Review.*

A wealthy gentleman who had given twenty-five thousand dollars to build a church for a poor congregation lost his fortune in after years. An acquaintance said to him one day, "If you had the money you gave to —— church, it would set you up in business." "Sir," was his reply, "that is the only money I have saved, and it yields me a rich and unfailing interest."—*Herald and Presbyter.*

The Romish Church is manifesting unwonted activity in central and western Chehkiang, in seeking to proselyte native Christians of the Protestant faith. They diligently visit the houses of the converts and argue, offering many substantial rewards in return for adherence to the Catholic faith. The priests do not hesitate to add falsehood to argument.—*Chinese Recorder.*

During the last ten years the native Christians of Madagascar have given more than $4,000,000 for the spread of the gospel.—*Illustrated Christian Weekly.*

The resignation lately announced of Count Ito, prime minister of Japan, is another indication that the Japanese government is hesitating in its political progress and inclines to conservative if not to reactionary measures. Count Ito has been identified with the movement for the establishment of a representative assembly in Japan in 1890.—*Spirit of Missions.*

Could anything be more cutting, says the Montreal *Witness*, than the quiet sarcasm of the Pundita Ramabai, in speaking of the work of the missionaries in India and its relation to the "Christian government" for which Great Britain is responsible? "Yes, I think the missionaries are doing good. In the first place they are showing by precept and example that Christianity does not mean going into other countries and taking possession of them, and putting taxes upon the people, and introducing the liquor traffic, and gaining a great deal of revenue from the infamous trades in rum and opium."—*Presbyterian.*

There is an impression in some minds that the effort and money expended upon foreign missions are just so much taken from home work. It is not so by any means; but, on the contrary, the wider our charity the more intense it will be. The light that shines farthest is brightest at the centre; the church that is most alive to the needs of the heathen world will be most active in prosecuting missions at home.—*Spirit of Missions.*

The Rev. Mr. Wigram says that the great lesson taught him by his journey around the world is the utter inadequacy of the missionary force to avail itself of the inviting openings in all directions. "Terribly undermanned" is his description of almost every mission district in Ceylon, India, China and Japan.—*Spirit of Missions.*

Last year 85,000 English and 119,000 American books were imported into Japan. In March of this year Mrs. Sasaki, secretary of the Women's Christian Temperance Union,

and Miss Asai, appeared as the first Japanese women editors. This latter organization in Tokyo numbered recently over two hundred and fifty members, and is actively circulating translations of Mrs. Leavitt's lectures, and other temperance literature.—*Chinese Recorder.*

PEKING.—On Sunday, May 20, the new chapel belonging to the London mission, East City, was opened. In the afternoon about four hundred Christians from the various churches met together and had a hearty service. The Rev. J. Lees, of Tientsin, was the preacher, the Rev. J. L. Whiting, Rev. H. H. Lowry and Dr. Martin also taking part in the service. During the past three years considerable new life and spiritual activity has been manifested in this church, the number of communicants having doubled. The old temple of the fire-god, which will still be used for daily preaching, has long been too small for the Sunday congregations, so that a new building became an absolute necessity.—*Chinese Recorder.*

In the five years ending with 1887 Boston sent to Africa 3,500,000 gallons of intoxicating liquor.—*Illustrated Christian Weekly.*

The Rev. Mr. Corbett wrote as follows from Chefoo on the 23d of May: "Mr. Leyenberger met me in the interior, and united in organizing a church of 152 members. They are building a neat little church. Many of them have gone beyond their strength, I fear, in their contributions. There have not been great ingatherings, but there seems to be a healthy growth in many of our stations. The work at Chih Meh is full of promise. Our school work is telling not only on the Christians, but on the outside world. The theological class enter upon the last term of the course next week at Chefoo. Pray for these men."—*Chinese Recorder.*

Of twelve native clergymen now connected with the missions of the Church Missionary Society in the Punjab, India, eight were originally Mohammedans.—*Spirit of Missions.*

It is undoubtedly true that we may so far overdo what we call the work of "testifying for Christ" as to do more harm than good to the cause we wish to serve. We do well to remember that, while oral testimony for Christ has its important place, there is a testimony more efficient than that of words—the quiet, unostentatious testimony of doing his will and of manifesting his spirit, perhaps without a spoken word. Is it not sometimes true that we talk so much about Christ and of our love for him and work for him that we lose that humility and lowliness of mind, that meekness and gentleness, which become his disciples, and which would do more than anything else to win others to the obedience of the truth?—*New York Evangelist.*

Jamestown College and Rev. James Rogers are both to be congratulated. Arrangements have been made for the latter to assume the principalship of the former. Mr. Rogers takes to his work thorough scholarship and ample experience. A graduate of Hamilton College and of Union Theological Seminary, he has made constant use of a large library during the sixteen years of work in the ministry. At one time an instructor at Robert College, Constantinople, he last year resumed the work of teaching at Salida, Col. Jamestown has a fine college building, an energetic board of trustees, a wide field with an intelligent and Christian population, and a good start in her noble mission. By the date of opening she will have a full corps of able instructors. God give her many liberal friends and place many earnest-hearted students under her fostering care, and make her a great blessing.—*N. W. Presbyterian.*

The evangelical Christians of Mexico count now over fifty martyrs, brethren and sisters, who have fallen victims to the frantic fanaticism of wicked men. Every year adds to the list.—*Presbyterian Record.*

The call for money for foreign missions is a continuous one, and the churches of civilized lands are all the better for that. There ought to be no cessation in the summons to give of our substance unto the Lord and for his work. But it is well to know that the money we give is actually making more money for the good cause in many quarters. That is to say, the native churches and missions are gradually becoming self-supporting and are giving a portion of their own slender means to spread the gospel. They are growing up into home missionary enterprises, and those home missions join forces with our foreign missions to push the work of grace farther and farther into the regions of darkness.—*Interior.*

MINISTERIAL NECROLOGY.

[All notices, etc., with reference to deceased ministers should be sent to Rev. W. H. Roberts, D.D., Lane Theological Seminary, Cincinnati, O.]

FEWSMITH, JOSEPH, D.D.—born Philadelphia, Pa., January 7, 1816; graduated, Yale College, 1840; studied theology under Dr. Hickok while acting as tutor in Western Reserve College; ordained, Lutheran Synod, 1842; pastor, Valatie, N. Y., 1842–43, Winchester, Va., 1843–48; Professor of Homiletics and Pastoral Theology, Auburn, 1848–51; pastor, Newark Second Church, 1851–88; President of Board of Church Erection, Director of Union Theological Seminary and German Theological School. Married Miss Emma C. Livingston, 1843, who survives him with two sons and one daughter. D.D., Columbia College.

NOYES, VARNUM—born, Acton, Mass., July 1, 1804; graduated, Dartmouth College, 1829; ordained by Mendon Congregational Association, August 25, 1831; stated supply and pastor, Guilford Church, Seville, O., 1831–49; stated supply, Wayne, O., 1849–51; pastor, Guilford Church, O., 1851–71; honorably retired, Seville, O., 1871–88, where he died, April 20, 1888. Mr. Noyes married Miss Lois Walker, of Medway, Mass., June 17, 1833, who died March 24, 1887. Eight children survive, three of whom are missionaries at Canton, China.

The following names of ministers deceased during the statistical year ending May 1, 1888, were officially reported to the Stated Clerk during or after the sessions of the General Assembly, and are supplemental to the Necrology published in the July number, pp. 89, 90.

Name.	Occupation.	Presbytery.	Place of Death.	Date of Death.	Age.
William H. Adams.	W. C.	Philadelphia North.			
Leo Baier.	Ed.	St. Paul.	Minneapolis, Minn.	July, 1887	42
James Boggs.	Sec.	Philadelphia.	Philadelphia, Pa.	April 2, 1888	78
Hugh Brown.	H. R.	Troy.	Shushan, N. Y.	Mar. 19, 1888	77
Michael Burdett.	W. C.	Philadelphia North.	North Dighton, Mass.	Feb. 25, 1888	85
Ebenezer B. Caldwell.	P. E.	St. Paul.	Minneapolis, Minn.	Dec. 19, 1887	43
Hugh S. Dickson, D.D.	Ev.	Philadelphia.	Philadelphia, Pa.	Oct. 17, 1887	75
John Donaldson.	H. R.	St. Louis.		1887	
Samuel W. Duffield, D.D.	P.	Newark.	Bloomfield, N. J.	May 12, 1887	43
Samuel M. Higgins, D.D.	Tea.	Philadelphia North.	Germantown, Pa.	Nov. 6, 1887	70
Martin L. Hofford, D.D.	W. C.	Philadelphia North.	Trenton, N. J.	Jan. 7, 1888	63
John Meury.	P.	Brooklyn.	Brooklyn, N. Y.	May 19, 1887	61
Varnum Noyes.	H. R.	Cleveland.	Seville, O.	April 20, 1888	84
Albert R. Raymond.	H. R.	Lackawanna.	Salem, Pa.	April 30, 1888	80
William J. Stoutenburgh.	Ev.	Saginaw.	Marlette, Mich.	Sept. 23, 1887	54
Benjamin Welles.	H. R.	St. Paul.	Redwood Falls, Minn.	June 23, 1887	69
Royal Gould Wilder.	Ed.	Kolhapur.	New York, N. Y.	Oct. 10, 1887	70

This supplementary roll, added to that read to the General Assembly and printed in our July number, shows the whole number of ministers thus reported for the year to be 120. We may assume that nine or ten is the average monthly number of deaths, or more than an average of two in each week.

To Christian men cheerfully and heartily busy with the Master's work this thought is not a sad one. More than a hundred of us whose names appear on the roll in the Minutes of 1888 will have finished our work and gone home before the next General Assembly. Let us make the most of the time left us for earthly service, whether it be measured by years, months or days.

Lord, it belongs not to my care
Whether I die or live;
To love and serve thee is my share,
And that thy grace must give.

If life be long, I will be glad
That I may long obey;
If short, yet why should I be sad
To soar to endless day?

HOME MISSIONS.

$850,000.

***Resolved,* That the amount needed for the Board of Home Missions the coming year is likely to reach $850,000, and we recommend that the churches be requested to raise that amount for the Board.**—*The Assembly of* 1888.

THE SYNODS.

Most of the synods meet this month. They constitute points of observation. As a large presbytery a synod reviews a year past and forms plans for the year to come. What will the future year become? Very much what we pray for and plan for. In that way it will be determined whether we shall have enlargement of our borders or refreshings from on high. Let us pray that it may be a year of spiritual success, and let us begin to lay our plans accordingly.

OUR ANNUAL REPORTS.

Hitherto we have taken pride in getting out our Annual Reports at the earliest possible hour, and usually before this date; but now, by order of the General Assembly, we are to send our reports to the Board of Publication, and they are to be bound with the annual reports of all the boards and sent out together. We hope all the friends who receive the report will read it, as it shows a synopsis of the work done by this Board the year past and that which confronted us at the beginning of the present year.

The last report contains also a historical sketch of the Board. Such a sketch had been frequently called, and we could not supply it till since the last meeting of the General Assembly. It is not only contained in the report, but we have it in a separate form, and we shall be glad to furnish it to any who may wish to receive it.

We hope our readers will notice our articles on the monthly concert at or before that meeting occurs.

November is the month in which many of our churches in the rural districts have been accustomed to take up their annual collections for home missions. It is a good month for the purpose. The products of the farm have been secured; the barns are bursting with the hay and grain; the time favors a thanksgiving service; it is the month in which the people observe the great feast of thanksgiving as appointed by governors of the various commonwealths and the President of the United States. Let the people accustomed to this observance in November begin to get ready to honor the custom next month, and send us the first fruits of annual donations to the treasury of this Board.

GROWTH OF WESTERN TOWNS.

Nothing can illustrate the growth of our population more strikingly than the growth of cities and large towns. Western towns grow up like Jonah's gourd, for rapidity; but not like Jonah's gourd do they perish. Rev. H. M. Whaling has written some interesting paragraphs about El Paso. There is an El Paso, an old Mexican town, on the south side of the Rio Grande. The El Paso we are speaking of is on the north side of the river, and it is so new and recent that it would not be surprising if many of our readers had no knowledge of it; and many who have known of its existence will be surprised at its present dimensions and its prospects. But it is only a specimen of what is constantly occurring at the West. Mr. Whaling says:

El Paso has a bright future, and now has 10,000 inhabitants. One hundred and fifty thousand dollars have been appropriated to build a custom-house; the architects are at work on the plan, and the building will probably be commenced this summer. One hundred thousand dollars have been subscribed for a new railroad. This road has been partially constructed, and when completed will open up a rich coal and agricultural country which will be tributary to El Paso. So far El Paso has

had a wonderful growth, and its location—commanding the pass through which all trade with Mexico for hundreds of miles must find its outlet and inlet—will undoubtedly make it the great distributing centre of this southwestern country. Already there are said to be one hundred and fifty houses in El Paso doing a jobbing business. Some of our leading firms are going out of the retail business altogether. So much for the business outlook.

Minneapolis, Minn., claims 223,000 inhabitants, St. Paul 188,000, making more than 400,000 in all. Thirty-five years ago St. Paul had only 1500 inhabitants and the present city of Minneapolis was an unbroken prairie. Chicago claims 850,000 people and the suburbs 269,000 more, making a total of more than 1,100,000 people. Such is the growth of our western cities.

In the spring, at the close of the sessions of our theological seminaries, we employed a goodly number of undergraduates for missionary work during the summer vacation. They did good service, as in previous years. They have now returned to their studies again. The churches they served, the synodical missionaries who had to locate the most of them, and the Board for the most part, have been well pleased; and, as usual, they will have a joyful experience to relate in the coming monthly concerts.

This year the Board of Publication has taken a new departure. Dr. Worden, Secretary of Sabbath-school Work, has, for the first time, sent out a large number of students to organize and conduct Sabbath-schools; and he has sent them largely to the needy frontier portions of the country, where they were most needing missionaries. They have done good work, and have helped us greatly. We are truly grateful to them and to Dr. Worden for their services.

Dr. Chichester, pastor of the first Presbyterian Church of Los Angeles, Cal., has resigned his church after three years of most successful work. The congregation has grown so large that it cannot be accommodated in the present church edifice. It is centrally located, but cannot be enlarged. He, therefore, has resigned his charge and proposes to go out and organize another church in another locality. If two or three hundred of his members should follow with him there would probably be five hundred left, and the result will probably be another large and strong church in this growing city.

We published two letters last month, one from the Black Hills, Dakota, by the Rev. Mr. Echols, and the other from Rev. A. K. Baird, synodical missionary, of Montana; but both were in effect appeals for men. In this number we publish two more letters of the same import—one from northern Dakota and the other from Nebraska. As Mr. Echols says, our cry is for "*more men*—MORE MEN NOW." The harvest is ripe; it is in danger of perishing! The door is now open to us; ere long, for our unfaithfulness, God may shut it against us,—for "when God shutteth, no man openeth." We cry for *men*. Are there no more men? or are they and the whole church tired of our cry? If so, God help us! Such golden opportunities, and in such abundance, have scarcely been known in this land before.

Notwithstanding all we have said about southern California during the past year, we cannot forbear to put in two brief articles which we have in this number, showing the growth of our churches in that part of our country. We supposed the boom was passing away, but we have no record of anything more striking than what we put in this number.

What a picture we have of the work in North Carolina—of the work begun and the opportunities for work that open before us! Certainly more work for schools, more work for churches, lies before us. We hope our readers will look at the picture, and we are sure they will be interested in it.

We would call special attention of our readers to the report of our missionary, Rev. M. G. Mann, who has labored among the various tribes of Indians about Puget Sound many years past. Mr. Mann went to labor

among these people fresh from the theological seminary before there was any Woman's Executive Committee or the women of our church were doing anything for the Indians. He has been as happy as he has been successful; always glad that he was sent to that field and never desired to have any other. How simple-hearted and truly Christlike these people were, turning the 4th of July into a big camp meeting! They show what a good missionary and good Indian agents like Gen. Milroy and Mr. Eells can do for the wild tribes of our continent. It is, as Mr. Mann says, "not the American flag, but the Bible, that Christianizes them and has made them what they are." Even though the race fades away, it is a great thing that such a remnant may be saved, and the reward of such labors must be inexpressible and eternal.

LOCATION OF OUR SCHOOL AT ASHEVILLE, N. C.

A very pleasant railway journey of something over twenty-four hours brings one from New York to Asheville, which is the capital city of the North Carolina mountain region. Assuredly the region is very beautiful. From the elevation on which the hotel stands there is an extensive and fine view, embracing the mountain scenery of the Alleghenies and the Blue Ridge, and the valley scenery of the Swannanoa and the French Broad rivers. But for a widely extended view, and one that is incomparable in many respects, one needs to ride to some neighboring peak, say Gouche's Mountain five miles away. On this summit you stand in a position similar to that of the Righi. You are in the centre of a circumference of mountain ranges from thirty to sixty miles distant, the farthest peak visible being that of Mount Mitchell, the altitude of which is nearly seven thousand feet, and so named in memory of the distinguished professor who there lost his life by a fall from one of its precipitous heights.

Asheville is a pleasant and thriving little city. A number of very handsome residences are being built by persons who have determined to make this place their home on account of the marked healthfulness of the region. The climate is certainly almost perfect. It is dry, mild and bracing. Malaria is a thing unknown. Pulmonary and throat troubles yield to the influence of the dry, balmy air, shorn of all harshness by reason of its southern latitude. This first of April I found the apple and peach orchards in full bloom; the birds filling the air with song; fields already sown; wild flowers carpeting the earth, and the air pure, balmy, tonic and invigorating.

A very good statement of our New England work is made by our missionary, Rev. T. A. Reeves, at Woonsocket, L. I.

LAYMEN TO THE FRONT.

The American Home Missionary Society, perhaps taking hint from our work last year, have just inaugurated a new movement with the above words as a rallying-cry. They say, "We can name one county in which it is believed, by an expert in finance, that the gifts to the society would be quadrupled if a committee of laymen could be permitted to lay out the work of raising money for home missions among our churches in business fashion." It was a wise device when our Assembly at Omaha appointed thirteen wise and competent elders to work on the more than 22,000 elders in our churches and the 800,000 members of our Sabbath-schools to raise funds for home missions. Without much noise this committee did most excellent service, presumably among the best of our people, and how much they did to secure our unparalleled income of last year can never be known in this world. The committee gave their report to the last General Assembly, and wished to retire. But the Assembly wished otherwise, believing that there were still other laymen that might be brought to the front, reappointed the same committee for another year. We trust their experience the last year will suggest new and more effective experiments for this year and years to come. "Laymen to the Front" was happily inaugurated in our General Assembly in 1887.

OUR ELDERS.

There are nearly 22,500 elders in our church. In our system they hold an important position and have great power, which, we fear, is largely undeveloped and unemployed.

In an article on "Organization in Church Work," written by Dr. Niccolls, of St. Louis, for the *Presbyterian Review* of April last, while claiming that our presbyterial system is "both natural and scriptural," he intimates that it is not thoroughly worked; and that the Methodist system, with its presiding elders and class leaders, is one of the most efficient organizations in the world for church work; and says that "even the Salvation Army with no culture, with little or no doctrinal knowledge, without wealth, and with its recruits gathered from the humble and illiterate," but through its thorough organization, "has made itself felt as a power in the midst of the most intelligent nation of the Old World."

The "Committee of 13" were able to rouse the elders in our churches to do vastly more than ever before in raising money for home missions; can they not now lead them on to other equally appropriate work? We hear much about "presbyterial oversight." And a part of that oversight is the care of the feeble churches. Churches are decaying and perishing in the older states; but nearly all of them when visited, counselled and encouraged show a marvellous amount of recuperative power, proving that they need not, should not die.

There are four times as many elders in our church as ministers; but does one in fifty of them do anything toward saving such churches? If they are to be visited, is it not the ministers of presbytery that are appointed to the task?

At the present time there is an alarming scarcity of missionaries for both the home and foreign field. We fear that our readers are weary with the oft-repeated appeals for men. This is a question that comes home to the presbyteries. But how often do we hear an elder, either at the monthly concert or the weekly prayer-meeting, praying that God will fill up the ranks of the ministry, or move on the hearts of young men to devote themselves to the ministry? Having begun well, we hope to see the work of the eldership made more and more prominent and efficient. Let not this great power of the Presbyterian system fall into disuse. We commend these thoughts to the presbyteries about to meet, and to the "Committee of 13."

TO THE MINISTERS AND SESSIONS OF THE SYNOD OF NEW YORK.

The synod in October, 1886, resolved to undertake the care of its own weak churches. This scheme took effect May 1, 1887. It was resolved to raise $21,000. This was apportioned among the presbyteries at the rate of fifteen cents per member. The synod of 1887 resolved to raise the same amount, and by the same apportionment. The synod asked the Board of Home Missions to administer this fund, and appointed the treasurer of the Board the treasurer of the "Synodical Aid Fund."

In order that this scheme might succeed, and that the ministers serving the weak churches might be promptly paid, the Board resolved to advance for the present from the home mission moneys to supply the deficiency that might be in the Synodical Aid Fund. The Board has advanced payments till the debt of the Synodical Aid Fund to the Board of Home Missions on August 1 was $10,264.20. This debt is increasing. What shall be done? Before the report of the treasurer of the Synodical Aid Fund to the next synod in October the debt to the Home Board ought to be paid. Whatever may have been the reason for the deficiency, we hope the matter may be made up before the 1st of October.

The work already done shows that it was begun none too soon. In many places the ground seems to be slipping from under our feet; churches are nearly dead for want of preaching; and yet wonderful revivals spring up under the labors of the superintendents, and show how necessary is the work they have undertaken. Will not the pastors and sessions see to it that an opportunity is given to all the people to contribute, so that

their offerings for this object can be forwarded before that time, and the synod's pledge redeemed? Will they not make a prompt and special effort? Will not the committees of the presbyteries on this subject give it the immediate attention which the interests of the cause demand?

As the servants of the synod appointed to execute its will in this respect, we make this statement of facts. The cause is yours in the interest of the struggling churches of the synod.

Contributions should be sent to O. D. Eaton, Treasurer, No. 53 Fifth Avenue, New York, marked "For New York Synodical Aid Fund."

DEATH OF MRS. NEERKEN.

We regret to learn of the death of Mrs. Neerken, one of our competent and faithful missionaries in the Indian Territory. She and her husband had been doing excellent service for us there for several years. Mr. Neerken died nearly two years ago, and Mrs. Neerken a few weeks ago after a brief illness.

Arizona is now the coming country. Joaquin Miller has an interesting article in the *Independent* of August 2 upon the prospects of that country. Barren and desert as it seems now, he is evidently justified, from what he knows of the great plains and of southern California, to say that it is full of promise for tropical fruits and agricultural products in the future. People are moving in. One of our ministers in Illinois has just gone to Florence, and another minister of our church who has a son and neighbors in Arizona now proposes to follow them and to take more friends and neighbors to establish themselves as pioneers in that country. New railroads will be built, towns will spring up, and if southern California can be considered any precedent, the wild sandy desert may be made to blossom as the rose.

LEAFLETS.

As the churches begin to take collections they will need leaflets to distribute among the people. We shall be glad to furnish the following:

1. Aunty Parsons' Story.
2. Mission Work among the Indians.
3. Mission Work among the Mormons.
4. Mission Work among the Mexicans, and School Work at the South.
5. Fresh Facts.
6. A Brief Survey,

and other materials to give information and stimulate the heart.

AUNTY PARSONS' STORY.

The *Presbyterian Journal* says:

"Aunty Parsons' Story," which first appeared in the *Presbyterian Journal*, is still travelling. It has appeared in newspapers in this country and England without number, and been issued as a tract by several of the missionary boards and societies of different denominations. Again it turns up in the August *Faith and Works*, the bright organ of the Philadelphia Women's Christian Association. We doubt whether any other newspaper article has ever had a run equal to it. We have never been allowed to give the writer's name.

SPECIAL CONTRIBUTIONS.

CHEYENNE, WYOMING TER.

Where is the Man?

REV. R. E. FIELD.

B—— is doing finely in North Park. The park has 2500 acres of good land, is 9000 feet in altitude, and has a population of 1200 souls, many of them Presbyterians. All are wishing to have a Presbyterian preacher settled among them. They have no spiritual care at all, and had not heard a sermon since B—— was in there last. He has already organized two Sabbath-schools, and arranged a preaching circuit at four or five points. These people are warm-hearted, if rough, and are truly hospitable.

B—— thinks they will raise $500 or $600 toward securing a man. They will also build him a log cabin at a convenient point. This is the only kind of edifice in the park. Feed for horse will cost nothing. Hay is their only feed for stock. Meat will cost nothing, since the preacher may shoot it at will—sage chickens, deer, antelope, elk or bear, if preferred. I know of no place where an energetic and sociable young man could build up health and do more good than right there. It would be a royal experience. The preacher would have a united people, grand scenery, pure air and an out-of-doors life even in winter. If he is a married man, his wife must expect to work (not very hard) and not be afraid to stay alone. *But a single man is preferable.* Do you know him? We have a number of men now desiring to come to our synod, but they are all either sick themselves or have sick wives. We want a well man for a change. Do you know him?

AMONG THE NORTH CAROLINA MOUNTAINS.

A Primitive Promising Country.

REV. NATHANIEL W. CONKLING, D.D.

I spent several days far up among the mountains. The road went no further. I was after trout, which I found at home in these rapid, clear, cold, splendid mountain streams. Black flies and mosquitoes are pests unknown. I am told that later in the season rattlesnakes and copperheads abound. The mountains are full of game—bears, deer, wolves, wild-cats, wild-turkeys, pheasants, etc. The forests are primeval. The timber is abundant and valuable; walnut, poplar, white pine, beech, cherry, chestnut, balsam, etc. Minerals abound throughout the whole mountain region. Here are found gold, silver, copper, iron, corundum, marble, and imbedded in these various minerals valuable gems such as are found nowhere else in this country. If I were going to raise cattle or sheep, I would go to this mountain region rather than to the far West. The climate is such that stock can live without shelter summer and winter. The most nutritious grasses flourish in profusion, not only in the valleys, but even to the mountain summits; so nutritious that cattle feeding on the natural herbage during the summer months are in good condition for the market. Land is cheap; yet the mineral wealth is largely undeveloped, and the resources of the land far from being exhausted.

IN THE SOUTH.

Dr. A. H. Bradford says:

The average school year throughout the South, in 1880, was less than one hundred days; the average attendance less than thirty per cent. of those within school age. In a belt of states where seventy-three per cent., and probably ninety per cent., of the population are illiterate, where they are too poor to do much except keep up the struggle for existence, where there are no traditions of culture, where it has been a crime for a black man to read, where the nation is doing nothing, and where the state, when it does its best, provides instruction which reaches only thirty per cent. of those of school age for one hundred days in a year, and where the population is increasing so rapidly that in 1900 the blacks will be in a decided majority, charity and religion are doing—what? The progress under the circumstances is amazing; but how long will it take to educate the nineteen per cent. of southern whites and seventy-three per cent. of southern blacks? There is more illiteracy now than at the close of the war, because education has not kept pace with the increase of the race.

ILLITERACY.

DR. E. B. WEBB.

Illiteracy is a dark, frowning obstacle in the way of the patriot's aim. Two millions of voters in the United States are unable to read or write. In eleven states of the Union the illiterate voters outnumber either of the two great political parties. "A free vote and a fair count" in such a state of things—voting and counting is only a lottery at the best. The trouble is deeper.

Two millions of jurymen in the courts, or liable to be, who can neither read nor write! What a beginning! "Mr. Blank, have you formed an opinion in the case now to be tried before the court?" "No, your honor; I can neither read nor write." And ten to one the moral illiteracy is denser than the intellectual! The Bible a blank, the library a blank, the

newspaper a blank; moral distinctions, religious obligations, the meaning of an oath—all a blank! Get an intelligent verdict from such a jury? A guess! "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street and equity cannot enter."

Six millions of children above the age of ten years unable to read or write! Preserved in books is to be found what mankind has thought and felt and aimed at and agonized for and achieved. From all these stores of knowledge, from all these fountains of inspiration, six millions of the future citizens of the country shut out! By what form of speech, in what figure of language, shall we measure this 'obstacle to the patriot's aim?

And doubtless as many women are illiterate as men. And six millions of families with both parents illiterate—twelve millions of families with one parent illiterate; what a dark inheritance! What an appalling incubus for the generation following!

WHAT A FIELD FOR SCHOOL WORK!

A correspondent of the New York *Observer*, speaking of the North Carolina mountaineers, says:

These mountaineers are a quaint people. Many of them cannot read. These dwellers near the mountains, never having owned slaves, and taking no interest in the issue of the war from a southern standpoint, simply would not become soldiers. They do not seem at all ashamed of their want of learning. We had a service at the log school-house on Sunday morning, and organized a Sabbath-school. I asked one and another if he or she would take a class, and was as often as otherwise answered, "Oh no, sir; I cannot read."

It may be truly said that no state is more deserving of the attention of the people than North Carolina. Its history since the closing years of the sixteenth century has been full of interest and worth. Here was the scene of the first attempt of the English to colonize America. In the following century large numbers of immigrants found their way to the Carolinas. These new-comers were of the best class of immigrants—Scotch, Scotch-Irish, Swiss, Dutch, English. They were Presbyterians, Lutherans, Quakers, Huguenots and Moravians. It was not the soil and the climate alone which attracted them to the colony, but especially the guarantee of full religious liberty and of exemption from taxation, except with the consent of the legislature. So it came to pass that these people were always devoted to liberty and impatient of tyranny. They resisted all attempts to establish the English church and collect church rates. It was in 1775 that the Scotch-Irish settlers about Charlotte adopted the famous Mecklenburg resolution, annulling and vacating "all laws and commissions by authority of king and parliament."

INTERESTING FIELD FOR CHURCH WORK.

Rev. A. M. Penland, of Beech, N. C., writes us as follows:

Now that the series of meetings is closed, according to promise I find a moment in my busy life to tell you what the Lord has been doing for us in the mountains of this goodly southland. And when I lay down my pen, what we have seen and heard and realized will not be half told, and we look for more.

At all my stations it has been my privilege to witness demonstrations of the Spirit's power. The gospel is making headway in these mountains. Beech is a town of central interest just now. There the Lord has done great things for us, whereof we are glad. Meetings commenced here a month ago; more than ordinary interest was manifest from the first, which continued and deepened and widened until the multitude came together to see and realize the wonderful things which God was doing among us. Twenty successive services were held, two each day, with no abatement of interest, each one adding new testimony to the power of God in the salvation of sinners. Parents and children rejoiced together as the covenant-keeping God fulfilled his promise before the eyes of all the people. The Spirit's work was very pervading, none were untouched. The unfinished tabernacle was a central point to which all hastened that they might see and realize the truth and power of the gospel. About twenty-five made profession of submission to Christ, most of whom will join the Presbyterian Church.

No one, it appears to me, can appreciate or properly estimate the vast amount of good which has resulted and will result from the refreshing shower of the divine grace that has just fallen on this valley of dry bones.

EDITORIAL CORRESPONDENCE.

NORTH DAKOTA.

More Need of Men.—The Same Old Story.—Destitutions.

REV. F. M. WOOD.

I have utilized all my time, taxed my strength to keep appointments, and am now as a consequence suffering from overwork and exposure, having taken a severe cold, affecting seriously my lungs and voice; but am still trying to keep appointments, as I hope to be able continuously to do, as the work was never more pressing.

I have had all the churches supplied, except Wild Rice, Binghamton and Mt. Zion in Fargo Presbytery; Sims, Steele, Taylor, Belfield and Stanton in Bismarck Presbytery; and Minnewaukon, Dunseith and Fairview in Pembina Presbytery. But the following places will be vacated, besides the above, in the course of the next few weeks, viz.: Sheldon, occupied by Rev. S. R. Bellville, who leaves this week for Nebraska; La Moure, whose pastor has been called to Missouri, and will leave in the fall; and the following places occupied by students, viz.: Hunter, Blanchard, Mapleton, Durbin, Monango, Edgeley, Edmunds, Corrine, Esler, Glasston, Hamilton, Flemington, Conway, Medford, Stirling and Menoken. That will leave twenty-eight organized churches without supply. Besides these, there are numerous points organized into Sabbath-schools by the force Dr. Worden has on the field, which, if properly looked after, might be developed into churches, but, left without further help, will almost certainly lapse or be taken up and carried on by other denominations. This will present our needs in the proximate future.

To supply them I have the paltry hope of obtaining, with your help, the Rev. W. O. Tobey, of Superior, Wis.; Rev. John Terry, Bridgewater, Nova Scotia; and a student of Knox College, Canada, neither of whom may come to the field.

It almost makes our faith falter to think of entering upon a winter's campaign with a force so weakened and inadequate. We plead with whatever force there is in our destitutions for a re-supply of men for the field. I have organized but one church during my quarter, viz., Elara, Pembina Presbytery, on June 3, with seven members. Three others will need to be organized soon.

One church has been dedicated, viz., Hunter. Two others are ready for dedication, and another nearly so, while three are nearly ready to build.

NEBRASKA.

The Need of Men.—More Work Must Be Done by the Settled Pastors.

Had we been able to supply the preached word to all the communities where it is needed and urgently demanded, the number of new organizations might be greatly enlarged. Only those places have been occupied where the demand has been most urgent and the promise of successful effort the most encouraging. Not a few of these newly-organized churches have been gathered and nurtured by the neighboring ministers, who have thus widened their fields of labor and extended their ministerial usefulness. While the supply of ministers is so inadequate to meet the present demand, might it not be a wise economy if more of this mission work in the outlying fields could be performed by our settled pastors? The loss to the older churches by the occasional absence of the minister would be more than compensated by the good accomplished in the more destitute communities. From many parts of the state yet unoccupied by the living minister the cry comes to our ears for some one to be sent to preach the unsearchable riches of Christ. We hear of entire communities where we have no ordained minister of any denomination; yet the population is rapidly increasing, and the need of gospel effort is urgent. New fields are opening, both on the frontier and in the more settled portions of the state, and we need to pray the "Lord of the harvest that he will send forth laborers into his harvest."

CALIFORNIA.

A Summary of Work and Success.

REV. F. D. SEWARD, SUPERINTENDENT.

The 27th of May we organized at Monrovia, with 28 members; also at El Monte the same day, with 10 members, one in each place by examination; also at Rivera the same day, with 19 members, one by baptism. The Rivera people have a $1500 church building already inclosed. A $3500 church was dedicated at Saticoy, March 25, free from debt, without a collection; also a very fine church at Ontario on May 6, and a $1500 building at Burbank May 13. The Burbank church has accomplished the most from the least of any church I have heard of lately. When we organized there, October 23, 1887, I could not see a cloud the size of a man's hand indicating a house of worship in the near future; but there it is, thanks to the grace of God and the grit of the little church under the plucky leadership of Rev. A. R. Bickenbach. Azusa, Santa Paula, Rivera, Templeton and Los Olivas (Ballards) have buildings nearing completion, not to mention San Diego. Del Mar also has a building ready for use soon. Fresno will want to dedicate before the summer is over. Lamanda Park are using their building, and will dedicate soon. Alhambra steeple looks well from the cars, and a dedication will be in order there ere long. The Pasadena church has been in use six months, but is not yet dedicated. Last Sabbath we organized at Long Beach, with 19 members. This is the best sea-side resort near Los Angeles, and we have waited long for our organization here. In connection with the organizing at Long Beach, on the afternoon of June 24, it was my privilege to preach for Brother Colmery at Wilmington in the morning, where I found a devoted little company doing the Master's work patiently under unpromising circumstances; also for Brother Waddell at San Pedro in the evening. The church was organized by Dr. Fackler about four years ago, and grouped with Wilmington. Only the Episcopalians join with us in the labors of the vineyard here. But last September Brother Waddell asked presbytery to assign him to San Pedro alone, and his request was granted (as almost anything will be in this presbytery that he asks), and in April he reported the church self-sustaining and asked installation. So we installed him June 20. Brother Stevens was installed in the Third Church, Los Angeles, May 8, Brother Bickenbach in Glendale May 9, and Brother Fish in Carpenteria April 23.

Visited Elsinore for the Sabbath of June 3. Rev. Mr. Hoyt has gone from that church to the National City church (suburb of San Diego), and Rev. Fred Johnston, of St. Paul, Neb., has accepted an invitation to the Elsinore church. He will find a wide-awake company of Christians eager to be led to efficient service.

MONTHLY CONCERT.

MONTHLY CONCERTS, 1888.

January.—The evangelization of the great West.
February.—The Indians of the United States.
March.—Home Missions in the older States.
April.—Woman's work.
May.—The Mormons.
June.—The South.
July.—The Roman Catholics in our land.
August.—Our immigrant population.
September.—The Mexicans.
October.—The treasury of the board.
November.—Our missionaries and missionary teachers.
December.—The spiritual condition of the whole country.

THE TREASURY OF THE BOARD.

Great wars cannot be carried on without constant reference to "the sinews of war"—the material resources at command. No more can any great missionary work be carried on without reference to the supply of resources to meet the current expenses, with this great difference: in one case, the government, carrying on war, may levy taxes on the people to secure means for that purpose; while the cause of missions must rely on the voluntary contributions of the people. It seems to us proper, therefore,

that the treasury of this Board should be brought before the monthly concert for the consideration and supplications of the people of God. This seems to be particularly appropriate, since, if our treasury is dependent on the voluntary contributions of the people, we may pray that the Lord will make them willing to contribute—willing in the day of his power. It is also peculiarly appropriate at the October monthly concert because our annual debt begins about that time to take on its largest proportions.

During the first six or eight months of the fiscal year, beginning with April 1, it is impossible for us to collect as much as we must pay out. Our missionaries earn as much in July as in January, but we cannot raise half as much to pay them. During all the earlier months we are compelled to *borrow* money to pay them. We must depend on the subsequent months to restore the balance. More than half of our annual income we receive the last four months of the year, that is, in December, January, February and March.

The reason for this state of things is found in the fact that during the summer months the pastors and people of many of the ablest churches are absent from home, and it is not deemed advisable to attempt to gather the annual collections for the great missionary causes till later in the year.

But by this time of the year the pastors and people begin to gather back home. Our debt is large, more than fifty thousand dollars larger than last year at this date.

That this debt may be promptly paid and what is necessary for the expenses of the remaining five months of our financial year, earnest, diligent, generous effort will be necessary on the part of pastors, elders, treasurers and contributors. The amount recommended by the General Assembly ($850,000) is none too large.

These are the facts that confront us at this October monthly concert. Well may we bring the case to the Lord in concerted prayer. Are we alarmed? But for the Lord we should be. "But the earth is the Lord's and the fullness thereof." The gold and the silver are his, and the cattle upon a thousand hills. The wealth of all the people is his. He can control it in spite of them, nay, he can constrain them gladly to bestow it on his cause. Why should we be alarmed when we remember what he has done for us in former years? Why should we be alarmed when we remember fifteen hundred churches last year contributed nothing to our treasury? Why should we be alarmed when we see what enormous wealth our people possess, and see how lavishly they squander it on themselves? Nevertheless, unless the Lord shall open the hearts of his people, our debt will grow larger instead of smaller, and at last the burden will fall on the missionaries on the field. Therefore, let us lay it before the Lord, and ask him to send his servants relief and make this year more glorious for home missions than the years that have gone before.

All things considered, the subject for monthly concert this month is probably more important than any which we present to the church for its consideration and prayer. There is nothing very romantic about dollars and cents, and people very often, no doubt, tire of our pleas, again and again repeated, for money; and while there is no romance about the giving and receiving of money for missionary purposes, there is a great deal of comfort which comes through it to the missionaries and their families, and we can readily imagine that the receipt of a remittance by them from this Board is more gratifying than all the romance imaginable, especially when their funds run short and they have been living on faith (as they so often do) for some time.

We are fearful that the church members do not fully comprehend the necessity and the privilege there is in giving for the support of the missionaries laboring in behalf of our great church in this land. We are also very certain that most of the pastors do not have this matter on their hearts and minds, and do not present the cause or give the facts to their people with that earnest-

ness and importunity necessary for the growth of our beloved church.

Let us look at the figures as reported in the Board's annual report to the General Assembly. We find the receipts from the following sources:

1888—From churches,		$280,118 02	
" Sabbath-schools,		29,134 13	
" Women's Missionary Societies,		185,512 49	
" Legacies,		157,173 24	
" Individuals, etc.,		97,754 09	
" Interest on Permanent and Trust Funds,		14,961 36	
			$764,653 33
" Centenary Fund,		1,374 54	
" Permanent Fund,		500 00	
			1,874 54
			$766,527 87
New York Synodical Aid Fund,			9,614 04
Sustentation.			
1887—April 1—To Balance,			4,954 85
1888—March 31—To cash received to date, viz.:			
From Churches,	7,272 87		
" Legacies,	100 00		
" Individuals,	112 52		
		7,485 39	12,440 24
			$788,582 15

The total receipts are $130,000 greater than last year; the amount received from the churches was only $3000 larger. As this source is the very backbone of our system, we are very desirous that the year upon which we have entered shall show a much larger increase from this source; $280,118.02 from 6543 churches, or an average of less than $43 from each, surely with our 722,071 members this is a small sum, only about 38⅞ cents from each. Cannot every member of the church this year give at least one dollar to such an object as this?

The receipts from the Sabbath-schools show only about $500 increase and a total of only $29,134.13. Surely this is a small sum to come from the great Sabbath-schools of our land. We are satisfied that if properly presented to each Sabbath-school by the superintendent or the pastor this amount might be increased tenfold the coming year. It is very true that thousands of dollars are given every year to objects, though good in themselves, outside of our church; surely this ought not to be. "He that provideth not for his own is worse than an infidel."

But from the women's missionary societies we find a more decided increase—$32,000. If the Sabbath-schools and churches are as active as the women are in this work, what a grand year we shall have!

From legacies there is an increase of $67,000 and from individual gifts $48,000; but amounts from these sources are fluctuating and uncertain. We cannot appeal to the dead to give us more, but we do appeal to the living to remember this great cause and ask that they make provision for it in their wills. Deal liberally as God has prospered you. We have had some very pleasing incidents during the past year, which are brought to mind by the item of individual donations. Time and again persons of large means have come into our office and left with us large sums of money, one in particular giving at one time over $26,000, at the same time modestly withholding his name from the public.

We find a new source of revenue this year in the New York Synodical Aid Fund, which contributed $9614.04. At the same time we are compelled to record that this same fund was April 1 indebted to our Board $5883.91; this caused by the want of that liberality which we had hoped from the great Synod of New York for the support of its own feeble churches. Let us hope that the record will be changed this present year and that we shall be able to report a balance to the credit of the synod. Will not every pastor in it take notice and raise a collection ere the year closes?

The General Assembly recommended an increase of only $50,000 over that which

was recommended for the previous year, making a total of $850,000.

The Woman's Executive Committee expects to increase its revenues by fully that amount. And the calls upon the Board for new work in almost every state and territory in the Union make it incumbent upon us to call for at least $50,000 advance for purely home mission work. So do not be afraid of giving too much. If we receive a round million of dollars this year we can make good use of it and still leave many things undone. The past year has been, all things considered, the best year in the history of the Board. The work accomplished has been wonderful and the receipts of the treasurer were very gratifying. We append a general summary of what has been accomplished:

Number of Missionaries,	1,486
Number of Missionary Teachers,	264
Years of Labor,	1,142
Additions on Profession of Faith,	10,182
Additions on Certificate,	7,095
Total Membership,	90,052
Total in Congregations,	127,467
Adult Baptisms,	3,641
Infant Baptisms,	4,472
Sunday-schools organized,	371
Number of Sunday-schools,	2,053
Membership of Sunday-schools,	138,843
Church Edifices (value of same, $4,116,254),	1,607
Church Edifices built during the year (cost of same, $299,605),	119
Church Edifices repaired and enlarged (cost of same, $88,373),	261
Church debts cancelled,	151,352
Churches self-sustaining this year,	40
Churches organized this year,	170
Number of parsonages (value, $389,103),	303

NEWS FROM THE FIELD.

ORANGE BEND, FLA.

A Good Kind of Reunion.

REV. I. H. WYCKOFF.

"Man proposes, God disposes." The truth of this proverb has been remarkably exemplified in my experience during the past year. I came to Florida in June last, bearing an agreement from the Board which designated my field as "Higley and vicinity." I labored there with considerable encouragement, but I soon found that the field was not large enough to warrant my giving my whole time to it. As I was preparing to lengthen my cords, an invitation came to me to preach at Orange Bend, seven miles distant. I went over, and was pleased to find an intelligent and well-to-do community, which had nearly finished building a neat, substantial church, and were anxious to secure a Presbyterian minister. I engaged to preach for them two Sabbaths in the month, and have kept it up the whole year. The work has been most encouraging. The attendance and interest at Sabbath-school and at the church services have increased, and culminated in a genuine revival. A weekly prayer-meeting is now maintained, a flourishing missionary society is in existence, and the whole community has been awakened to new life.

On the 29th of April, Rev. Mr. Keigwin, of Leesburg, representing the southern church, and Rev. Mr. Potter, of our own presbytery, organized a Presbyterian church, which by a unanimous vote was attached to the South Florida Presbytery. An interesting circumstance took place at the time of the organization which is worthy of mention as showing how North and South are fast becoming one in Florida. The senior elder of the church proved to be a ex-Confederate colonel. When the question with which presbytery the church should be connected came up for decision, he rose and said that he had tried for four years to conquer the North by the sword, but now he intended to win them by love, and moved that the new church be joined to the northern Assembly. The most fraternal feeling exists in the community, notwithstanding that northerns and southerns are pretty equally represented. There is reason to hope that this infant church in two or three years will, in conjunction with a neighboring congregation, be able to meet the entire support of a minister. But this is not all. One good thing leads to another. In November last the son of one of my Orange Bend parishioners invited me to preach at Centre Hill, a town on the Florida Southern Railroad's

main branch, fifteen miles south of Leesburg. I went down, and was surprised to find a large village with no church. The only religious service the people had was a monthly appointment by a Baptist brother, who however was only able to visit the place on a week-day. Here was a real mission field, and I decided to take possession at once. After canvassing the community thoroughly I found a few church members, and the following week Brother Potter and myself organized a Presbyterian church of ten members. Since then eight more have been added, and others are ready to join. Strange to say, my only elder is also an ex-Confederate officer from Mississippi, an admirable man. Arrangements have been completed for a church edifice. A beautiful lot, valued at $250, has been donated, and last week the contract for a church to cost $2000 was let, which was to be finished by November. Centre Hill is growing faster than any other village in that section, and there is a prospect of building up a large, strong church. It is surrounded by rich muck lands, suitable for growing vegetables, which are fast being taken up by northern settlers. As many as 20,000 crates of vegetables were shipped during the spring season. I have decided to take these two churches—Orange Bend and Centre Hill—for my work next year. They are both promising fields. They are permanent communities, made up of settlers who have come to stay and earn their living, and are not mere transient visitors.

WOONSOCKET, R. I.

Our New England Work.

REV. THOMAS A. REEVES.

We have finished the foundation of our new church, including suitable room for lectures and Sabbath-school, and our funds for the purpose, while not all paid in as yet, are all subscribed. We now gird ourselves with hopefulness and courage for the task of raising $7000 to build the church edifice proper. The amount thus far expended is about $3000.

We anticipate further generous aid from the people of our city and vicinity, but hope also that the members of our own Presbyterian churches, where they are strong and wealthy, will extend their helpful hands eastward, and drop needed contributions into our building fund.

We regard our New England work as a great movement ordained by divine Providence to strengthen the best things already here, and to add another strong evangelical element to the true forces of the kingdom in these old states. The Presbyterian and Congregational churches here should not be antagonistic. They should be the right and left columns of a splendid front, unitedly opposed to the varied forms of infidelity and false sects so prevalent in these communities.

Compared with the western fields we exceed them, in these manufacturing towns, in the multitudes of people who are the subjects of missionary work. Our churches grow rapidly in numbers. They are, however, at first composed of the laboring people who possess a small but steady income, and who are able soon to bear the ordinary current expenses of a church, but are not able to meet the extraordinary outlay of building a church edifice. In this part of the work they need help, and no part of the whole field of church extension is more remarkable in providential features or in promise than New England. We wish that the whole church appreciated, not merely the call of our own needy and worthy brethren here for aid in acquiring houses of worship, but also the providential situation, the gallant rescue-force of Presbyterians moving anew upon this abandoned ground of historic orthodoxy. It is the will and work of God. Let the church open its mind and heart to this grand thought, and open its hands with liberality toward the work.

We received at our last communion seven, all by letter. We have had sixty-seven members in all since our first meeting, just two years ago this month. Three only have been dismissed by letter. Our progress toward securing our beautiful little church is winning for us the respect and increasing good will of the community, and we are confident that the completed building will assure the success and permanency of our work.

BROOKLYN, N. Y.

The German Work.

REV. PHILIP VOLLMER.

Facts speak louder than words. Let this report therefore be one of facts clothed in as few words as possible. This quarter has brought rich blessings. On the occasion of our spring communion we received into the church seventeen, mostly on confession of their faith. In city churches, and especially in new churches, there is always a going and coming among the members; yet we have

never merely held our own by striking the balance sheet, but we have gained very much. Our finances are in a good condition. Our board voted to drop another $100 from the support of the home missions, beginning with June 15, 1888. So we have in three and a half years dropped $400. Besides, we keep on reducing the mortgage on our property. Two months ago we paid $200 for that purpose, and our ladies are at work to reduce it by $1000 at least by fall. Since February eight of our ladies have visited four hundred German families in our vicinity, and invited them to come to church and send their children. Our Sabbath-school has felt the influence of these visits, more than seventy new scholars having been brought in. We keep open for all the services, in spite of the hot season, and, considering the latter, we always have a good attendance.

MERRILL, WIS.

Self-Sustaining.

REV. HOWARD A. TALBOT.

Instead of making the usual application for aid during the coming year, I am privileged to send you the good news that we have become self-supporting. Our contributions to the different boards will necessarily shrink a little because of taking this step forward; but if we can do without the $250 which we last year received from your treasury, that of itself is really a contribution to missions. In pushing off we acknowledge having just a little fear lest we may not be able to hold out, but we mean to try it for this year, and trust that the advantage will be permanent. In addition to our thanksgiving to God, we extend our heartfelt thanks to the Board of Home Missions and to the church which you officially represent for the aid so kindly given since the organization of this church nine years ago. During the year we have received eight by letter and five by confession.

MINOCQUA, WIS.

A Hard Field.—A Courageous Missionary.

We have here one hundred and fifty to two hundred inhabitants. Of these over thirty-five are engaged in or receive their living from the sale of liquor. We have eleven saloons, four general stores, four restaurants and a meat market. This will give you an idea of the business done here.

There are in this place twelve Christians: Presbyterians, four; Methodists, four; Baptists, four. Of these twelve five claim the honor of being backsliders. Of these same twelve individuals, who have been church members, four have not been inside of our place of worship.

You will observe from this that the Christian element is small, and what there is of it is indifferent.

But this should not be taken as a sign to discontinue the work. We hold two preaching services on Sunday, with an average attendance of twenty-five in the morning and thirty-five in the evening. At our prayer-meeting on Thursday evening we have never had less than eleven, but we have had also over twenty. There is no other denomination here.

We ought to build a church building. Some who would come do not come because we hold our services in a shell, and because they have to sit on seats made up of boards put on beer barrels. I think even the saloon-keepers will aid toward building a church. Three gentlemen from Indiana, who were at our church services yesterday, subscribed eleven dollars for that purpose.

WISCONSIN.

The Stockbridge Indians.

REV. A. W. WILLIAMS.

In sending you this, my third, report of work done as your missionary to the Stockbridge Indians in Wisconsin, I have to say that in most respects the general features of my second report can be repeated with additions—a steadily-increasing attendance on the means of grace. Good order is had, and respectful attention to the preached word continues, as spoken of in my last report. I have inaugurated and held a third service at 4 P.M. every Sabbath. An attendance of thirty to forty is generally present. I conduct it with alternate reading by myself and those present. Those who have them bring their Testaments, and those that have not we furnish, so that all who wish to engage in the services can do so. I have many children and young people, and it gives me a good opportunity to "preach the word unto them." I have taken up the book of Acts, giving them an idea of the early formation of the church by the apostles, especially Peter and Paul. We are now at the eleventh chapter, usually taking one chapter every Sabbath. This has given me occasion to point out the iniquity of lying and other vices,

also obedience to the eighth commandment. Our exercises are enlivened with song service after and before our reading. We spend an hour or one and a half hours in this exercise, as the chapter is long or short. At 6 P.M. I hold a prayer-meeting, as we are invited from house to house, in different points in the reservation. Our prayer-meeting on Thursday afternoon is well attended. This is their day for prayer, song, relating experience of joy and gladness or sorrow in departure from God, expression of new desires for the indwelling of the spirit. My own spiritual strength has often been accelerated by their simple words and prayer. We have no church building or parsonage yet. I have been favored by the weather in visiting families this quarter. Three have been sick, and here I had a good opportunity to present my Master's claim to the whole heart. One has recovered, and another is recovering slowly, and one has died. This last one was a godly, pious old lady, seventy-six years of age, who was a member of the old Stockbridge church in Calumet county. Since my last report, Brother Hughes, of Shawano, moderator of session, has been with me and administered the Lord's Supper, also the sacrament of baptism to four children of one family. It is a year since the ordinance of the Lord's Supper had been held in this church.

TWO HARBORS, MINN.

A New Church.

REV. J. L. JOHNSTON.

I can report our infant church here in good health. We began work here with eight members. Last month two members were added to this number—young Scotchmen of good "stuff." Attendance at services is good, especially in the evening, when the church is often packed, many in the congregation being Catholics. A considerable part of the population is nominally Catholic, but their children all come to our Sabbath-school, and many of them bring their parents to church with them. I think in time we will be able to assimilate somewhat of the foreign and Catholic people into our church. We shall dedicate our church building next month, and expect somewhat of an impetus from that service. Our Sabbath-school is doing grand work for the enlightenment and salvation of the foreign children. It numbers from seventy to eighty in regular attendance. Our prayer-meetings are small but very spiritual and helpful to our members. The outlook for the future is very hopeful, taken all in all. The only cloud on the horizon is Sabbath work, which keeps many people away from services and their thoughts away from God. The railroad shops are here, also the large iron-ore docks, which means more or less of Sabbath work, and which keeps good men out of the church.

BRITTON, DAK.

REV. D. M. BUTT.

This is my last quarterly report for this year. In looking back over the year there is great encouragement, and the prospect is flattering. In May I had ten additions, making eighteen additions to my charge, and with a prospect of several more additions at this coming communion. Our ladies have just procured a pulpit set and a new bell, and our church is now furnished and free from debt. My people wish me to stay with them, and last Sabbath evening voted an additional $100. Immanuel church has paid me about $30 of the $100 promised. There is much work here to be done. I am asked nearly every week to preach at some new school-house, but I cannot. Last Sabbath I omitted my regular Sabbath afternoon preaching and went to a new place this Sabbath. I omit morning service here, and preach at another school-house. But I find my people here and at Immanuel want my time. If only the days were longer and I had more strength I could preach at four or five places a Sabbath instead of three.

EAST PIERRE, DAK.

The Sioux Reservation.—The Black Hills.—The Student Colporteurs.

REV. W. M. BLACKBURN, D.D.

For the quarter ending at this date I have to report that the regular services of the Pierre church, at East Pierre, Dak., have been maintained with no interruption that was not necessary for one or two occasions. In my absence of three Sabbaths for rest and exploration a student just graduated here conducted the services. It is pleasant to record that a member of our church is able to do so acceptably before he shall enter a theological seminary, in September next. Our college will, I think, have the honor of sending the first graduate to such a seminary—two of them, indeed—from Dakota. Our little church may share in the honor, as George B. Safford is one whom we

shall greatly miss from its work. But as he goes up higher, we rejoice in the promotion. I trust the day is soon coming when our Dakota churches and two colleges will furnish recruits for the missionary work. I am more convinced than ever by my late trip across the Sioux reservation and into the Black Hills that the work will grow on the hands of our church, for new settlements will demand it. I am convinced that, in addition to the faithful work of such men as Revs. Peterson and Echols in the Black Hills, the plan of colporteuring recently introduced is very important. The numbers of the "scattered sheep" of our flock on ranches and in remote corners seem to call for the "circuit rider," who will act as the "cow-boy" seeking cattle for the "round-up." If I am reporting observation in the large field rather than details of work at home, my reason is that in summer my work is of a somewhat general kind. I may be next week in Potter county among people who wish for the day when one of our missionaries can labor in it.

HARTINGTON, NEB.

Roman Catholic Hearers.

REV. JOHN MARTIN.

I have filled my appointments regularly in Hartington, Coleridge and St. James, with the exception of two Sabbaths at the General Assembly in Philadelphia as a commissioner of the Presbytery of Niobrara. During the quarter I have studied harder than usual, and have visited my people and outsiders as much as possible. As a result of this my congregations have been larger than usual. A good deal of interest is manifested in the churches. Three additions by letter have been made to this church; none to the other two churches.

In Coleridge in April we elected and ordained an elder, an excellent Christian man. In July he left for another part of the state. He was an agent for a lumber firm. That firm sold out, and he removed to another part of the state. This is no new thing. It occurs so often that we have ceased to worry over it.

The churches are growing very slowly. I have a larger field than I can well cultivate; but until we have more ministers and more money, I deem it best to hold the field just as it is.

When the country around fills up with people, it will be better for our churches. Our churches are stronger and more influential than churches of other denominations in this part of the state.

Our Sabbath-school here numbers fifty. We take our own literature, and contribute to home and foreign missions. Our ladies keep up their society meeting the year round, and also contribute to home and foreign missions. The Sabbath-schools in the other two congregations are of necessity union Sabbath-schools. They are doing a good work.

During the week I am often called upon to attend funerals, not only in my own churches, but outside of all churches, far and near. Last week I travelled thirty miles in a hot sun, and returning to attend the funeral of a widow lady, a member of the Lutheran church. They have no pastor, and they sent for me. One half of my congregation were Catholics. They listened very attentively. I am always glad to preach the pure gospel on such occasions—the funeral services of their Protestant neighbors. I have always treated them kindly, so that I might possibly say something that would lead them through forms and ceremonies directly to a living Lord. There was a house and yard full of people, and the inspiration to point men to Christ was very great.

ALLIANCE, NEBRASKA.

Advancing.—Working with his Own Hands.

REV. H. J. BROWN.

On the 1st of June we completed our temporary edifice for worship. Brother Sexton visited us and celebrated the communion. There were four additions to our membership by certificate. We have a rough building 16 by 30, an organ, good seating, lamps and a bell all complete. As yet the families of men have not moved to town. We have been compelled to depend upon the few faithful people in the country to form a nucleus for a church and church work. We are struggling for an element from the newcomers of the town. Our Sabbath-school is indifferently organized with twenty scholars and three teachers. We are now fairly launched and in competition for generous labor and rivalry in the Master's service in this northwestern Nebraska. The crops are turning out so good and everything is so promising that the future of this city cannot be doubtful. We are a mere handful patiently waiting. None of us have any means. All have land, and wait for its rise. Five thousand dollars would cover all the

property, very possibly, that we own all put together. We met together to put up our church by our own labor. It is complete, except plastering and chimneys. We are profoundly thankful for it, rough as it is. It is the only church edifice in this part of the country. The bell rang last Sabbath for the first time. People were very much pleased to hear it; it sounded so much like "old times." Our presbytery meets three hundred miles from here. I do not see how I can afford to attend its session, yet I must have its endorsement for an application for aid. This quarter ends the appropriation for the year. We are not yet strong enough to stand without help granted by the Board, for that was all that I received from any source. The people here are absolutely helpless, and could not raise a hundred dollars to save themselves. I have built and furnished this little chapel. I bought lumber, made the seats, provided organ, lamps and the bell. I have received only five dollars all told for this work. I received, however, any amount of personal labor in hauling and carpentering. We hope to be better off soon, as God shall bless our little enterprise and people come in.

I shall be very thankful if you will send the amount for this quarter immediately. I want it to straighten up my credit.

MEADE CENTRE, KAN.

The Hot Winds.

REV. B. MILLS, D.D.

Since the last report marked changes have occurred in this field. The drought of last year and the struggle to live this far out on the frontier, even under the most favorable circumstances, led us all to look anxiously to this year's crops, and to the tide of immigration we have a right to expect.

The spring opened favorably, and everything promised a rich return to the labor of the farmer. Prospectors for new homes were numerous. But the 4th of July brought us a sad change. At noon that day the much-dreaded "hot winds" swept down on us and prevailed for six hours. The wind came from the southwest, moving at fifteen miles an hour, and so hot that it blistered the face. If shelter was sought in places where the wind could not touch you, the mercury rose to 115° in the shade. The result was one half the corn and a larger proportion of the wheat and oats and millet was killed outright. The grass on the prairie dried up and looked as though a November frost had killed it. Two weeks later the same thing occurred, except the wind reached a higher velocity and continued ten hours. This led numbers to leave us. Our town has been heretofore rated at 1200 or 1500. An actual census shows that to-day we have between 600 and 700 people. Business lots that sold at $125 per foot cannot be realized on at $75 a foot. These winds are local, reaching one county west and two counties north of us. In the neutral strip the entire crops are failures. All east of us and at the distance of two counties north of us and one county west of us crops are abundant. But our county has run down from 10,000 to a population of 6600.

My congregation decreasing in town I have widened my field. I preach once a Sabbath in town, and divide the other two appointments between Meade, Spring Lake and Blacks; so I am reaching as many people as I did before. I also have three mission Sabbath-schools, one at each of the above-named places. So with our home Sabbath-school we have near 200 Sabbath-school scholars. We have received six members to our church on letter and three by examination this quarter, making nine in all. In the midst of severe labors and sharp trials we are somewhat cast down, but not discouraged. With sufficient grit and grace we feel assured of success.

SOUTHWEST KANSAS.

Another View of the Same Picture.

REV. S. G. CLARK.

The town of Liberal is now at a standstill, perhaps even loses more than come, yet there is no doubt but that it will make the best town on the railroad in southwest Kansas. The town of Aschalon is a smaller town on the railroad and on the Cimmarron river, and the nearest the centre of the county. The congregations are all good in all of the preaching places, although there are three persons leaving where one is coming in, especially in the country. We have had abundant rains until three weeks ago, but just when most needed for corn it failed, and of course the corn is a failure, except here and there in places where they have received a local shower at the right time. We are having the same experience which was had all through the country east of us to the state line, in the early settlement; but Kansas grit carried the people through, and it will do the same for us.

LAS VEGAS, NEW MEX.

A Fine Opening.—The Leaven is Working.

REV. JAMES FRASER.

Los Alamos is an interesting town in a beautiful valley twelve or thirteen miles northeast of Las Vegas. Romanism had an unusual hold of this town for years. Mr. Annin tried to get an entrance into this town, but failed. Our evangelist, Rafael Gallegos, was born here, and he informed me that after he announced himself a Protestant, his relatives were ready with persecution. The chief men of the town, when persecution failed, tried to bribe him back to Rome with money. When that failed they closed their hearts and homes and town against everything favoring Protestantism. But time has made a change. Recently an invitation came to me from one of the leading Roman families to visit Los Alamos and endeavor to have a mission-school here. They offer a furnished room for a school, and a room for a teacher. They offer also the best location in town—on a beautiful hill—for a new school-room, looking toward the Atchison, Topeka and Santa Fé Railroad, perhaps a mile and a half off. They also offer nearly four acres of most valuable land for a garden, under a ditch and subject to irrigation at the foot of the hill. The Board should not miss this opening. The Lord seems to have moved the hearts of the people to offer it to us, when a few years ago they regarded us as their implacable enemy.

TAOS, NEW MEXICO.

Many Adversaries.

REV. S. W. CURTIS.

The usual Sabbath services have been maintained in all our stations. The Sabbath-schools in Taos and Ranches of Taos have been kept up. The number of children has been smaller than during the winter, as many of the day-scholars have gone out to work. We received one new member at our communion service last Sunday. I passed a Sabbath in Penasco and received three new members. We have distributed a large number of tracts and papers printed by Dr. Menaul, of Laguna, and have sold and donated Bibles and Testaments. I have just returned from Santa Cruz and vicinity. I took Mr. Cordevas, a Mexican evangelist, to his new field of labor.

I visited Plaza del Embudo this week. Mr. Lucas Martinez continues his school, and also has religious services every Sabbath. The school has been very well attended. Some Jesuit missionaries from Conegos, Colorado, visited Embudo and did all they could to close the school, but they have done no great harm, as all the people are convinced that a Protestant school is just what they want, and they know that these French Jesuits have come to rob them of their money and keep them in ignorance and superstition.

In some towns and villages of New Mexico the people are as ignorant and superstitious as in the darkest regions of old Mexico. The French priests know that New Mexico is a territory of the United States, and that our missionaries are protected. Americans are respected here, especially those who are honest and set a good example. Of course many Americans in the territories are profane and wicked, and we have to explain to the Mexicans why they call themselves Protestants and still live as they do. I hope the Board will be able to send a teacher to El Prado of Taos, to Santa Cruz or Elberro de Chimayo, in the Santa Cruz region, to El Penasco (Los Rincones), and will also have a school part of the year in Agra de Sabo. A good school is a very great help, and some of our teachers do as much as our evangelists.

At this season the Mexicans are busy on their little farms. The men and large boys work at home or go away to find work. Some go to Colorado, some to the sheep and cattle ranches, and the smaller boys take care of sheep and goats on the hills near by. The women and girls do work in house and garden, plaster the mud (adobe) walls of their houses, whitewash the walls outside and inside, and do other work that the men should do. I think that generally the women are more industrious than the men. One of the causes of the great poverty of the Mexican people is laziness. Our Protestant Mexican brethren do much better. St. Paul's doctrine is that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

JEMEZ HOT SPRINGS, NEW MEX.

Carpet and Magic Lantern Wanted.

MISS ELLA M. BLOOM.

The scholars were slow about starting to school, but their attendance, with a few exceptions, has been good and regular. My new scholar is a married young Mexican woman. She has two little girls and a little boy attending school also. They

are reading, spelling, writing, etc., and getting along nicely. I am sorry not to be able to say that my teaching gives unquestionable satisfaction in the neighborhood, but it does not. Of course the longer I am here the better I understand what is required of one in my position, and I hope some day, by divine assistance, to be able to acquit myself as a teacher to the general satisfaction of everybody. I like teaching, and I think teaching here very easy and pleasant since we have school books and such a nice Sabbath-school library. I would like to see the Sabbath-school have a magic lantern, and a carpet on the teacher's bedroom, before I leave. I never before lived in an uncarpeted room. My health has not suffered, but if you had spent a winter in this room you would feel that it must be carpeted. If only I had a carpet to put down now, with plenty of long straw or old paper under it, and a rug or so, how nice and homelike the room would be. It is fifteen by eighteen feet.

PAYSON, UTAH.

Good Families Needed.

REV. W. A. HOUGH.

Our work has progressed steadily since my last report. Oh for a good stanch Christian family to stand right by us and help us in all this work! Cannot the Board induce some such family to come here and live? Mr. H.'s family in Benjamin is a great help to us, and we often feel glad because of them. The Lord's smile is upon them. One of the sons is a member of our church. He attended the academy at Springville last year, and says he is going this year on the "first day and stay every day of the year." He is a noble Christian young man, and is willing to take hold and help in prayer-meeting as well as with his hands. He helped paint the chapel at Benjamin lately. We can see changes going on around among the Mormons. Undoubtedly many of the younger people are getting their eyes open, and are awaiting developments before they speak out their honest sentiments.

VACAVILLE, SOLANO CO., CAL.

The Great Fruit Land.

REV. F. J. EDMUNDS.

When I arrived on this field, in April, 1888, I found the people rejoiced to receive me as their pastor, and thoroughly tired of being vacant. The work began in good earnest, and has continued unabated till the fruit harvest and warm weather combined have conspired to warn us of overwork. At our first communion season, July, four persons were received into membership in the church. We looked for more, and in some measure expected some of the young people of the Sabbath-school to come also. While disappointed in that particular, we were thankful for increase. Five in all have been added since April 1. "Children's Day services," June 10, were conducted with most encouraging results. It was the first of the kind ever held here. The yearly congregational meeting has been held, trustees appointed, treasurer's report read and adopted, and such other business transacted as was found necessary. For the first time in the history of the work here they came to the end of the first quarter with a nice little balance in hand of salary fund. The Sabbath-school is in a good healthy condition. In all particulars we have great reason to be encouraged. Vacaville is in the most fruitful locality in California. If you know of any men, women or children, single or in families, that want to secure a good living at light work, or readily procure a home, send them to Vaca valley. Hundreds of tons of fruit are cut and spread to be dried every day during the fruit season. Car-load after car-load is shipped daily to the East. This is a good place for Presbyterians. Please send us all you can possibly spare. We have plenty of work out of and in the church for them to do. The brethren of the church and its friends all speak encouragingly. There is much earnest work to be done. I am trying to shape all things so as to be able to handle the material and finish the work.

SOUTH PASADENA, CAL.

Work Still Advancing in Southern California.—New Churches Formed.—A Unique Children's Meeting.

REV. A. M. MERWIN.

Although this is my first report as home missionary, it has been my privilege to labor as one, without appointment, in this region for a period of about eighteen months. At Lamanda Park, four miles from here, where there was no public worship on the Lord's day and two saloons well patronized, we met at first under the trees, then in a tent, and afterwards in the loft of a barn. A church was organized there about a year ago, and this month their house of worship, a neat edifice

costing about $1500, was dedicated to the Lord. Your veteran missionary, the Rev. L. P. Crawford, has this field in charge.

At Alhambra, a beautiful and growing town three miles to the south, where there was but one church, the Methodist, a congregation was gathered in a public hall and a church organized. Next month they hope to enter their new sanctuary, in a central part of the town. It will be dedicated free of debt—a $5000 building. The present pastor, the Rev. A. A. Dinsmore, finds great encouragement in the zeal of the people and the growth of the congregation.

In September last, at the request of some good citizens of this locality, I began to hold regular services at the Sierra Madre College, near the famous Raymond Hotel. A month afterwards a church was organized. Morning and evening services have been maintained, also a Sabbath-school and weekly prayer-meeting. Three or four conversions are among the proofs that the Lord has blessed this enterprise, and a number of Christians have testified that they have been revived and strengthened in connection with our services. One of the young ladies, born on foreign mission ground, has recently organized a mission band for the children. They meet under a wide-spreading live-oak, the trunk of which is twelve and a half feet in circumference, and the circle formed by the overhanging branches measures nearly seventy feet in diameter. Above, mocking-birds and wild doves join their notes with those of the children's songs below. These lambs of the flock are intensely interested in earning money to help spread the glad tidings, and in all these young churches already mentioned home and foreign missions go hand in hand.

TACOMA, WASH. TER.

WORK AND GREAT ENCOURAGEMENT AMONG THE PUYALLUP, CHEHALIS, NISQUALLY AND SQUAXIN INDIANS—BIG CAMP-MEETING THE FOURTH OF JULY.

REV. M. G. MANN.

Another quarter of my missionary labors being closed on the 30th, I take great pleasure in reporting and stating to you the results. Our Puyallup church is in a good working condition, and the fruits of their faith is manifested by many good works. The attendance of the people at church is very good, during the last three months nearly always full. I cannot but speak with pride of our music and singing in our Sabbath services. We have raised by collection and subscriptions the amount of $105, and bought a Mason & Hamlin chapel organ. One of the teachers of the boarding-school plays, while our Indian licentiate, Peter Stanup, renders very effective aid on the cornet, and Mr. Eells, our most successful Indian agent, plays an accompaniment on the violin. Our choir consists of the larger school children and young people former graduates; while all these lead, the congregation join heartily in the services.

Our Chehalis church is growing in grace and good works, and is in a very gratifying condition. While, perhaps, one half of them are employed off the reservation by neighboring whites, especially during the last two months, it is surprising what effort they make to come to church, riding often eight and ten miles to do so. On one occasion meeting one of my appointments, I was told by the superintendent of the school that there would be a small attendance, there being so many Indians absent; but to my surprise I found the school-house (used for a church) filled up, and every man, woman and child on the reservation came out to church. Old blind Hannah came twice, walking a half mile led by her husband's hand.

We have no conversions to report from Chehalis, because there are no more to convert. They are all in the church. I should have mentioned above that at Puyallup we have had an accession to our church of four new members. Our people at Nisqually are holding together well, attend the church faithfully. Our faithful elder there, James Shipman, has a good influence over them, and is greatly respected and his talks and exhortations attentively listened to. He has suffered great sorrow in the loss of all his children—four boys—during the last five months. He bore his affliction manfully, supported by the promises in the gospel of our Lord Jesus Christ. He has the entire sympathy of all who know him, both whites and Indians. Our Nisqually people in celebrating the "glorious Fourth" invited all the Puyallups, Chehalis, Squaxin and Mud Bay tribes, and entertained them royally for five days, the women cooking pies and cakes in good old "Boston" (American) style. It was more of a great religious camp-meeting than the commemoration of a historical national event. There were religious services every day, I and Peter Stanup preached, while on the Fourth our elders from the different reservations were the orators of the day. The brass band, composed of young men, all In-

dians, most of whom were once my scholars, furnished music. After the literary exercises the whole company of more than four hundred people sat down on the grass to a sumptuous repast, while the Nisqually women and maidens waited on their guests. One of the most pleasing incidents, and which filled my heart with devout gratitude to God, was the testimony of our Indians, shaming many white persons who were present. Allusion was made by the Indian speakers to the American flag that floated over them, which gave them equal rights and protection, yet they owed much more to the Bible, the truth which had made them free. They realized that they were passing away, but taking courage that they were travelling to a better land, they altogether sang in their native tongue the hymn,

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

Those white people who had known them in former years remarked that the contrast was indeed very great, showing the power of the gospel over those who were once sitting in darkness. During the month of June I made another trip to the Quinault, up north on the Pacific coast. I was fortunate in having the government's wagon or agency team to meet me this time, and so I reached the Indian agency the same day I left Gray's Harbor. I preached for a week every evening at the school-house, and visited the Indians at their lodges or smoke-houses during the day. These live mostly by fishing, and a few by sea-otter hunting. A delegation of the Oruits Indians, who live fifteen miles further up the coast, came down in their canoes (five in number) to see and to hear me. It was a beautiful sight, as well as an exciting scene, to see them rounding Cape Elizabeth; then with the bow to the breakers, coming through them, all the while paddling and watching their chances to land. It must be very dangerous, for I saw one canoe capsize in the surf, yet the occupants got ashore all right. These people, wet as they were, filed into the church and listened as attentively as though nothing unusual had occurred. I agreed to go back with them and visit their country also, but they advised me to postpone until my next trip, when the weather would be more favorable. They disliked to see me run such chances, especially as it was raining and blowing from the south. I promised to return in six weeks, and then shall go up the coast. One Indian, a Chilliote of a tribe some forty-five miles north of Quinault, gave me a very encouraging account of his people; and if he is a fair specimen of that tribe, they are certainly worth all the labor, trouble and expense to teach and to save. I am glad to know that I have such assistance from friendly government employes and teachers and Indian elders to whom I can confide their work while I carry the gospel to new and remote fields.

An intelligent and influential Congregational pastor, who I know agrees with many others, says it seems to him that our work in New England is unnecessary, and that it would have been better to have left those people that we gather into our churches—the Scotch and Scotch-Irish and the people from the provinces—to fall into their congregations and become mixed and mingled with the natives of New England, and become one with them in their social and religious life. How many, many years did we leave them untouched for that experiment to be tried? Some of them were gathered into the Congregational churches, and are undoubtedly good and worthy members at this time, but the greater numbers that we find ready to come into the Presbyterian Church show that there are difficulties in the way of success in that direction, and that the Congregational churches have not been successful in gathering them in. The people that we gather into our churches to a large extent are Presbyterians by preference and by training. They may be clannish; most people are. People who have had the same training, same preferences, same prejudices, like to associate with each other. "Birds of a feather will flock together," whether they be Scotch, Scotch-Irish, Indians, Germans, or what not. Our experiment thus far in New England confirms us in the conviction that we are doing valuable service to the people we gather into our churches and to the cause of Christ. We are gathering up a new force against infidelity and all forms of irreligion in New England. We are sure we are not retarding Congregationalism or Congregational churches in New England by planting Presbyterian churches there.

COLLEGES AND ACADEMIES.

$100,000.

In view of the pressing need and claims of special institutions under the care of the Board, the Assembly trusts that gifts of individuals will, during this year, come into the hands of the Board to the amount of at least $100,000.—*General Assembly of* 1888.

AN OPPORTUNITY.

If Paul had had no necessities at Ephesus and in Rome, the good Onesiphorus would have missed his one hold on everlasting fame. But God, by allowing one of his servants to come into straits, makes the opportunity of another. "Ye did it unto me." If the straitened agent is not a person but an institution, the appeal to sympathy may be weaker, but the appeal to loyalty and good stewardship may be proportionally stronger. Not, indeed, if we all had Pauls to "minister unto"; but since that cannot be, God's cause is likely to be better served, in our day, by the timely helping of a good institution that may be expected to last and increase for many generations than by succor given to any ordinary man. A signal chance for such a deed opens now—such as has scarcely been matched in the five years of this Board's experience.

About midway between Fargo and Bismarck, on the Northern Pacific Railroad, lies Jamestown, near the head of the broad and fertile valley to which the James river gives name. It is in the finest region of northern Dakota, and has railroad communication with it, north, south, east and west. The town has about three thousand inhabitants, Pennsylvania Presbyterianism being well represented among them. The Presbytery of North Dakota early selected this spot as the seat of its proposed college; so that when the North Dakota Synod came to be organized, in October, 1885, one of its first acts was to accept "the full control and management" of the college, which by that time was incorporated and hoping soon to begin its work.

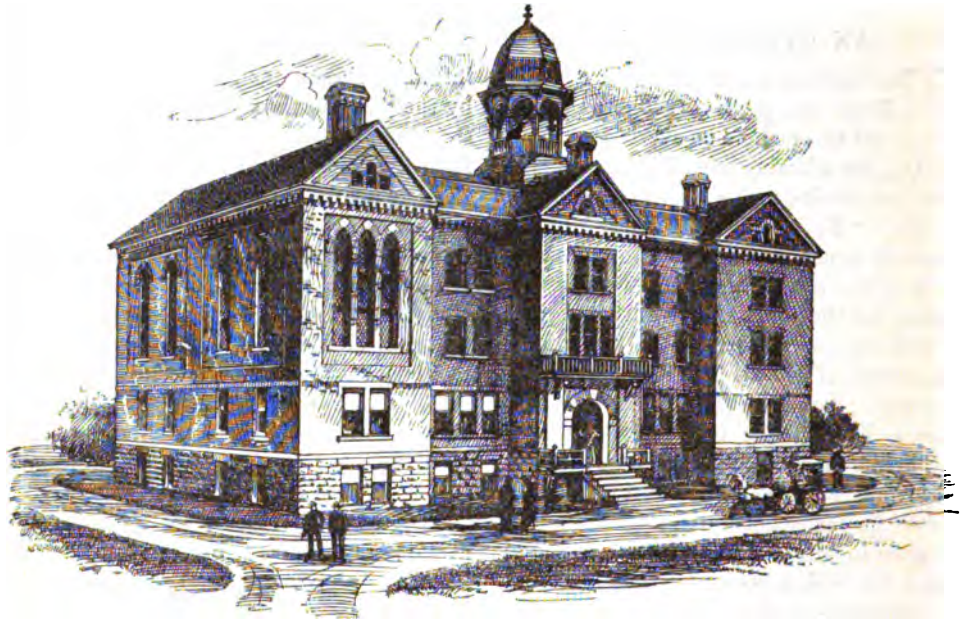
So much advance, however, had not been made except through some tribulation. It will be remembered by many that the Presbyterian movement toward a college at Jamestown had not shut out that thrifty young town from rival attentions in the similar interest of another denomination. During the summer of 1885 this Board was informed directly, as the western public was by the religious newspapers, of very active steps which were threatening to withdraw from the Jamestown Presbyterians not only their possible college, but their actual church. The loyal people, however, met those difficulties with their own resolute purpose; and to-day finds the Jamestown church and the Jamestown college the joint centre of an influence of incalculable value to our denominational work in all that region. Our nearest colleges are Macalester on the southeast, Pierre on the south and Montana on the west. They are, respectively, 370, 334 and 848 miles away.

That there is material for college classes at Jamestown appears by the fact that the institution having opened, in 1886, with three college students, showed in its second year, lately ended, a college roll of 35. Meanwhile its academic roll, which had been 35 in its first year, grew to 45 in its second. In the second year's aggregate thus made up, of 80 students there were 48 church members. It is the very community to plant a college in. Any visitor of it will be sure that its youth will crave and profit by all the advantages that are open to any children of our best stock. And the whole synod shares the interest of the town. Jamestown, accordingly, is regarded in this Board as one of the most promising and important of our new college sites.

The college building, lately erected, overlooks the town from the north; for it stands

upon the edge of a plateau that mounts perhaps a hundred feet above the town level. The grounds include nearly thirty acres. The location is very fine, combining advantages not apt to be found together: a most imposing show of the building; an extensive and beautiful view not only from its windows and porch, but from its campus; separation from all the bustle of the town, yet without the loss of vicinity to church, post-office and railway station, which are not more than half a mile away.

The cut of the building herewith given



shows a fine edifice, one hundred feet long by forty-four deep. It has three stories of brick above a basement story of stone. An ample chapel with cathedral windows and galleries is in the west end. This college building serves as dormitory for the young women of the institution, about forty of whom can be accommodated within it. For the young men no dormitory is as yet provided.

The edifice has cost, within a fraction, $22,000. Before it was begun the Jamestown people and their immediate friends, beside providing the land (now valued at $7000), had subscribed $17,000 toward the building fund. Outside gifts have gone into the structure amounting to less than $4000; yet that measure of aid would have left the property substantially free from debt but for one fact. By the failure of their crops for two years in succession, the Jamestown subscribers have been able to pay only a part of their subscriptions. What they have paid, however, is much the larger part—more than $10,000. This, with the outside aid referred to, makes the actual payments on the building to exceed, a little, $14,000; so that, counting the land to be worth $7000, a property of $29,000 is about three quarters paid for. But the unpaid remainder is in the shape of a builder's claim, and it puts the whole property in imminent peril. Rev. N. D. Fanning, pastor of the Jamestown church and president of the college trustees, says, under date of August 23, "The foreclosure proceedings, notice of which was yesterday served on me, call for $7866.25, with interest at seven per cent. since September, 1887." The same letter declares that the unpaid subscriptions (of about $6600) will yet, in good part, be paid, but that they avail nothing for this emergency.

Here now is a case in which the organiza-

tion of a whole church for college aid ought to avail something. And this magazine ought to avail something—especially in view of the vote of the General Assembly which stands at the head of this page. By that vote benevolent Presbyterians have had the highest assurance that this Board could, during the present year, make wise distribution of $100,000 on well-placed schools that are struggling through early difficulties to permanent and commanding influence. Therefrom develop the above details, in the very line of the Assembly's foresight and commendation; for here is a point of the very best promise, where loyal and generous men are brought, by the allotment of God through the seasons, to a crisis at which all their outlay for their children and the church threatens to turn into sheer loss. Surely some generous and competent hand will here find its opportunity. Do we doubt that our church has a career before her in that wide, fertile region, or that her only college for a territory as large as New England is to be a chief agent in her work of evangelization? Let it be considered that means now supplied to meet this lacking fourth quarter of the property's worth would be secured upon the property by a first lien to be always held by the Board of Aid in prevention of future incumbrance or alienation; and where can so much means be more securely put at work at the very highest level of Christian influence? Of the forty-eight church-members already in the young school in its second year, how many would it take, if God should shape them just as he is constantly shaping men and women in such schools, to bring such a revenue of praise to him and of satisfaction to his steward as would outmeasure this needed help as the blaze of a beacon outmeasures the match that kindles it? But these forty-eight shall at length be gray or dead; and then shall there not be lasting some Presbyterian name the inheritor of which shall get the joy of being told by the lips of ministers, missionaries and civilians, "We were educated in the college which your ancestor made secure to the cause of Christ in north Dakota"?

CANVASS OR NO CANVASS.

The case of Jamestown College, above stated, demands of our church's college Board its wisest effort. It would be wretched and guilty mismanagement to suffer such an investment to be sunk. But what are the steps by which the Board is to save it?

The impulse of the college trustees is to ask for territory in which to employ their canvasser, and the easiest thing for the Board's representatives to do is to yield to that request; not that a proper allotment of fields to institutions can be made without study, but the most considerate work in that direction cannot cost a tithe of the attention and concern that must accompany an effort of the Board's own officers to secure and apply the needed help.

Then why not draw the necessary paper, and set the solicitor at work? Since the Assembly has authorized that course, and an imperilled institution is more than ready to enter upon it, is it not by an undue assumption of responsibility that the officers of the Board discourage the attempt? One thing is certain: that a very large proportion of our pastors and sessions would prefer that the canvasser should not come. The evidence on this point is too abundant to be withstood; and no witnesses are more emphatic than those most competent ones, the canvassers themselves. With many recitals of brotherly courtesy shown them, and with some most grateful accounts of painstaking and effectual aid, they combine the general narrative of a discouraging task discouraged afresh at every turning. The proceeds tell the same story. Wherever the solicitor gets the help of a sympathetic word, spoken by the right voice in the right place, the journey is rewarded, and his institution is effectually succored; but where the canvasser's personal diligence and tact are his only allies, it takes a great deal of gleaning to achieve a very moderate sheaf.

Many readers will say to this statement, "That's right; it ought to be so; we're glad you've learned it. Why should the canvassers for your western colleges be breaking in upon the systematic giving of our congregations?" What answer we have

had for such a question has been made already; see the corresponding pages in the October number of last year. But now we offer no answer but this: deferring to the wide preference of our pastors, we have advised our needy institutions not to press their requests for fields to canvass in; and they have deferred, thus far, to our advice. There is not a solicitor at work in our denomination to-day who can claim a warrant from the Board of Aid. Of course where our academies are canvassing within their own presbyteries and our colleges within their own synods, they have our most cordial sympathy; but within such scope they do not require our warrant, and beyond it they do not have it.

In effect, then, we are feeling our way in a new work of immense importance and of critical exigencies. No man could tell beforehand what methods would prove the best; and experience must tell us now whether the different effort we are attempting is worth maintaining. We believe it is, and we appeal for help in it.

The problem is this: There being in our church an agency of College Aid which supports the young schools in current work, but no agency of College Erection, how shall such a valuable but imperilled young property as that at Jamestown get attention and succor in time to save it?

The solution at which we are aiming is this: Let pastors who prefer to see no canvasser take within their own wholesome sympathy and agency the cases for which we make this kind of appeal. Very manifestly either pastors or a class of canvassers that escape opposition do get liberal gifts of Presbyterian money for cases no needier, nor more exactly within our church's scheme. Last year, according to Dr. Roberts' footings of the columns in the Assembly's Minutes, our churches and people are reported by the sessions to have given for college aid $215,000. Of that amount the work of helping the young colleges, as administered by this Board, did not receive one third. We candidly assume that the greater part of that remaining two thirds is wisely and profitably bestowed. But somebody gleans it; and while *our* gleaners are discouraged, *their* harvesting greatly increases (the aggregate of 1888 standing at $215,000, against 1887's aggregate of $127,627). Just such giving for colleges, outside of our treasury, will go on this year also; as it ought; for there are older Presbyterian colleges that have great claims which they do not make through us. But a case like Jamestown, where an endangered infancy holds the fortunes of a magnificent future, has great claims too. We tell the case to our readers; we tease them with no canvasser; but having the Assembly to back us in the church's own cause, we ask the immediate sympathy and help of large-minded and loyal pastors. Some minister who reads these lines knows the very man or woman who would make no sacrifice of other interests, but would gain an immense satisfaction and profit, by meeting this critical need. Let him take the Assembly's resolution and our story, and, suffering his own college experience to tell him what that college may be expected to do for Christ among the farmers' and storekeepers' boys of Dakota, impart the enthusiasm that will save it.

We have addressed all our material in this number to one point. But that point is illustrative of many more. We can tell the men who wish to devote their money to the largest and most lasting results, just where to put it. We are nursing the young lives, which are cheaply saved. But they are to be great lives, that money cannot measure.

Our readers will notice that on page 307 a good woman (Mrs. Neerken) is mentioned as showing Christian hospitality to a travelling fellow missionary in the Indian Territory, and that on page 324 her death is recorded, "after a brief illness." That hospitality is a pleasant last thing to remember of such a good woman.

CHURCH ERECTION.

OUR INDIAN CHURCHES.

Do our Christian people realize how large a work is being carried on by our Home and Foreign Boards among the Indians of our land? Missions are maintained upon almost all of the Indian reservations. We have not only an Indian Territory Synod with nearly fifty churches, but also a number of others in Dakota and upon the reservations in the older states.

In aiding these churches, many of which make application to the Board, we are confronted with a special difficulty. The churches are upon Indian reservations, and, as is well known, upon such reservations no individual title in fee simple can be given to those who occupy the ground. Consequently, as the General Assembly very wisely forbids the Board to give any money unless it is secured by a valid mortgage upon the property, no funds can be given to these Indian churches from our general fund. Providentially there has been for several years at the disposal of the Board a small special fund entrusted to the Board to be used in cases that while evidently worthy of assistance were excluded by their circumstances from the scope of the general fund. From this fund we have been able to aid, thus far, the Indian churches; but now, just as the demands become more numerous, the fund is rapidly dwindling away.

Latterly the Board has not dared to grant to the churches that must depend upon the special fund more than half the amounts for which they ask and which they sorely need. May we not appeal confidently to those who feel an interest in these Christian Indians—the remnant that remains of the once powerful tribes who roamed over this land, the children of those who have been defrauded on every side and hunted from territory to territory—to aid in providing them with the houses of Christian worship for which they are petitioning?

The letter which we print below is from one of the missionaries of our Foreign Board who is stationed upon the Cattaraugus reservation in the state of New York. He writes in behalf of the little "Cornplanter" church, to which the last annual report of the Foreign Board refers as follows:

> The little Cornplanter station lies just over the line of Pennsylvania, and is included in this group of missions, though only about one hundred Indians remain. The tribe bears the name of that eloquent chief whose appeals against colonial encroachment, even as they are read at this late day, thrill the heart of every philanthropist. It is an interesting fact that these tribes are scarcely less populous to-day, notwithstanding all the overreaching and demoralizing contact of our civilization, than they were at the close of the Revolutionary war. It is not yet too late to do something for the far-famed Iroquois.

Most sincerely we hope that the pulpit, chairs and tables may be forthcoming.

SALAMANCA, N. Y., August 24, 1888.

REV. E. N. WHITE, D.D.

DEAR BROTHER:—May I try to secure special donations of money or material for our Indian churches to assist in building and repairing the same, and have these gifts come to us through your Board? Would you be willing to send us any contributions sent you or marked "special for the Seneca churches," and these in addition to the $250 already granted us?

We would like a pulpit (second hand) and chairs, table, etc. Also seats, carpets, etc. Many of our churches have repaired their buildings this season, and would be glad to help our Indians. Anything in tolerable condition would be acceptable toward finishing our new church. Our Indians are working faithfully. The building is up and nearly enclosed. Yours,

M. F. TRIPPE.

CENTIPEDES AND TARANTULAS.

The following graphic letter was addressed to a personal friend in the office of our Board, and depicts forcibly the need of pro-

vision for the families of our home missionaries. It is of course not always possible when the pioneer enters the new country immediately to provide him with a home. The advance guard of an army must necessarily bivouac upon the field; but when the territory is occupied and fortifications are thrown up, and the army is there to stay, the next duty is to provide quarters for the families of the soldiers. There are ladies, wives of our advance guard, that are heroic enough to bear hardship, and ready if necessary to dispute with "*centipedes, tarantulas and scorpions*" the ownership of an adobe hut in Arizona; but we do not believe that the Christian women of the older states are willing to have them committed many months to that style of warfare. It is such letters as this that stir our hearts in the interest of the Manse Fund and incite us to the frequent presentation of its claims.

——, ARIZONA, July 28, 1888.

DEAR BROTHER:—Your note in reply to mine of June 6 came duly to hand. It is true we have no church edifice and no organization as yet, but we shall have both by the time we begin to build the parsonage. I am soliciting from all quarters for means to build a house for my family, for I do not want to keep them long in an "adobe," as centipedes, tarantulas and scorpions are indigenous to such buildings. One of our good ladies, who with her husband will be a member of our church soon, and who is living in an old "adobe," told me recently that she had killed thirty scorpions in two months! What think you of that?

Well, we must have a parsonage. The Lord knows how much we need it, and he will in some way provide. I know he hears and answers prayer, and he helped me to build one in 1871 in Kansas, and he will do the same here; there is no "discount" on that. I shall knock at heaven's door all night and all the next day, until the door opens and light and joy come into my soul. You will help me in this matter. If you were only here and could see what a work is on my hands and heart and brain, you would say, "You must and shall have a manse."

I know you, my brother, and know you won't let me stand out in the cold begging (it is rather hot here, only 109, but that can't equal Boston's 106), but when you come to fully comprehend the situation, take it in all its bearings, you will knock at others' doors or hearts if you have not a balance in the treasury sufficient.

I have come to this, the hardest field in my life, to do the hardest work I have ever done, and have "burned all the bridges behind me;" and it's "live or die, survive or perish," but there's no going back. I must have a church and church edifice and manse, and the "last must be first." Now how much can you loan us when we get ready to build the manse? I do not know how soon it will be, whether in November or January next or later, but if I am encouraged in promises of funds sufficient to secure the materials, if I can do no better, I shall take off my coat and build it myself. I am a cabinet-maker by trade, but if some of God's almoners who have means in abundance knew how much we need the house they would say, "No! You do your legitimate work and we will furnish means for material and labor." Now, my dear brother, please get up and shake yourself, and go and tell some of these rich men and women that we are in need of shelter to keep out sun and dust and centipedes, etc., and say, "He that giveth to the poor lendeth to the Lord, and if you like the security, down with the dust," and tell them that I have copied Dean Swift's sermon and let him preach it to them till their hands go down deep into their pockets and they show that they have sympathy with a poor home missionary as deep as his needs.

I don't want to bore you, but I do want you to feel that I am in dead earnest for the sake of my dear wife, that I may not keep her long in an adobe, when the Lord has money in the banks belonging to some of his dear servants who will be glad to help us in this hour of need.

There, Brother ——, I have written as I feel. Pray over this, and communicate with the Board and tell me what you can promise when we are ready, and may the Lord bless you and yours abundantly!

Your brother in Christ,

OTHER COUNTIES HEARD FROM.

In one of the pleasant responses enclosing money to aid the little manse at Paul's Valley, Ind. Ter., a lady, in sending five dollars, added, "I hope the other twenty-three counties will be heard from." We publish below returns from at least two others:

SCARBOROUGH, N. Y., August 26.

I gladly send you five dollars to be used in helping to build a parsonage for the church in

Paul's Valley, Ind. Ter. It seems to me that whenever we erect a church in the West, we ought also to provide a comfortable little home for the pastor and his family. I think I once had the pleasure of meeting Mr. and Mrs. White when they passed a summer in Sing Sing a few years ago. Yours with many good wishes for the cause of Christ.

LOCK HAVEN, August 29, 1888.

REV. E. N. WHITE.

MY DEAR SIR: — Upon opening THE CHURCH AT HOME AND ABROAD for August, the article "Pleasant Responses" met my eye. My aunt M. W. P. and myself decided at once that we should like to add our mite toward paying for the Indian Territory manse. Enclosed please find postal note for five dollars. Hoping earnestly the amount required may soon be raised, I am yours respectfully,

J. J. M.

"BEGGARS" *vs.* BOARDS.

There is a simple Scripture rule which may serve as a guide to any Christian in this giving. It is "Give to him that asketh thee." But there should always be a consideration of the needs of the various objects to which we contribute—as, for example, giving a dollar to a hungry man and a dime to a hungry world. A few days ago a lady from another part of the country came amongst us to solicit aid in building a church. It was undoubtedly a worthy object, and though it was a church of another denomination our people showed their customary liberality, and we are always glad to help the needy, whether Presbyterians or not. But while we help others, is it not our first duty to help our own church in its own mission among the needy? Here is the case as it stands: Our people gave probably eight or ten dollars to help a single church of another denomination. In a few days we will be called upon to aid in building two hundred Presbyterian churches, and that in places as needy as any corner of Huntingdon county. How much will we give to these? Is it not a noted fact that the so-called "beggar" gets a larger proportion than the thoroughly-organized board? Would not the proportion be more nearly reasonable if we gave our dime to the U. B. church and kept the dollar for the two hundred Presbyterian churches for which we are specially responsible? It is a peculiar fact that these "beggars" seldom stop outside of Presbyterian communities. They know where they can get the most; and no true Presbyterian will object to helping them. Our gifts prepare the way for a better Christian feeling, which we are always ready to promote. But we should not let the children of our own household suffer while we care for others. Let us prove, when our own Board of Church Erection calls for help, that while we love to help our brethren of every name, we love our own church most of all. —*Our Church News*, Alexandria, Pa.

FROM AN OHIO CHURCH.

With the completion of our house of worship it gives us great pleasure to acknowledge the assistance of the Board of Church Erection. I am clear in my conviction that it was the prospect of such help that encouraged the congregation to make the effort, and your kind consideration and patience have held out till the effort is crowned with success. The infant congregation is in a most hopeful locality, has a property worth $5000, which hardly ten years, without such encouragement, would have secured. So much is due to sympathy and judicious help.

Yours very truly, —— ——.

GREENLAND.

The space allotted to Church Erection not being filled with the matter sent to us, we give the remaining space to an article from one of our exchanges—an interesting sketch of a land on our own hemisphere of which perhaps we think too little.

The country which we know so well by name from the missionary hymn we so often sing is four times the size of the present German empire; but only one narrow belt is accessible, lying chiefly along the western shore.

The hymn speaks of Greenland's icy mountains, and of their inhabitants calling us to deliver them; but it is doubtful whether there are any such mountains, and at any rate if they do exist they cannot be

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PUBLICATION AND SABBATH-SCHOOL WORK.

WORK ACCOMPLISHED.

All will rejoice and thank God for the success which has attended this work. Since April 1, 1888, the Sabbath-school missionaries of this Board have organized **593** new Sabbath-schools. Many of these have already grown into churches.

WILL YOUR NEW SABBATH-SCHOOLS LIVE?

Critics and friends of Sabbath-school missions frequently say, "Your schools will die as soon as your missionaries are out of sight." This Board realizes the difficulty of making these schools permanent. That it is doing what it can to overcome the difficulty is shown by the following instructions given to the theological student missionaries now in the field:

Allow me to urge upon you to establish Sabbath-schools, and not simply organize them. I would much prefer fewer schools thoroughly established, well officered and planted in such places and in such manner that there is a fair prospect of their permanency and for growth into churches, than double or treble the number which are organized only to die.

I would suggest and earnestly recommend you to devote the month, and it may be the last week of July as well, to revisiting the field which you have worked and the Sabbath-schools which you have planted, and that you (following the example of Paul, who revisited the churches which he had planted to confirm them) encourage and more completely establish them. Especially select out of the number of schools which you have organized three or four of the most important, and devote considerable time and labor in building them up and preparing them for your departure from your field. Get the address of the superintendents and leading workers, so that after your return to the seminary you may write to them, encourage and stimulate them to persevere in the good work.

It may be wise in some of these Sabbath-schools, of which you are the founder, to hold a series of evangelistic meetings for a few evenings before you leave them.

Brethren, pray for these new, scattered Sabbath-schools. Many of them are absolutely the only means of grace in their communities.

There is a scarcity of material out of which to make superintendents and teachers, and for want of competent leaders the interest will wane and the fire die out for lack of proper fanning. But God is able to keep them bright and glowing.

And let it never be forgotten that God keepeth watch above his own and over his truth. Though a Sabbath-school should live only three months, yet the seed it sows shall never die.

"Though scoffers ask, What is your gain?
And, mocking, say, Your work is vain,
Such scoffers die and are forgot;
Work done for God, it dieth not.

"Press on, press on, nor doubt nor fear
From age to age this word shall cheer
Whate'er may die and be forgot,
Work done for God, it dieth not."

SABBATH-SCHOOL MISSIONARY WORK IN KENTUCKY.

The following emphatic testimony to the value of the Sabbath-school missionary work done during the past summer comes from Rev. B. B. Van Nuys and wife, in the state of Kentucky:

Ten years ago February last I came to Kentucky under the care of the Board of Publication, and was under their care for a while until I was employed by the Board of Home Missions and licensed to preach.

I have worked over ten years in the mountains of Kentucky, and have done as much work in the mission as any man in the state, and think I ought to know something of its great needs. But I have undertaken to talk (or write) upon a subject I cannot do half justice to, for the work is wonderful and grand, and the needs of this country are indescribable; but you have struck the key-note in doing what you have done this summer. There has never been anything to compare with it. I do wish I had the gift to express the one half of

the good; the building upon the right foundation, and indeed every feature of the work; the house-to-house work and the Sabbath-school work; the laying of foundations for churches and the present moral influence. Well, language fails me. It is the grandest thing ever done for the country. Surely the Lord was in it from the beginning, even in putting it into the hearts of the right men to come and in your heart to choose the right men in the right place, so far as I know of them and their work.

This is what we have been praying for all the while, that the Lord might put it into the heart of some one to help on with this glorious work for the Master. Your part of the work strikes at the root and foundation. It is grand indeed. Oh, how pleasant for us who have been toiling and toiling for the past ten years, and feeling at times so lonely and unequal to the great work! It is reviving to us, and we cannot thank you enough; but we will all look up to the Lord, and praise him for his goodness. The day is dawning; the kingdom is coming; all things are "working together for good."

THE BIBLE CORRESPONDENCE SCHOOL.

The thousands of old and new members of this tried and approved institution will begin its sixth year November 1. Among these are many of the most eminent ministers and Sabbath-school workers in the United States and Canada. These thousands testify, out of their own experience, to its value and helpfulness. In many places it has aroused a new enthusiasm in Bible study. It is preparing thousands for the responsible office of Sabbath-school teacher. Why do you not organize a Bible correspondence school in your church? Send for information to Dr. Worden.

PIONEER CORPS OF HOME MISSIONS.

Dr. Worden said on the platform of the General Assembly:

Mr. Moderator, we recognize that Sabbath-school missionary work is work for *the church* of Christ. We look upon the church as the divinely-ordained preacher, teacher and reformer of the world. It is peculiarly God's ambassador—his institution—and the instructions to our missionaries are that they establish and sustain Sabbath-schools where and in such a way that they may grow into churches. These missions are nuclei of churches.

Our highest ambition is that our field-agents shall be a pioneer corps of the missionaries of the Home Board, bridging over the rivers for them, blazing the way through the forests for them, and preparing preaching stations for the ordained ministers of Christ.

The honored senior secretary of the Home Board has written to me, most heartily commending our work, and has given directions that the synodical missionaries shall co-operate with our Sabbath-school missionaries in building up churches "out of their mission schools." As an illustration of the practical working of this plan, read this letter from Rev. Dr. R. N. Adams, the efficient Synodical Missionary of Minnesota:

"DEAR BROTHER:—Your student force in this state has done well. I rejoice with you in the manifest success of the 'new departure.' The calls now are oftener and louder for the stated means of grace. Your students have given them a taste and they want more. Besides, your juniors will give us trained middlers next year.

"You have been extremely fortunate in the selection of your superintendent. While Sulzer is neither educated nor cultured, yet he has natural gifts, consecration and common sense, with energy fully equal to his strength. Such work as has been done in this state during the vacation will tell immensely in the interest of religion in general and of our church in particular in a few years. I give this voluntary testimony to the success of your special work in this state, because I have been in a position to see what was done and to note the tendency of the work.

"Fraternally,
"R. N. ADAMS."

DEARTH OF MINISTERS.

The planting and growth of hundreds of new Sabbath-schools will necessitate a larger supply of preachers. As Rev. Dr. R. N. Adams writes, "The calls are now oftener and louder for the stated means of grace. Your students have given them a taste and they want more." Where shall the ministers for all these new preaching stations be obtained?

WHAT ONE SABBATH-SCHOOL MISSIONARY DID IN TWO MONTHS.

In sixty days Mr. W. K. Weaver, by the favor of God, has organized twenty-three Sabbath-schools in Harlan county, Ky. God has poured out his Spirit. Sixty-six persons have been converted in the revival services conducted by Rev. Dr. Lapsley and Rev. Messrs. McKee and Van Nuys and his wife, who have held meetings in Harlan court-house. A Presbyterian church has been fully organized, with trustees and elders taken from among the converts. It has been decided to build a church. Five hundred dollars have been raised and the Board of Church Erection has been asked for aid. Lumber is now being hauled, and not later than September we hope to dedicate the first church ever erected in this county by any denomination. So much for two months work in this town. After narrating these facts, the missionary adds:

Presbyterianism seems to be what these people want. My constant and absolute refusal to enter the doctrinal discussions which the Baptists and Methodists are constantly waging had a good effect upon the people. But few of the people had ever heard of a Presbyterian Church, and even now they only know it in name. Yet the word has gone to every corner of the county that "a new denomination has come into the county that will not argue baptism and feet-washing."

OPPOSITION AND PERSECUTION.

One of our men writes:

One of the greatest difficulties I had to overcome was the disturbance of the schools, in fact all religious meetings, by drunken rowdies. It was necessary to appeal to the law in several cases. But I think the breaking up of religious meetings in this county is over.

Well, let us pray that it may be so.

Again word comes:

At first the "hard-shell" Baptists opposed our work, but they made a fatal mistake by trying to break up a Sabbath-school. The better class of them oppose Sabbath-schools bitterly, yet in a fair way, but this conservative opposition encouraged the hot-heads to go to extremes. So far did these hot-heads go that all decent people had to condemn it. Of course reflections were cast upon the leaders of these Baptists. To free themselves it was necessary to condemn the action of the hot-heads. The pastor of the church was so disgusted with the action of the people that he has withdrawn all opposition to our work, and now regularly sends his children to Sabbath-school.

FRUITS OF THE NEW DEPARTURE.

REV. JOHN B. POMEROY.
SYNODICAL MISSIONARY.

The new departure of the Board of Publication and Sabbath-school Work in sending out Sabbath-school missionaries to organize Sabbath-schools, hunt out the scattered and neglected members of our own household of faith, and prepare the way for the organization of churches, has brought forth already rich fruit within the Synod of south Dakota.

To give merely the number of schools organized would tell but little of the work actually accomplished. Much of this work cannot be put in statistical form. A few examples may give a better idea than any theory can. First let me call attention to the work of Thomas H. Haug at Ellendale. Our church was in a state of suspended animation, no preaching, no prayer-meeting, no Sabbath-school. Making this point headquarters, Brother Haug supplied the pulpit, started the prayer-meeting and organized the Sabbath-school, not neglecting to organize in every direction other schools. In short, Brother Haug revived the church and held the fort until a minister was sent, who found the way so prepared that soon a manse was under way, and every department of the work prosperous. Eight miles north of Ellendale the Sabbath-school has so prospered that a chapel is now proposed and a church organization. Brother Haug says, "In one community I found that there had never been any religious service held since the first sod house was built five years ago. The people were so anxious to have me come that they offered to meet me at the railroad station if I would come and organize a Sabbath-school. I have spent two Sabbaths among them, and with what spirit do they sing, and how closely they do listen! Is it not encouraging to find that where

the Sabbath-school is planted, Sunday base-ball playing is done away with?"

A father accustomed to run his harvester on the Sabbath was approached by his little daughter, who said, "Father, I want to go to Sabbath-school, and if you work the horses I can't go." The result was that father and daughter went to Sabbath-school together, and the harvester lay idle in the field.

"There goes the Sabbath-school man" is heard in town and hamlet, as the tireless missionary pushes around with a kind word and a greeting for all.

In the Black Hills region Mr. George Perry began work May 1, and has organized 9 schools, every one of them Presbyterian; one of them has grown into a full-fledged church. August 19, Rev. W. A. Echols, of Sturgis, organized a church of 17 members at Whitewood, Lawrence county, the present terminus of the Fremont, Elk Horn and Missouri Valley Railway. Ten of the members united on profession and 7 by letter. At several other places churches could be organized if we had men to follow up the work of the pioneer missionary.

Brother Perry mentions one interesting fact in connection with the organization at Whitewood. After stating that others will unite soon, so that the number of members may be soon doubled, he says, "Nearly all of these were parents who have children."

Now is the time for us to push our work in this rich region. Rev. Daniel Morrison began work July 1. In reporting the starting and growth of 8 Presbyterian Sabbath-schools, Brother Morrison says, "I have been accused of being too sanguine, but I do feel for the utter destitution of the people among whom I have been laboring during the past few weeks."

We need a young minister to take charge of these points, and organize and build up churches. One of the most successful of the student missionaries was C. O. Shirey, of Lane Seminary: 9 schools organized, 4 of them near enough to Roscoe so that the elders and members of the Roscoe church, together with their pastor, can and *do* visit the schools each Sabbath, encouraging and helping them until they gain strength to stand alone. At a point eight miles northwest of Roscoe a church has already grown out of the Sabbath-school.

August 19, Rev. John B. Pomeroy organized Zion Presbyterian Church, with 21 members; 2 adults and 6 children were baptized. A. M. Criner, of Allegheny Seminary, was suddenly called home by the death of his mother, thus interrupting his work, but 6 schools show that he was well fitted to the work. In one township only one man could be found who would lead in prayer; here appears the need of earnest evangelistic work by the Sabbath-school missionary, and the necessity of frequent visits from the missionary, if the school is to be kept up, and it is the only religious organization in a township six miles square. Lyle, of Allegheny, organized quite a number of schools, and some of them are exceptionally good ones and with proper work will develop into churches. Sherman, of Auburn, did good work in an older part of the territory. Creswell also was in the older part of the territory, yet did good work. Hedges I have no report from, neither have I from Moore or Doughty in the Hills, except that Doughty assisted Brothers Perry and Echols greatly, and accomplished great good. So far as I can judge, the work of both the permanent and student missionaries has been invaluable, and only proves the need of more and more of the same kind. The four permanent men, for E. H. Grant has just begun his work, will now have their hands more than full caring for the schools already organized; and as the season for organizing is about over, they can do good service in strengthening these schools, visiting the neglected regions, and will, I doubt not, lead many to Christ. I most heartily endorse the work done. Send us more of the same sort.

EDUCATION.

OUR CHURCH'S GREAT AND SORE NEED.

The following is suggested by the communications from Revs. A. K. Baird and W. A. Echols, given under the head of Home Missions in the September number of THE CHURCH, in which they call loudly for more ministers to help in carrying on their work. These calls have of late been growing so frequent and so widespread that the importance and the duty of furnishing a larger supply of laborers call for a renewed presentation of the subject in our columns. Evidently the facts in regard to the subject are not known and felt as they ought to be by our ministers and churches. We call, therefore, for the earnest consideration of the following statistics drawn from the Minutes of the Assembly of 1888. From these we see—

1. That, out of 6543 churches, there are 1140 marked vacant. Of these there are 32 that may be classed as of foremost importance, ranging from 200 to 500 members. Below this grade there are 101 reporting a membership of 200 to 100; and 193 reporting from 100 to 50 members; and 261 from 50 to 25; and 338 below 25 down to 10; and the rest, 215, down to 1. These vacancies are 71 less than those counted last year.

2. There were 88 churches dissolved last year. This is ten more than were dissolved the year previous. How many of these died from spiritual starvation we can only conjecture; no doubt a good many. Infant churches die when not nursed on the sincere milk of the word.

3. Mark the excess of churches over ministers. Of churches, there are in all 6543; of ministers, 5789—a difference of 754. But of the ministers there are 1491 who, being regularly employed as professors, teachers, secretaries, agents, editors, foreign missionaries and honorably retired, cannot be counted on for our pulpits except as occasional supplies. These deducted from our available working force makes the excess of churches 2245. Then there are 587 marked W. C. and Ev. How many of these might, could or would or should be regularly employed, there are no means of ascertaining; no doubt many, say one half. Deducting then 293 from what remains, and we reach the result that for serving 6543 churches we have about 4000 available ministers. To these we must add 314 licentiates, who will soon be ready for a call. Is not the disproportion too great?

4. There is still another aspect of the case—the increase of churches as compared with the increase of ministers. Our net increase of churches, after deducting the 88 that were dissolved, was 107. Our net increase of ministers, after deducting the 123 that died and the 30 dismissed to other denominations, was 135. But of these 135 we are indebted to other denominations for 89, leaving to our credit only 46! This indebtedness to outside sources for our ministerial supplies has been almost steadily increasing since the reunion in 1870, until the number amounts in all to 1192. Our receivings in comparison with our givings have been on an average as three to one.

5. Our theological seminaries graduated last year 178; not all for us—not more than 160. These, after filling the 123 gaps made by death in our ranks, leave only 47 as a surplus to supply the 1140 vacancies already spoken of, and to take charge of the 200 churches which the Board of Home Missions will be organizing this year, also to answer the loud calls coming to us from the Foreign Board.

If these statistics are not sufficient to counteract all evidence to the contrary, such as comes from the great rush of candidates for particular vacant churches, or from the number of the unemployed in various localities, without any special attempts to explain these facts (which might easily be done),

then we must despair of being able to prove anything. If they have not force enough to awaken all who profess to pray for the advancement of God's kingdom in the world to earnest reflection and discussion as to what they can do and ought to do toward enlisting and helping young men into the ministry, then we fear we shall have to question the sincerity of their profession.

WHAT SHALL BE DONE?

The first thing which such a lack of supply for a demand so great would naturally prompt one to do would be to inquire if there be any obstruction hindering the supply which ought to be removed, or any lack of effort for furnishing the supply which ought to be put forth. An evil can be effectually corrected only by the detection and removal of its causes; and for this end it becomes us all, especially the leaders in the church, to think and work. We hope our synods will take the matter up for thorough discussion this year. A few thoughts in anticipation may not be out of place. They are the result of inquiry and observation.

The underlying cause of all the trouble, we are told, is a lack of that earnest piety in the church which alone produces ministers of the right sort. There is plenty of activity, it is said, but not enough of devotion and personal consecration on the part of the people at large. If this be so, here we have an additional motive for praying that the Lord would so quicken and intensify the religious life of his people that it shall bring forth many sons unto the glory of this blessed work of preaching the gospel. Every true minister is a spiritual birth, the result of prayer and sacred influences breathed upon him from above through the church; and unless these prevail there must be a scarcity of devoted laborers. But here it occurs to ask, Has the Presbyterian Church less religious life than the Methodist and the Baptist churches, which seem to have ministers enough and to spare?

Another cause is said to be the instability of the pastoral relation. Settlements are speedily followed by unsettlements. Last year there were 486 installations and 310 dissolutions. In consequence, many churches, and ministers too, prefer the looser connection of a stated supply, which can be formed and broken at the will of either party without interference of presbytery. Of this class there are reported in the Minutes of 1888 1333, over against 2738 pastors. These constant changes, which go on without any such system as prevails among the Methodists, are exceedingly trying, and naturally repel a young man when the question is raised as to his exposing himself to them. Ought not, therefore, more pains be taken to discountenance this growing custom and to return to the old way? We recollect well the laugh that was raised in the General Assembly when a certain D.D. arose and said, "I move you, Mr. Moderator, that the mobility of the Presbyterian ministry be reduced to a system." There was a good deal of sense in that motion. If we are to have mobility, it were better that it be systematic. There is a sacred proverb which reads, "My son, meddle not with them that are given to change." Our young men are heeding it.

In close connection with this must be mentioned, as an obstruction, the painful and trying methods to which many are compelled to resort in order to secure a settlement. As is well known, every vacant church, if at all desirable, is at once besieged by a large number of applicants presented to the notice of the committee, either directly or indirectly, the greater portion of whom are already settled elsewhere, but are desirous of a move; and among these the church, upon inquiry or perhaps upon one Sabbath's hearing, makes its choice. How the process affects the church committee it is not in point to state, though we have heard. It is the effect of it upon the ministers that we have to note,—especially upon the unemployed. In the first place, the idea of competing with brethren for a sacred office has in it something repulsive. And then, to be subjected to the criticism of a congregation while handling sacred themes and have one's merits in prayer and rhetoric and delivery decided upon after one trial is an ordeal from which one cannot but shrink.

The heartaches and anxieties consequent are more painful than any felt in secular competitions, because of the high and delicate character of the relations and functions involved. Here ambition and push have no place. All appearance of self-interest must be kept in the background. And every rebuff and failure hurts sadly. Whether such infelicities can be avoided is a question. But this we can assert, that many a parent who has been cognizant of them or has experienced them is strongly inclined to dissuade his son from encountering them. Our advice to the brethren would be never to seek for places unless compelled by stern necessity. Seeking, when detected, thwarts itself and injures ministerial reputation.

Once more, we are told that the large and costly demand made by our church as condition precedent for ordination operates as a bar to many who might otherwise do good service in the ministry. Of this fact there is no doubt, as is seen in the history of the Methodists and of the Campbellite Presbyterians. There are those whose gifts for preaching and pastoral labor are not developed until at a period in life when it would be too late to enter upon a course of classical education, and these a more liberal policy might advantageously utilize. But whether it would be wise to adopt that policy avowedly is a question now under debate. There is an urgency for laborers which makes it a serious and pressing one. Let it be argued and freely discussed, and may God lead us to right conclusions on the subject.

But finally it is asked, "Why not push the old methods that have proved so effectual in the past? Is there any way better than the old way?" The trouble is, the old way has never proved sufficiently effectual to supply the ministers called for. The complaint of scarcity runs down the whole history of the church, and it has been growing louder and louder every year. The church has never yet come up to the demand, and, as we have shown, has been drawing supplies for its pulpits from other denominations at an increasing rate every year.

But if we do adhere to the old way, several things are necessary.

The church at large must be made to feel, and that deeply, that there is a call for more ministers. Ministers also must realize it themselves and preach often on the subject; and be on the lookout for young men of promise whom they might by a little effort enlist in the service. Our editors, too, should take pains to inform their readers of the spiritual destitutions of our land and sound aloud the call for laborers to occupy them. Moreover, the presidents and professors of our colleges—colleges founded for the most part by the church in the special expectation that they would prove training-schools for the ministry—should keep this expectation in view in their instructions and influence, and see that it is not disappointed. Their opportunity is great in this direction and ought to be improved. Parents who pray "thy kingdom come" should follow up this prayer by consecrating their sons and daughters to the blessed work of advancing it, and, if in any way qualified, devote them to the preaching of the word. And inasmuch as the church has made her requirements for ordination large and costly, she must see to it that her desire for a highly-educated ministry does not preclude from her service any who seem moved by the Holy Spirit to enter it, and provide liberally for their education. It is high time that all occupying stations of influence in the church waked up to this subject. It is the only way to meet the demand on the present policy. If the church would enjoy the contemplated benefits of it, she must be ready to work and sacrifice for it. No great blessing can be obtained without corresponding effort.

Dr. Kendall writes:

> We are glad the last Assembly appointed such a strong committee to consider that subject. It was not done too soon. Down through all the ranks of the church the scarcity in the number of candidates for our ministry must be sounded until the ministry themselves shall feel it, and the young men in greater numbers shall feel it, and their parents, and then, without any new methods, we think our ranks of the ministry will be full.

The above statistics and suggestions are offered with special reference to the presen-

tation of the subject before all our churches on the first Sabbath of October, as ordered by the Assembly.

"CHURCH DEATHS."

We clip the following article from the *Presbyterian Journal*, addressed to the editors by Dr. Milligan, editor of the monthly magazine of the Reformed Presbyterian Church, entitled *Our Banner*. It shows us how our condition is regarded by a sister denomination, and emphasizes the points we have made above:

In to-day's (August 23) issue of your valued paper you give some figures that somewhat surprised you as to your ministers and churches. The astonishing facts came to my notice several years ago. They are not new, neither are they peculiar to your denomination. They were brought to light in an attempt to solve the puzzle, that while the cry was prevalent, "too many ministers," the declaration was as prevalent among ministers, licentiates and students, "there is no place for us." Your question, asked in different forms, "What is the explanation of so many dissolutions of congregations?" is answered by another fact shown in the same table.

The condition that confronts the church is a surplus of ministers, which vanishes, like the Irishman's flea, when you put your finger on it. The explanation of these dissolutions is: these congregations are starved to death. They die for want of gospel ordinances. They are broken up and scattered because they cannot secure a ministry to break to them the bread of life. They are overlooked in the zeal to reach the unevangelized masses. They are supposed to be able to provide for themselves, and die with the cry on their lips, "No man cared for our souls."

The comparative summary to which you refer, despite the fact that "our [your] church has, since the reunion in 1870, received 1192 ministers from other denominations," shows that there are still 6543 congregations and only 5789 ministers. This is an excess of 754 congregations over and above the entire number of ministers. Count the licentiates, and still the excess of congregations is 440; so that every Sabbath 440 congregations are unsupplied with the gospel. This takes no account of the fact that many ministers have charge of two congregations, preaching one sermon in each every Sabbath, because probably in as many cases they are preaching where there is no organized congregation. What wonder then that from thirty-three to eighty-eight of these congregations annually die? The wonder is that more of them are not dissolved.

But this is not by any means all the truth in this lamentable condition. Look over the Assembly Minutes and count the "W. C.s" for any year. Their number means substantially that so many more congregations, for which there is supposed to be a minister, are yet without pastoral care and the regular preaching of the gospel. But as part of these are passing from one charge to another and are actively laboring, this evidence is not reliable. Hence to reach the truth we must count the foreign and home missionaries, the professors in seminaries and colleges, the secretaries of boards, those employed in other denominations, the superannuated, the sick, and those who for a hundred and one reasons have retired from the active ministry. For these causes the number of actual preachers regularly employed in the congregations is diminished by several hundreds, and the gospel destitution is by so much increased. At a rough estimate it is probable that 1500 Presbyterian congregations to-day do not and cannot have the gospel from a Presbyterian minister unless their supply is taken from a sister congregation.

Many of these destitute congregations are weak in numbers and pecuniary resources, and in the struggle for supplies they go to the wall; and while the stronger will have preaching on alternate Sabbaths, they may be a month, a quarter or even half a year without a sermon. Their death is only a question of time, whether their organization is old or new, whether their members migrate or permanently reside in the field. There must be a way found to fill the vacant pulpits with the unemployed ministers. Some plan to sustain these little sisters in their unequal struggle for existence is demanded. More ministers are needed, unless these "church deaths" are to go on to the end. That means the loss of many precious souls—to the church at least. Is there no remedy?

MINISTERIAL RELIEF.

AN ILLUSTRATIVE CASE.

Cases of hardship and suffering among ministers and their families are not unfrequently brought to the notice of the Board—sometimes even by presbyterial recommendation—which, while they are such as to awaken the tenderest sympathy, are clearly beyond the limits set by the Assembly to our work. Fidelity to our trust has therefore obliged us to reply, deeply as our feelings are stirred by these cases, that the Board has no authority from the Assembly to relieve them out of its treasury.—*Report of the Board to the last General Assembly.*

The following letter, it will be seen, was called forth by one of the cases recently brought before the Board, which are referred to in the above extract from our last report. It was written to a chairman of one of our presbyterial committees, and the reason for its appearance in these columns will be obvious to those who will kindly take the time to read it.

AUGUST 22, 1888.

DEAR BROTHER:—Yours by last mail. You are right in your supposition that Mrs. L——'s case does not fall within the limits of ministerial relief; and the opinion expressed by your correspondent—"if any one in all the church is a fit subject for relief from the Presbyterian Board, Father D.'s daughter is surely that one"—is a good illustration of the confusion so generally prevalent among our people as to the aims of this Board and the principle upon which it is founded. When so many intelligent people regard the Board of Relief only as the agency of the church through which its "charity" reaches one class of its "deserving poor"—those belonging to a minister's family—it is not surprising that he should be sure that Father D.'s daughter, who is certainly very poor and worthy, has an undoubted claim upon its treasury. He is right in saying that this good woman, seventy-five years old and in great want, is "a fit subject for relief." The church of Christ cannot neglect its poor. Their claim is a most sacred one, and it is not a question whether Father D.'s daughter, or any other Christian aged, infirm and poor, should get relief; but how? by whom? on what grounds?

Of course you, and all others who have carefully studied the subject, understand the principle upon which the Board has always acted in not making appropriations from its treasury to the married daughters of ministers. Even a minister's widow who remarries loses her "claim" upon the Board. Like other wives married to those in the money-getting occupations, they must depend for their support upon their husbands when living, and after their death upon the provision which every man in a secular employment is expected to make for his family. Upon the same principle the General Assembly (see Minutes, 1880) has decided that "in the case of a minister who voluntarily and in health leaves the work of the ministry for some secular employment and follows that for a series of years, and then by failure in business has come to want, such a course shall ordinarily be regarded as a voluntary relinquishment of all claims upon the Board." This does not mean that if such a minister, or the married daughter of a minister, or a minister's widow who remarries, should in the providence of God "come to want," they should lose all claims upon the church. By no means. The Assembly only points out that this is a "voluntary relinquishment of all claims upon this Board."

I hope, dear brother, you will have an interview with Mr. U—— and explain clearly to him the whole matter. I fear that, like many others who have not given the subject careful thought, he regards the Board as free to send its benefactions wherever there is want and need among the families of ministers. The General Assembly certainly has the power to organize such an agency; and I am free to say that among all those who "have come to want" the condition of none touches me so deeply as that of a minister's once happy household, the refined, cultured, godly members of which—adults or children, married or single—are struggling with hard and bitter and cruel want. But the General Assembly has not thought it wise to organize any special agency for this wide purpose of relieving the poor. It has limited this Board to the specific duty of aiding—not even *all* ministers who may be in want, but ministers who are "disabled by disease or the infirmities of age so as to be unable to sustain themselves by some suitable employment;"

and also "the widows and orphans" for whom the minister could not, out of his small and inadequate salary, make suitable provision.

It is only such who have a "claim" upon this Board; and is it not due to these faithful and blessed ministers of the church that the ground of this claim—for themselves and for their widows and orphans—shall be clearly understood? It is not because they are sick and helpless—the sacred claim, as I have said, of all of God's poor. Nor is it (I am almost ashamed to write the words) because the ministry is to be regarded as a privileged class, like the royal families, which must be supported out of some public treasury merely on account of the "blue blood" in their veins. Dr. Nelson, in the last number of THE CHURCH (just out for September), has in a few well-chosen words given the true ground of this "claim." In his admirable editorial upon the various boards of the church, written for the children, but well worth the thoughtful perusal of every Presbyterian, he says,

The salaries of most of our ministers are not more than enough for the needs of their families from year to year.

What better answer than this brief sentence can be given to the question sometimes asked—too often thoughtlessly—"Why do not Presbyterian ministers take care of themselves like other people?" though of course it ought to be added, *They generally do!* When we know that the salaries of most of our ministers are barely sufficient to enable them to make both ends meet at the close of the year, and that public opinion as well as their own conscience prevents them from going outside their sacred calling to supplement this small income, it is really surprising how few there are among the 6000 ministers of our church and the thousands of ministers' widows and orphans who do receive help from this Board.

And the people ought not to lose sight of the fact that these men whose salaries are ordinarily not "more than enough for the needs of their families from year to year," and who cannot therefore lay by anything for sickness or old age, or for the support of their families after their death, have chosen this profession of comparative poverty *for the purpose of doing good.* They have turned aside from all money-getting professions to enter the service of the church; and the church, in availing itself of their services at salaries so small as ordinarily to preclude any saving, while not allowing them to supplement it by any "worldly occupations," is bound by every principle of justice and equity to secure them against want and suffering in sickness and old age. It seems to me their claim upon the church for a support in sickness or old age is as just a claim as that for their support when, in the full discharge of their sacred duties, they were drawing the modest salaries which at best were only "large enough for the needs of their families from year to year." And the church is equally bound to do something for the widow and little children he has left penniless because he *was the servant of the church*, and gave to it his whole time and energy while other men were making a competence for their children, or had the chance of making it, in some one of the money-getting professions or occupations.

If people would only think of all this, they would regard the appropriations of this Board as the payment by the church (in part) of a debt, and not as alms, and the blessed men and women upon our roll would be spared the pain and humiliation of being regarded as pensioners upon the "charity" of the church.

You know, dear brother, how I have labored by voice and pen to make this clear to our people—that the "claim" upon this Board of ministers and their families is not because of their poverty. It is because of their service to the church. Their poverty and want, doubly hard to bear by these refined, cultured people, who have known happier days in the manse, adds indeed a tender and pathetic interest to the appeals in their behalf; but their special claim upon this Board is *service to the church.* The pathetic side of our work is of necessity so often and so earnestly presented that the real ground of the obligation of the church is obscured. The people need to be reminded of this over and over again. In my brief address before the last General Assembly I expressed the wish (see the appendix to our report) that "every minister in the Assembly, and indeed every minister of our church, would preach a sermon to show his people that the Board of Relief is not merely to be regarded as the agency through which the charitable contributions of God's people reach the poor and needy, blessed as such ministrations are." I ought not to have said *a* sermon, but *sermon after sermon*, until the people are fully taught that this Board is the agency by which the church aims to discharge an imperative and sacred duty to the ministry. Not until God's people are so taught will the Board of Relief be elevated to the place it ought to occupy, the sensitive feelings of these faithful and honored servants

of the church be spared, and the ministry itself be held in the honor which the Head of the church has put upon it.

I have been moved to write you so long a letter, dear brother, for it is of the highest importance that such a case as you present should be clearly understood. In fact all such cases are "object lessons," by which, when rightly understood, the true aim of the Board may be better known. Your correspondent insists that this poor and afflicted servant of Christ has an undoubted claim "for relief from the Presbyterian Board." Ask him why. Is it the sacred claim of "the poor and needy"? Is it (I must apologize again for even the suggestion) the claim of a privileged class? Or is it the claim—the only one that can be urged upon the Board of Ministerial Relief—of service rendered to the church by herself or by her father, at such inadequate compensation as really to bind the church, in equity and justice, to provide for her wants? The action of the Board (however our feelings and sympathies as individuals may be touched by her destitution) must depend upon the answer to this last question.

Of course Mrs. L. herself has rendered the church no more service than any other church member. Her father was a faithful and godly minister; but the limit of the church's obligations to his "orphans" must be drawn somewhere. This daughter is past her three score years and ten. In including the orphans of Presbyterian ministers within the scope of the Board, the Assembly had in mind to provide for the young children left in a state of comparative helplessness. It was expected that the children (unless chronic invalids) would, as they grew up, take care of themselves; the daughters perhaps later than the sons, but if they were married it was certainly expected they would be taken care of by their husbands.

Please excuse this long letter. It is much longer than I had thought of writing when I began, and you will readily see that it was written not to show you that the Board cannot act in this case, but for your use with Mr. U—— (if you think it wise), and perhaps with others who may have similar views.

Fraternally yours,

WILLIAM C. CATTELL.

FREEDMEN.

AN INSPIRING OUTLOOK AND A PERPLEXING QUESTION.

At its centennial meeting in Philadelphia the General Assembly of our church took the following action: "*Resolved*, That the Board of Missions for Freedmen be instructed to push the work entrusted to them, with every existing agency and with all possible earnestness."

This is certainly a most inspiring resolution, and shows a right appreciation of the needs and demands of the hour. It would seem that in this action the Assembly properly voiced the sentiment of the church it represented. How else are we to understand the fact that last year the Presbyterian Church poured into the treasury of the Board $131,653; a larger amount than it ever before gave to this work in a year, and a gain of more than $35,000 over the previous year?

THE SITUATION.

What is there in the situation to warrant this increase of gifts and this resolution? Very much. 1. The opportunity for the successful prosecution of our work in the South was never so good as now. New and promising fields invite and await the coming of our church in all the Atlantic states, in Kentucky, in Tennessee, in Alabama, in Mississippi, and in the states west of the great river. Some of these openings are in large cities and at important strategic points. 2. As if divinely prepared to meet this need, at least twenty colored men, most of them recent graduates of our seminaries, offered themselves to the Board this spring for work in the South. The church would certainly seem blind to her opportunity and faithless to her trust, did she not bid the Board enter the door that a divine hand has so widely opened.

THE DIFFICULTY.

It is solely of a financial nature. Notwithstanding the enlarged income of last year, the work grew so much faster that the Board closed its books, April 1, with a debt of $18,713; due, not indeed to the missionaries, but to those from whom the money had been borrowed to pay these missionaries. During the summer this debt has increased rather than diminished; for while the cost of the work is nearly uniform during the year, the income of the Board during the summer months is very small. The October payment should be made promptly, for it is upon this payment that the missionaries depend to make their scanty provision for winter. But if it is thus made, it must be with borrowed money, for there is nothing in the treasury of the Board. A single well-directed and general effort on the part of the church will wipe out the debt and provide all the means necessary for the energetic prosecution of the work. Shall that effort be made? The embarrassment of the Board arises from the fact that it is compelled to determine, before the money comes into its treasury, what its scale of expenditure shall be.

The young men spoken of have now been supported by the church ten years or more, while prosecuting their studies for the ministry. They are through with these studies; are ready and waiting for work. What shall the Board say to them? If it says, "We know you are trained and fitted; that for long years you have been hopefully, prayerfully looking forward to the time when you might go into the field to work for the Master and for your people; but we dare not enlarge the work sufficiently to employ you, and you must turn aside into some other path," it would be a cruel blow to their hopes and to their faith in the church they had expected to serve. But it would be a still more cruel injustice to set them at work and then not take care of them. For the Board to take these young men into its service means a pledge to support them in that service. Would it be wise, would it be prudent, in view of existing difficulties, to do this? This is a hard question. The Board has not yet said to any qualified man, "We have nothing for you to do." It has enlarged its work sufficiently to give employment to several. Others stand waiting and hoping. One of these recently wrote, "I do not ask a church in a large city. I only want some place where from week to week I may preach the gospel to dying men. I know the financial distress of the Board, but I believe that in some way I can get enough to supply me with food to eat and with clothes to wear." Shall such a man as this be kept from his work when multitudes of souls are perishing for lack of such ministries as he can give?

The second resolution on this subject adopted by our General Assembly is—

That all our churches be impressed with the importance of this work, and be urged to sustain the Board with their confidence and with enlarged contributions, not allowing any discussion about an alteration of plans of operation to interfere with an immediate and enlarged success of existing plans.

Will the churches heed this solemn admonition? Last year 2564 churches gave $131,653 to this work. It will take at least $150,000 to meet the urgent needs of this year. If the 3872 churches that gave nothing last year to this pathetic cause will heed the voice of the Master saying, "Freely ye have received, freely also give," the money will be secure.

These young men should all be commissioned. If the Board does it, it must throw the responsibility of their support on the church that has trained them. As the servant of the church the Freedmen's Board is prosecuting a difficult, perplexing but precious and hopeful work. It has no reliance but on God and his people. It desires none other. God is an ever-present help in time of need. The Board invokes the prayerful sympathy, the active co-operation and the enlarged gifts of God's people. Sustained and cheered by these, it will go forward in its ever-widening work, trusting to be able to do it in such a way as will honor him who hath called us into his service and kingdom.

H. N. PAYNE, *Field Sec.*

R. H. ALLEN, *Cor. Sec.*

FOREIGN MISSIONS.

Yes, they are only figures, but please read them. They present a comparative statement of receipts from May 1 to September 1, 1887 and 1888, from—

	Churches.	Woman's Boards.	Miscellaneous Gifts.	Legacies.	Total.
1887.	$35,727 04	$24,814 73	$12,740 88	$68,850 33	$142,132 98
1888.	31,024 73	23,387 65	7,043 64	12,882 90	74,338 92
				Less than last year, ...	$67,794 06

Deducting the large bequest ($47,500) of the late Miss Lenox, which was used for special purposes, the total receipts of last year up to September 1 were still $20,294.06 in advance of those of the present year. What is rather unusual is that every department of gifts—churches, woman's work, miscellaneous and legacies—shows a shrinkage.

The "round million" called for by the Assembly is yet only like a very new moon when it appears as a thin semi-circular line in the sky. But moons grow, and so do the missionary funds of the Presbyterian Board. Abundant experience in the past has taught us to hang out *Nil desperandum* as one of our mottoes. Nevertheless it is our duty to remind the churches that the time is passing, that "the summer is over," though we hope the harvest is not past. It is time for vigorous and united effort.

Christians on the other side of the Atlantic have come to look upon the United States as a sort of big brother or an awkward but manly son, from whom great things are to be expected. They know that he is immensely wealthy and capable; and that if *he* does not come up to the help of the great mission cause, there must be moral delinquency somewhere. In no other land, in no other age, has so great a responsibility of wealth been laid on any body of Christian people as that which is now laid upon the Presbyterian Church, whose name and work we love. How many pastors will sound the trumpet along the lines and summon her hosts to the help of the Lord, to the help of the Lord against the mighty?

The theological seminary of the Presbyterian mission at Beirut, Syria, has just graduated a class of six young Syrians who now enter upon the pastoral work in their own land. These young men have had the larger part of their instruction for the past two years through the medium of the English language. Several of them are full graduates of the Syrian Protestant College, and the others have had from one to two years of collegiate training. Take it all in all this class is considered the best class the seminary has graduated for many years, and the evangelistic force in Syria receives an impetus as they come into the active work.

The object of this note is to call attention to the fact that the facilities for biblical study in the Arabic language are as yet exceedingly limited. There are only three or four commentaries at all suited to the needs of these young ministers. But their knowledge of English throws open all the wealth of that language at their command. But it will not be possible for these young men with the salaries they receive to enrich their libraries to any extent commensurate to their real needs. It is proposed to gather together a number of books on these subjects such as could be easily spared from most any library and send them to fill up the empty shelves of these young men. Any one who feels inclined to contribute to this fund for books by gifts or in boxes can send such contributions to the mission rooms, No. 53 Fifth Avenue, New York, and the matter will be carefully looked after. In the matter of binding, it is well to observe the golden rule.

The Executive Committee of the late General Missionary Conference in London

make the following offers in relation to the forthcoming report. It will consist of two volumes of about 600 pages each. Two thousand copies of the two (unbound) are offered at three shillings eightpence each, or one shilling tenpence per volume. Five thousand copies can be furnished for two shillings fivepence each, or one shilling two and a halfpence per volume. Ten thousand copies will be sent to this country for two shillings each, or one shilling per volume. At these rates the volumes will be unbound, though printed in sheets for binding, and it is estimated that the binding can be done for about twelve and a half cents per volume.

It seems desirable that some concerted action should be taken on this side of the Atlantic in order to secure the advantage of these remarkable offers, and to place these reports, which will prove virtually an encyclopedia of missions, in the hands of every church and Sabbath-school, every woman's society, every theological seminary and college, to say nothing of thousands of individual possessors. Will some publishing house take up the matter? Ten thousand copies at two shillings each will cost $5000. Who will contribute in large sums for the purpose of reducing this expense still lower and placing these volumes in the hands of thousands of readers?

A real accession to the literature of missions will be found in Professor Drummond's book of travels in east Africa. It is fascinating in style, fresh and original in its descriptions. It has been somewhat severely criticised by Mr. Spurgeon for its lack of a sufficiently religious character. There is force in the objection, though the author would doubtless reply that a religious or missionary treatise was not his aim. The book is mainly scientific; the country traversed is the region of the Shiré and Lake Nyassa. Its value from a missionary point of view lies in the light it throws upon the country, its conditions, its wants, its possibilities, and, above all, the desolations of the Arab slave-trade, which is still carried on and even with fresh vigor. It is well that the mind and heart of Christendom shall not be allowed to have any peace on this subject till, with unanimous and overwhelming power, all Christian men shall come up to the help of the Lord against the mighty. The author alludes but briefly to the work of missions; he writes as a friend of the cause, renders a noble tribute to the missionaries of the Livingstonia Mission, but the picture which he draws of the difficulties and hardships, dangers from the climate and discouragements from the slave-trade is not a little depressing; and one does not feel quite sure whether the professor would advise the sending of more men under circumstances so adverse. There is no danger, however, that the tide of missionary recruits will cease. There is something in the character of the Briton which danger and hardship seem to invite. Noble men will continue to go to the lake country, but it is a question for Christian nations to settle, whether they shall be suffered to struggle vainly with the satanic forces of the liquor traffic and the slave-trade, thus spending their lives in vain, or whether they shall be so backed and sustained that Africa may be reclaimed and won to Christ.

Professor Drummond corrects a misapprehension which perhaps has been very common, namely, that equatorial Africa is a trackless wild. On the contrary, there are roads everywhere from village to village, and from one distant section to another, and even across the continent. They are not, however, broad macadams, and they present no stupendous monuments of engineering like the roads of ancient Peru; they are about a foot in width, packed hard, and sometimes worn deeply into the earth. They are so utterly destitute of anything like engineering or manual labor of any sort that not even a rock is rolled out of the way, but century after century it witnesses the deflection of countless men and women as they turn aside and pass around it with a kind of deference known only to the lazy. While the general direction of these paths is straight, they are full of these wriggling diversions. In many instances where no existing obstacle appears as the cause, it is supposed that at

some remote period a tree had fallen in the way, causing a circuit to be made for the time, which however remains, though the tree long since disappeared by decay. These facts speak volumes concerning the African character. These roads are precisely such as many representatives of the brute creation might have formed, and it becomes a grave and rather depressing question what and how much can be done with races of men who generation after generation can be satisfied with such highways only as brute instinct might create. Fortunately, however, we are not left to theorize in regard to the East African Negroes. When brought under the influence of Christianity they have shown themselves to be men of a noble stamp. Professor Drummond gives an interesting picture of a Christian native who regularly assembled the porters of his camp for evening prayers. And who can ever forget the manly Uledi, who accompanied Stanley across the continent, or the noble men who, wholly of their own impulse, bore the remains of Livingstone hundreds of miles to the coast!

The Rev. George William Knox and family sailed from San Francisco, August 21, on their return to the Tokyo mission, Japan. The furlough of Mr. Knox was far from being a season of rest, as he was crowded with engagements for public addresses even up to the time of sailing. He rendered conspicuous service to the cause of foreign missions by his clear, philosophical and yet practical presentations of the subject, and will long be remembered by many who listened to him with interest and profit. Mr. Knox was accompanied by the Rev. George P. Pierson, a graduate of Princeton College and Seminary and a member of the Presbytery of Elizabeth (N. J.), who is assigned to service in the Meiji-Gaku-In (Union College), Tokyo, and Miss Cora B. Lafferty, of Oxford, Ohio, who is under appointment to the Osaka mission, Japan, as teacher. The Rev. H. M. Landis, a graduate of Princeton College and Seminary, and for the past year a professor in the German Theological School, Bloomfield, N. J., is also *en route* for the Tokyo mission with his wife, *nee* Miss Emma Stiefler, of Germany. Mr. Landis is to be engaged in the Meiji-Gaku-In. F. F. Neff, M.D., a member of the Presbyterian church of Groton, Dakota, and a graduate of the Jefferson Medical College of Philadelphia, sailed August 25 under appointment as medical missionary to Wei Hien, China. Let these laborers be remembered in our intercessions at the throne of grace.

The cheering intelligence reaches us from Brazil (see letter from Mr. Kolb in this issue) that the Senate has recently passed a law granting freedom of worship, irrespective of creed. As this law is guaranteed by the prime minister, there is good reason to believe that it will be put into operation. It is a severe blow to priestly tyranny, and is hailed by our missionaries as an important step toward the evangelization of that empire. Unless they are mistaken in their estimate, it will greatly facilitate the progress of the gospel. In a country so priest-ridden as Brazil it can scarcely be expected that such a law will everywhere be honored and enforced, at least for a time; but the fact that it has passed the Senate shows that there is a sentiment demanding liberty of worship, and this is in some measure a guarantee that the law will not be a dead letter.

It is stated on good authority that since the effort made by the British government through Sir Bartle Frere, a few years ago, to suppress the slave trade at Zanzibar and throughout the dominions of its late sultan, there has been more or less reaction. The withdrawal of the English fleet and the appearance of apathy on the part of the British government have emboldened the Arabs to renew with increased vigor their atrocious traffic. Within a few years many villages north of Lake Nyassa have been desolated, and the woes of tribal wars for the purpose of gaining slaves for the market again cry out to heaven, and they cry out to the sympathies of all Christian nations.

It was hoped that ere this Henry M. Stanley would have succeeded in establish-

ing connections which would greatly increase the facilities with which Christian nations could throw their influence into the great recruiting field of the slave trade; but the secret of his fate is still unknown, and the iniquity seems to have a new lease of life.

A new and important phase in the mission work is presented in a recent letter from Rev. R. Clark, of Umritzur, India, to the *Church Missionary Intelligencer*. It is the fact that the English language, which has been taught to the natives of northern India largely through mission schools, as well as those of the government, is now being seized upon by Mohammedan Moulvis as a channel of instruction in the faith of Islam; and that these and other errorists are not only borrowing our English tongue, but to some extent the very methods which we use in Christian teaching, and are turning them to the account of their false systems. They make use both of the sermon or lecture and the tract, and Mr. Clark calls special attention to a "vile dissertation on the dogmas of Christianity" which they have published. "You will notice," he says, "that there is a sufficient number of persons who know English well to render it worth the while to these writers to publish them in English." And he adds, "It would, I think, greatly help forward Christianity in India at the present time if some of your very ablest and most telling Christian writers should take up one thought after another and write short missives, which we could issue by thousands and tens of thousands all over the land. We have the agency in our hands for doing this through our Religious Book Society. The people are hungering for God, and are being turned away from Christ. We want words of life and fire, which shall draw the people to Christ, who alone can satisfy the cravings of their hearts. You will see that this can all be done in English, and can be done by people at home just as well as by missionaries out here. *India is beginning to think in English*, and you may send us as many English-speaking lay evangelists, clerical and lady missionaries as you can, who will have no need, necessarily, to learn a word of any vernacular, unless they wish to do so."

Now in brief the case is this: in teaching to Hindus the English language, we have, so to speak, cleared and ploughed the field; and if we do not follow the ploughing with the seed sowing, the enemy will fill it with tares. What an opportunity is here furnished of sending forth tracts and leaflets! We have elsewhere referred to the fact that the skeptical writings of Ingersoll and others are scattered broadcast in cheap form over our mission fields in India and elsewhere. The demands of the times are now such that every man and woman in Christian lands should recognize the duty of being a missionary in some form, personally or by proxy, by word of mouth or by the printed page or by generous contributions for the work.

The appearance of a Roman Catholic cardinal in London pleading for the co-operation of Christian nations in suppressing the East African slave trade is, to say the least, a noticeable phenomenon. Upon the expression of some degree of surprise on the part of the London press that a cardinal of the Latin race should deem it necessary to arouse the interest and secure the effort of Anglo-Saxons and the country of Wilberforce and Clarkson in such a cause, a Paris paper, *Le Temps*, has made the retort that it were far wiser to consider the sufferings of the African tribes and to co-operate for their relief, than to waste time in international jealousies. Spirited meetings have been held in London as well as in Paris for the purpose of hearing the communications of the papal commissioner, whose zeal and eloquence all admire. The European powers have often sacrificed great interests of humanity to their political deadlock, but perhaps there is hope at last.

The "Comparative Summary" recently issued by the Stated Clerk of the General Assembly is no doubt strictly correct, but for those not familiar with the method of

reaching the totals given, a word of explanation seems to be necessary. The Stated Clerk reports the aggregate receipts for foreign missions to have been $743,495 for the past year, whereas the treasurer of the Board acknowledges $901,180. The explanation is this: the figures in the "Comparative Summary" are made up from the reports furnished by the stated clerks of the several presbyteries, which in turn are compiled from the reports of the congregations. Only those funds, therefore, which pass through the hands of the treasurers of the churches find a place in the columns of the Minutes of the Assembly. In addition to such funds, however, the Board receives from legacies and miscellaneous sources a large sum which cannot be acknowledged as from congregations. As the "Comparative Summary" is spread broadcast over the church, and is closely scanned by both pastors and people, it seems unfortunate that the figures, correct in themselves, should admit of the possibility of misleading. If our Stated Clerk could devise some method by which the total receipts of the several boards could be substituted for the figures of the Assembly's Minutes, it would be an excellent thing, as the "Comparative Summary" is a suggestive method of communicating important facts to the church.

The summer has been remarkable for great religious gatherings. The great Methodist Conference in New York in May, the Centenary of the Presbyterian General Assembly in Philadelphia, the General Conference on Foreign Missions in London, the Presbyterian Alliance, the Pan-Anglican Alliance and the Mildmay Conference held in the same city, and the Young Men's Christian Association Convention in Stockholm, Sweden, are all signs of the times. Any one of these taken by itself would afford abundant evidence that Christianity is by no means dead—nay, that it is more vital and aggressive than ever. But when we consider all these gatherings in their number and variety, in their far-reaching grasp upon the sympathies of Christ's people, and in their promise and assurance of enlarged growth and interest, we can but smile at the predictions so often made by skeptics, that the cause of Christianity must soon pass away. Never before was there so great a degree of Christian activity, so much of earnest consecration, or such thorough and general study of the word of God.

In the House of Lords, on July 10, the announcement was officially made that the princes of Rajpootana, in India, had abolished the custom of infant marriages. In making the announcement Viscount Cross, the secretary of state for India, expressed the opinion that no greater reform had taken place in that empire during the present century. The position of Rajpootana princes as leaders of Hindu society invests the step with a significance and influence impossible to estimate. At a meeting of these princes late in March last it was unanimously agreed that in the future no girl should be married under the age of fourteen, and no boy under the age of eighteen, unless in cases where contract of marriage had been made previous to the agreement. If this rule be strictly adhered to and enforced in high places, it may reasonably be expected to have a widespread influence in the lower circles of society. The friends of missions hail the reform with profound gratitude, as it strikes at one of the most serious barriers in the way of the evangelization of India.

A recent issue of the New York *Sun* called attention to the fact that not only in East Africa but on the very ground from which slaves for the western continent were once obtained, namely, in the country north of Yoruba, the Arabs are at their desperate work, dragging multitudes in chains to the markets of Morocco and the Mohammedan states of the Soudan. The *Sun* adds:

> The question whether the Arab or the white man is to rule Africa seems likely soon to force itself upon the world's attention. Intelligent colored men in this country must watch with peculiar interest the progress of the eloquent Cardinal Lavigerie, who by the express desire of the pope is now preaching a crusade for the absolute suppression of the traffic.

MONTHLY CONCERT.

SUBJECTS FOR MONTHLY CONCERTS.

JANUARY.—General summary in connection with week of prayer.
FEBRUARY.—China.
MARCH.—Mexico and Central America.
APRIL.—India.
MAY.—Siam and Laos.
JUNE.—Africa.
JULY.—Indians, Chinese and Japanese in America.
AUGUST.—Papal Europe.
SEPTEMBER.—Japan and Korea.
OCTOBER.—Persia.
NOVEMBER.—South America.
DECEMBER.—Syria.

PERSIA.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations (Isa. 61: 4).

MISSIONS IN PERSIA.

WESTERN MISSION.

OROOMIAH: station begun under the American Board, 1834; transferred to this Board, 1871; missionary laborers—Rev. Messrs. J. H. Shedd, D.D., B. Labaree, D.D., F. G. Coan, E. W. McDowell, E. W. St. Pierre, and their wives; Joseph P. Cochran, M.D., and his wife; Mr. W. A. Shedd, Mrs. D. P. Cochran, Miss N. J. Dean, Miss M. K. Van Duzee, Miss M. Morgan, Miss E. G. Cochran.

TABRIZ: station begun 1873; missionary laborers—Rev. Messrs. J. M. Oldfather, S. G. Wilson, and their wives; G. W. Holmes, M.D., and his wife; Miss Mary Jewett, Mrs. L. C. Van Hook and Miss G. Y. Holliday.

SALMAS: *Haft Dewan* village; station begun 1884; missionary laborers—Rev. Messrs. J. N. Wright, J. C. Mechlin, and their wives; Miss C. O. Van Duzee, Miss Emma Roberts.

In this country: Rev. B. Labaree, D.D., and wife.

EASTERN MISSION.

TEHERAN (capital of Persia, population 200,000); work begun in 1872; missionary laborers—Rev. J. L. Potter, W. W. Torrence, M.D., Rev. S. Lawrence Ward, Rev. Lewis F. Esselstyn, and their wives; Miss Anna Schenck, Miss Cora Bartlett, Miss Annie G. Dale.

HAMADAN (200 miles southwest of Teheran, population 40,000): occupied 1880; missionary laborers—Rev. James W. Hawkes, E. W. Alexander, M.D., and their wives; Miss Annie Montgomery, Miss Charlotte G. Montgomery.

PERSIA'S RELATION TO THE KINGDOM OF GOD.

REV. THOMAS J. PORTER.
(Recently a Missionary in Teheran.)

History began in Persia. Eden was within her borders. The builders of Babel had come "from the east" to "the land of two rivers." There was the home of civilization and the nursery of the nations. "Iran, or Persia, in its largest sense," says Sir William Jones, "was the true centre of population, of knowledge, of languages and of arts; which, instead of travelling westward only, as has been fancifully supposed, or eastward, as might with equal reason have been asserted, were expanded in all directions, to all regions of the world."

Of the founder of the Persian empire, Isaiah prophesied, "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him. . . . I will go before thee. . . . Cyrus is my shepherd, and will perform all my pleasure." Thus by the hand of God the little kingdom of Pars on the gulf, a district of vast Iran, widened and conquered till it comprised the western half of Asia and the lower valley of the Nile. The great empire to some degree symbolized the glorious and everlasting kingdom of Jesus Christ; and Cyrus was a type of that "great Shepherd of the sheep," "the Word of God," who shall ride the white horse and wear many crowns.

By Cyrus and his successors the Jews were delivered from the Assyrians, were restored to Judea with their consecrated vessels and treasure of silver and gold, and were authorized and protected in rebuilding Jerusalem. A large part of the race, however, remained in the land of captivity; and when saved from destruction by the beautiful Queen Esther, they had dispersed to all the hundred and twenty-seven provinces of Xerxes. And the domain of Cyrus had included also the "cities of the Medes," to which the ten tribes had been carried away. It is worthy of note also that the Persians were the one people who could sympathize with the Jews in their hatred of idolatry; and there is evidence that a Persian version of the Old Testament, which has not come down to us, was used in the synagogues. From these data, notwithstanding the fact that the chosen people were exiled for their disloyalty to Jehovah, we may safely infer that his word and worship

were carried throughout the vast empire of their captors. In Persia, as in the Roman empire, the dispersion was a providential preparation for Christianity.

Persia's historic relation to the kingdom of Jesus Christ began, it may be, when the wise men from the east, seeing his star, came and worshipped the new-born King. Whether or not they were Persians, their coming foreshadowed the bowing of Persia and all nations to our Lord. And when the fulfillment of the prophecy "I will pour out of my spirit on all flesh" began at Pentecost, the strangers present whose names are first on the list are "Parthians, Medes, Elamites"—all dwellers in this same land. Peter himself, accompanied by his wife, toiled over the fiery deserts, and preached at least at Babylon. There Mark was with him; and tradition says that two others of the apostles also, Thomas and Matthew, labored in the Persian field.

Of early Persian Christianity little is known. Historians tell us that it flourished and spread, and from the silence of history it is thought that under the Parthians there was no long and fierce persecution. But with the rise of the Persian dynasty of the Sassanides (A.D. 226) there came a revival of the ancient worship, and a determined effort was made to put down all other religions. From the time of King Sapor, when Christianity conquered heathenism in the Roman empire, the Christians of Persia threw in their sympathies with the Christian state. Almost simultaneously, therefore, with the war against Constantine there began, in the year 339, a rigorous persecution of the Christians. It continued forty years, and according to Mares, bishop of Seleucia at the time, furnished a hundred and sixty thousand martyrs. This may be an exaggeration; but the Syrian "Acts of Persian Martyrs" records their great numbers and terrible sufferings. In 410 the tolerant Yazdegird I. permitted a synod of Christians to meet in his capital, and sent the primate of the church on a mission to the Roman emperor. The severe persecution by his successor, Bahman V., a favorite hero of Persian tradition, ended with the war with Rome in 422. Religious freedom was then guaranteed by treaty to Zoroastrians in the Roman empire and to Christians in Persia. But the accession of his son, Yazdegird II., in 438 was marked by renewed persecution of Jews and Christians. In consequence a rebellion in Armenia was not quelled until the king promised to his subjects complete liberty of worship.

Those were also times of fearless missionary enterprise. In 334 a bishop was settled in far-off Toos, in Khorassan. A metropolitan, implying several bishops and numerous converts, existed in Merv as early as 420 A.D.; and about that time a see was established in Herat.

During these centuries the mind of Persia was thoroughly hostile to the kingdom of Jesus Christ. Her philosophy and religion furnished the germs of many of the great heresies—Gnosticism, Manichæism and other systems of theosophy—that rent the Christian Church.

Bishop Nestorius, of Constantinople, was willing to call Mary the mother of God, but denied her divinity, and he held to the union of two natures in one person in Christ. Falsely accused, he was condemned unheard, and banished. His followers, finally driven from the Roman empire in 489 A.D., found a home in Persia.

Barsumos, the founder of the seminary at Nisibis, which sent out so many learned missionaries, had worked for his fellow believers from 440 to 485 with such marvellous enterprise and skill that they became the chief Christian sect of the country.

It was the mission of the Nestorians to carry the gospel to the great heathen East, and they were not unfaithful to their opportunity. "For centuries," says Tracy in his history, "they maintained missions in Tartary, China and other eastern regions. Their churches were scattered from Syria and Cyprus to Pekin, and from the coasts of Malabar and Ceylon to the borders of Siberia. . . . Some of the Chinese emperors favored Christianity, and ordered the erection of numerous churches." The converts are supposed to have numbered more than the Greek and Latin communions.

If the monument of Sigan Fu, China, is trustworthy, they had preached Christ in that land before 636 A.D. Prominent mention should be made here of the scholar and mis-

sionary Subchaljesu, who about the close of the eighth century preached with great success to the Gelae on the Caspian shore.

Though formal compacts of toleration may not have been made by Mohammed and Omar with the Nestorians, as has been asserted by some writers and denied by others, yet many of them occupied high places of state during the Arabic domination. And though the Arabs ruled the country from the decisive battle of Nehorvend, in 642, yet Islam was compelled to compromise with the more flexible and more tolerant genius of the Persians. Hence the church's opportunities for proselytism.

But, with all its opportunities and achievements, Nestorianism never rose to be more than a sect of Christianity, in which "the simplicity of the gospel was fashioned and painted with the colors of the Syriac theology." Its power was vitiated by superstition, and therefore it proved unable to permanently mould and purify the nations.

By the year 1000 Islam was advancing, and by the year 1300 had gained the ascendency in the countries east of the Caspian, where Christianity had long been firmly established. The bigoted and zealous Mahmoud, sultan of Cabul in the eleventh century, had, it is thought, made millions of Moslems by his sword. And when, at the end of the fourteenth century, the ferocious Tamerlane, the greatest of conquerors, swept over Asia like a whirlwind of fire, there followed the terrible anarchy and persecution that shrivelled and blasted the churches. Romish missions also accelerated their rapid decline. By 1500 A.D. Nestorian Christianity was almost extinct in the lands of its greatest triumphs. The miserable remnant of the church that for five centuries had carried the cross over Asia was discovered early in the present century hid away in the mountains of Koordistan.

John de Monte Corvino, the great Romish missionary to the Mongols and Chinese, and who became archbishop of Pekin, labored at Tabriz, Persia, near the end of the thirteenth century. His work was short, but very successful. Speedy conversions, however, were followed by speedy defections. About 1841 A.D. the Romanists produced a faulty and interpolated translation of the four Gospels. In the seventeenth century they seemed to have, at least, a firm foothold in the country, but their influence gradually weakened. Now they have missions in several cities, with schools, churches and two or three small nunneries—all the work of the present century. The number of the pupils and converts is unknown.

In 1747 two heroic Moravians, Hocker and Rueffer, medical missionaries, penetrated to Ispahan to work among the fire-worshippers. They suffered repeated robbery and hardship, such as being compelled to travel over the deserts in the burning sun on foot and nearly naked. Because of the anarchy and misery of the land under Nadir Shah, they left the country, unable to accomplish anything.

With the nineteenth century dawned the era of evangelical missions in Persia. The roll of worthies devoted to this work begins with that noble name, Henry Martyn. On June 9, 1811, he reached Shiraz from India. In that city of Persian learning and Moslem bigotry, "seat of Satan," as he names it, he revised his translation of the New Testament, and boldly preached the Son of God. The story of that work, of his controversies with the keenest teachers of Islam, of his terrible journey to present a copy of the translation to the Shah, his three months sickness at Tabriz, his last ride, and lonely death at Tocat, October 16, 1812, has inspired his successors for more than seventy years. No finer missionary consecration has blessed the Church of Christ.

In 1829 Rev. Dr. Pfander, of the Basle society, entered Tabriz. The fruit of his brief labor was various treatises, and in particular the important "Balance of Truth," exhibiting the evidences of Mohammedanism and Christianity. Rev. Frederick Haus and other Germans, after a four-years struggle with unscrupulous bigotry at Tabriz, were compelled to withdraw in 1837. Grover worked at Bagdad from 1829 to 1833, and Merrick in various parts of the country from 1835 to 1845. Their efforts, largely failures, were mainly on behalf of Mussulmans.

Dr. William Glen, of the Scottish Missionary Society, entered the field in July, 1838. He had spent several years at Astrachan, Russia,

where he had worked at a Persian translation of the Old Testament. Completing this in 1847, he went to Scotland to superintend the printing. At the age of seventy he returned, and lived at Teheran, to aid in circulating the Scriptures. In the court of the old Armenian church in that city is a mural tablet in his memory. What stars will shine in their crowns who opened to Persian millions the word of life!

The first permanent mission station was established in 1835 by Messrs. Perkins and Grant, of the American Board, at Oroomiah, the chief town of the Nestorians. They found the people without printed books, possessing only a few manuscript portions of the Bible in the ancient and unknown Syriac. Few men and but one woman could read. Not theological error, but idleness, vagrancy, drunkenness, formalism, superstition, prevailed. In course of time the spoken language was written, schools established, the Bible translated, churches gathered. After eleven years toil came the first spiritual revival. Many others have followed. All the work of the American Board in Persia was in 1871 transferred to the Presbyterian Board. In the churches are now numbered nearly 2000 communicants, and in the schools 2500 scholars.

In 1869 the English Church Missionary Society occupied Ispahan, population 50,000, and in 1883 Bagdad, population 60,000. Since 1870 missions have been undertaken by various societies, and have been discontinued. Mr. Easton, an American Presbyterian, now works independently at Tabriz. Besides the Nestorian work now carried on by it, the Presbyterian Board has stations at Teheran, the capital, population estimated at 150,000 to 200,000; at Tabriz, the commercial metropolis, population estimated at 180,000 to 200,000; and (since 1881) at Hamadan, population 30,000. There are a number of outstations. These English and American missions in eastern Persia, all recently established, have over two hundred converts, gathered in several churches. Of these, a few are Mussulmans, some are Jews, the large majority Armenians. The proportion of Mohammedans and Jews among the five hundred pupils of the various schools is much larger than in the churches.

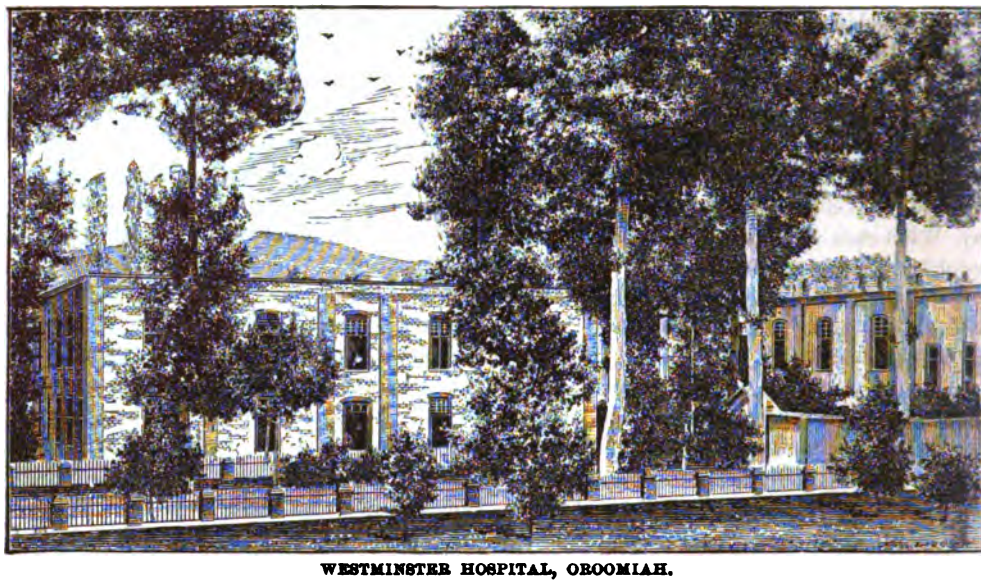
In 1842 the Persian government ordered that "no native Christian should be proselyted from one sect to another;" but in 1851 liberty to proselyte *non-Mohammedans* was given. The history of the mission seems to show that it is "pretty well settled that the Persian authorities will maintain the religious freedom of alien subjects." But the laws of Islam, the intolerance of religious orders and the fanaticism of the people make the way of the convert from Mohammedanism to Christianity so hard that few dare confess Christ, and fewer still endure to the end. Death and confiscation of property are the legal penalties for the convert's change of faith. In 1880 the government forbade all missionaries in Persia to teach Mohammedans, or to allow them to attend the public Christian worship. In 1881 the missionaries secured a practical revocation of this order. Mohammedans continue to attend the services, but are sometimes intimidated. Early in 1886 the Shah gave a sealed permit to the missionaries at Teheran to erect buildings and *a chapel, without any restrictions.* This act may be of limited significance, but that royal permit and guaranty may be the seed of great things for Persia. With the approval of the government, obtained in 1887, land has been bought for "the erection and maintenance of a hospital without restriction, and open to all nationalities." While no street preaching is permitted in Moslem towns, the word, printed in many tongues, has free course throughout the land. Christian books have been printed on the government press, and have been approved by the censor of the press; it seems doubly unfortunate therefore that the Christian literature in the Persian language is limited to a very few volumes. A native ministry and a Christian literature are the two great wants of the mission, especially in eastern Persia.

God hasten the triumph of his kingdom in that dark yet most interesting land!

THE HOSPITAL IN OROOMIAH, PERSIA.

J. P. COCHRAN, M.D., OROOMIAH.

Westminster Hospital in Oroomiah, Persia, was completed in 1883. It stands about a mile from the city of Oroomiah, in a large enclosure



WESTMINSTER HOSPITAL, OROOMIAH.

which also contains the college and three missionary residences. The main building is 75 by 30 feet, and will accommodate thirty patients. The second building (at the extreme right in the picture) is the dispensary, with rooms for the medical assistants and students. (The picture is taken from the college yard, and shows the avenue that separates it from the hospital.) The main entrance to these mission premises is through a gate under the dispensary (building at the right).

Between nine and ten hundred patients have been received into the hospital. Twice a week the dispensary is open, where from three to six thousand patients are seen annually.

A third building, for the use of female patients, is a real necessity. Hitherto they have occupied a portion of the main building, but this does not agree with eastern ideas of the seclusion of women, nor is there room for both sexes in one building, now that the demands upon the institution have increased.

In the absence of the physician the hospital is necessarily closed this year, and it is hoped that a women's pavilion can be built with the money that would have been used for the running expenses of the hospital, together with a small additional sum that will be asked of the Board.

MEDICAL CLASSES.

Training of students in medicine has been one of the duties of the medical missionary in Oroomiah for many years. In 1883 three students completed their course, passed creditable examinations and engaged in the practice of medicine: one as Dr. Holmes' assistant in Tabriz; one as medical missionary in Salmas for a year, and since independently; and the third, after ten months additional study in Edinburgh, assisted in the hospital, and now is in charge of the dispensary and the health of the missionaries in Oroomiah and Salmas.

Another student graduated in 1887 and was sent as a medical missionary to his people in Koordistan, where he has worked faithfully in winning friends among opposers of the gospel, removing prejudices, and doing good medical and surgical work.

Three students are at present continuing their studies under Dr. Cochran's direction.

HOSPITAL INCIDENTS.

Our readers will be interested in the following extracts from the journal of Mrs. D. P. Cochran, the mother of Dr. Cochran, who has herself been a missionary in Persia for more than forty years, and is still full of usefulness, being matron of the hospital at Oroomiah:

At the time of the Koordish war two sons of the celebrated sheikh Obeidullah followed their father's standard—Abdul Kadir and Sheikh

Saddeek. The latter swore vengeance upon Dr. Cochran, who, he believed, was instrumental in defeating their designs of capturing Oroomiah city. Subsequently he was convinced that no ill will to the Koords was the origin of the doctor's interview with their great chief to plead in the name of the Persian governor for a postponement of the attack upon the city. Later Sheikh Saddeek wrote a letter to Dr. Cochran, asking that his wife and daughter be received into the hospital. They soon arrived, attended by men and women servants. The woman was very fair to look upon, and the presence of a Mohammedan *mullah*, whose watchful eye guarded the entrance to the lady's chamber, showed her lord's care for his cherished wife, as well as the sacredness of the retreat to which he had consigned her. We made her stay with us as pleasant as possible, seeing that nothing was wanting for her comfort. Her bearing was that of a lady, and her face as interesting as her manners. Though a care, we considered her presence an omen for good; and after a stay of some two weeks, she left in health and with the profuse thanks of her husband to the doctor. Soon after, desiring to send a teacher to the Christians in this Koordish chief's district, a letter from the physician, we felt sure, would secure his protection. The roads, too, through his villages will be safe for us and for our people. Such passports through these wild regions are of no little account, though the pecuniary profit of such patients to the hospital is very small. Sheikh Saddeek sent a mule laden with honey and tobacco.

A Persian general was for some time under the doctor's care. Hearing that he was soon to leave for America, the general sent to his door three camels laden with rice, flour, bread, cheese, potted quails, butter and lambs. The season before he had sent two mules laden with fruit, vegetables and fowls. Presents thus brought to the medical missionary are turned over to the hospital for its use, or an equivalent credited to that institution.

Another officer in the Persian army, a fine specimen of a military gentleman, was sent to the hospital by the prince governor. He had been wounded some weeks before, and now his arm was swollen and the bones broken and diseased; his blood was poisoned; he had no appetite and no strength. The doctor was hourly expecting a telegram to call him to a critical case some distance away, and replied that the officer could not be received. But he plead as a man for his life—"If you stay here but one day or one hour, let me remain till you go." To this, consent was given, and he was installed in the best quarters we had for air and attention. One personal servant together with his young wife was suffered to come with him. Providentially for him no telegram came. It was a long and hard fight against fearful odds. I would go in to find him seated in an easy-chair, with his wife fanning him, when with mingled praise to God and his physician he would talk till he would sink back exhausted. As he grew stronger, he would have his wife go with him into the yard, where he would sit on cushions under a tree. He liked best to sit where he could hear the singing in the college chapel. One Sabbath, as I returned from service there, he told me how much he had enjoyed the music, and added, "I wish they would pray for me. Please tell them to." One of the medical students went to the evening meeting and made known his request, when his case was most earnestly remembered. The medical students took turns daily in reading the Scriptures in Persian to him. When he left, no one was more earnest in expressing gratitude for healing mercies than was this man, and we can depend on him to aid the work of our preachers wherever he has any influence.

DR. HOLMES ON MEDICAL MISSIONS IN PERSIA.

We have recently received a letter from Dr. George W. Holmes, M.D., of Tabriz, full and running over with matters of interest connected with the mission work in Persia. Hitherto we have made scarcely any allusion to the honors conferred on Dr. Holmes himself, the repeated decorations given by the crown prince, insignia of Persian nobility, in grateful acknowledgment of the doctor's successful treatment of his household in times of the gravest danger.

These and other incidents our readers ought to peruse in Dr. Holmes' own account of them, although his letter was not intended for publication. He will not, however, take it amiss, we are sure, that we lay these interesting particulars before his friends in America.

Referring to the important request which had been made, that he should become physician-in-chief to the Crown Prince, he writes:

It has been felt by us all that it might be better to let some other interests suffer, rather than to willfully neglect what seemed to be a providential opening for the proclamation of the truth as it is in Jesus in the household of the heir-apparent to the throne of Persia. For I have for a year or more enjoyed the utmost freedom in the palace in presenting the claims of Christ as the all-sufficient and only Saviour of mankind, who are all under condemnation for sin. I have had frequent and earnest discussions with His Highness on the comparative claims of Christianity and Islam upon the allegiance of the world, and have pointed out plainly the reasons why the teachings of the prophet are unavailing to save the soul from sin. So also in the houses of the mullahs and mujtaheeds, in the homes of the people of all classes, the rich and the poor, the learned and the unlearned, I am invited constantly to explain the principles of our faith, and I have almost invariably been listened to with respectful attention. It has always been my aim, avoiding controversies as far as possible, to exalt Christ as the Son of God, and to show that faith in him is the essential condition of salvation. But this I have endeavored to do kindly and persuasively, seeking rather to draw them out of the strongholds of their prejudices and misconceptions, rather than by rudely assaulting to incur the risk of strengthening and confirming them. This might not be the best method for a scholar who was thoroughly familiar with Islam, but I am sure that it has been best for me to confine myself so far as possible to telling of what I know and testifying to what I have seen of the wonderful works of God.

At the request of the Crown Prince I deferred my contemplated departure for America until after the New Year's festival, which falls on the 21st of March. Meantime the Ameer, the able and powerful governor-general of Azarbaijam, fell ill, and for a long time it was the settled conviction of every one, myself perhaps excepted, that he would certainly die, he being at an advanced age and a chronic invalid. His disease was a very serious one, but he would not consent to a consultation, and except for the aid of his attending physician, a Persian Afshar prince, I had to assume the entire responsibility of the case. Last year I carried him through a serious illness, but this was much more grave, and in Teheran the conviction that he could not recover was so strong that his successor was already appointed. To the surprise of all, the Ameer recovered. After his convalescence the infant daughter of the Vali Ahd—the Crown Prince—fell ill of meningitis, and the charge of the case was entrusted to me. . . . After a month's careful watching of the little patient I pronounced her convalescent, and received publicly the thanks of the Vali Ahd and a second *khalat*, or robe of honor.

Dr. Holmes has accepted the position offered him of physician-in-chief to the heir apparent, limiting his contract to one year, and "stipulating," as he writes, "that no restrictions should be placed on my engaging in Christian work as heretofore. No objection was made to this, the chief mujtaheed (Persian priest) recommending me to the Vali Ahd for the position on the ground that I was true to the teachings of my own faith, and therefore worthy of being trusted in the *anderoon*—the harem."

Dr. Holmes' references to his associates in medical labors in that field are most appreciative and fraternal. He writes:

Dr. Cochran is now *en route*, with his family, to America, for the rest and change and the opportunities for study which he so much needs after his hard labors of the past ten years. These have been eventful years for him, and for the work in Oroomiah which he has done so much to advance. He has done a great work there, and has, I trust, a still greater before him. Do not let him ask in vain for anything he needs. He will give a good account of all that is entrusted to him; and he ought to have every facility for carrying on his hospital work unimpeded by financial embarrassment.

Let me say a word concerning Dr. Torrence and his hospital in Teheran. When I decided to enter the service of the Vali Ahd I determined, with the approval of the Board, to pay a short visit to America, and do my best to raise money to complete and equip the hospital in Teheran. Now that my visit is likely to be postponed for a year, I feel all the more anxious to call the attention of the Christian people of America to the claims of this important work.

Medical missionary work in Persia certainly seems to have a bright prospect before it, in all the four centres, Teheran, Hamadan, Tabriz and Oroomiah, where American missionary physicians are stationed. The work in Teheran, under Dr. Torrence's care, is already established on a firm basis. Teheran is the political centre of Persia, and is daily growing in importance in its political and commercial relations with a large part of central Asia. A first-class hospital in that important centre will

have an influence for good far reaching and incalculable in its results. Mrs. Ferry, by her generous donation, has set the ball in motion. Are there not others to whom God has given ample means who would be glad to have their names, with hers, identified with an enterprise destined to do so much toward promoting the advent of our Redeemer's kingdom?

The work of medical education in Tabriz is in our hands if we will consent to accept it. If I had the time and strength to teach I could have a large class of Mussulman young men from the best families. A thoroughly-equipped man of good physique ought to be found who could come and take up this work. It could be done with great profit to our cause. He ought to be up on experimental chemistry, microscopy, histology, pathology, etc. The doors are opening in Tabriz for educational work and for medical work, but they are becoming partially closed for other lines, and it is not unlikely that before long we shall be practically restricted to those agencies. It is the part of wisdom to do the best work we can along the lines that *providence marks* out for us. The time has not come for our doing much in general educational work for the Mussulmans, but in the medical department the way is clear.

The desire of the governor-general to have his household taught in various feminine accomplishments by the ladies of the mission—his carriage being sent regularly for the teacher—opens another way to the most influential circles. If no other advantage is immediately gained, this is at once secured,—an acquaintance with the real character and purposes of our missionaries, on the part of those who have hitherto listened to all the false reports concerning them which jealousy and malignity could invent. With Mrs. Van Hook teaching in the palace of the governor-general and Mrs. Wilson in that of the Crown Prince, there will be left no doubt on the minds of those powerful personages as to the character and resources of the Christian women given by America to Persia.

NEW MISSION PREMISES, TEHERAN, PERSIA.

REV. J. L. POTTER, TEHERAN.

In February, 1886, the central mission property at Teheran was sold, which rendered necessary the acquisition of new premises. Accordingly a piece of land about 400 by 550 feet, with its long side on a street 51 feet wide, was secured in a desirable portion of the city, and during the seasons of 1886 and 1887 building operations were vigorously carried on, with the result shown in the accompanying general view of the premises.

Occupying nearly the centre of the land, but to the left in the picture, is the beautiful chapel of burned brick, 27 feet wide and, including the gallery and apse, 78 feet long inside measurement. It has stained-glass windows and a sheet-iron roof, and will seat about 250 persons.

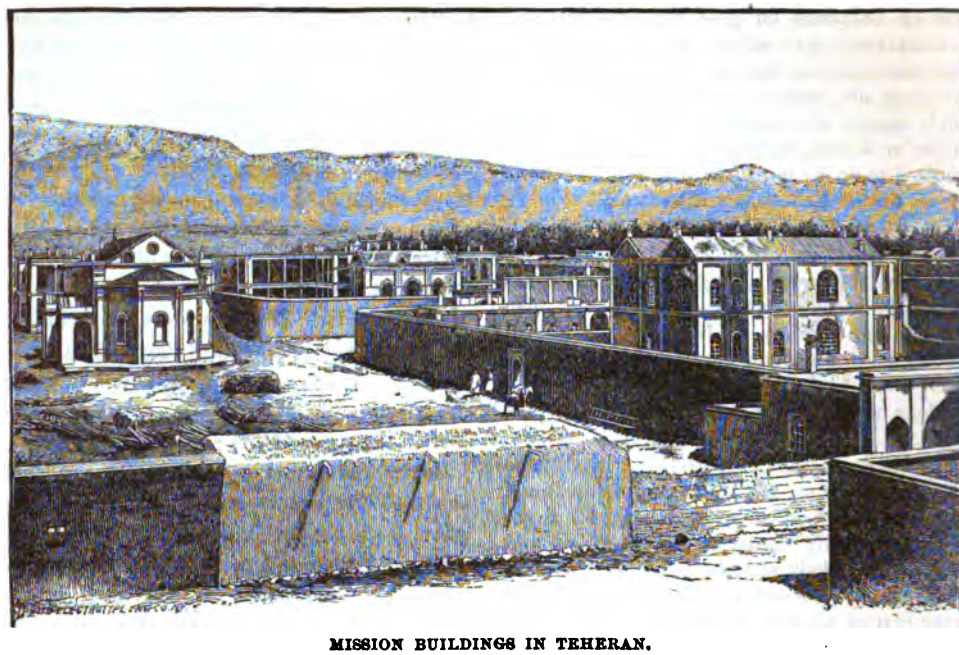
Behind the chapel is a missionary residence about 40 feet square, only a small portion of which is visible in the picture.

In the foreground, on the right, is the boys' school building, about 90 feet long, with a pitched roof. It is hoped, as soon as possible, to complete this building by putting up an addition on the west end, as contemplated in the original design.

On the right, in the background, is the girls' school building, including a complete residence for the ladies in charge. The building is 140 feet long, in addition to which there is a considerable wing projecting forward in the centre, including the school-room, 20 by 40 feet, with a lofty ceiling.

The school buildings are entirely surrounded by new and substantial walls of sun-dried brick, while between them is a space or avenue nearly 70 feet wide, which it is intended to lay out with trees, flowers and a roadway.

The remainder of the land, apart from that occupied by the chapel, is divided into four building lots. There will, however, be an avenue of 70 feet, running from the wide street to the side of the chapel, and corresponding to that between the schools, with which it is connected by a narrower road running around the ends of the chapel. One of these four lots is occupied by the residence mentioned above, another is seen in the foreground below the chapel, while the other two lie to the left, beyond the range of the cut. On the lower one of these a second missionary residence is now in process of construction, and some of the materials for



MISSION BUILDINGS IN TEHERAN.

it may be noticed on the vacant lot below the chapel.

The trees which appear over the top of the school buildings are in the park of the British legation. Perhaps, by looking sharply, the top of the clock tower at the end of the main building of the embassy may be discovered among the trees. Beyond the chapel the snow may be seen on the top of Shimron, a range of the Elburz mountains, rising immediately north of Teheran to a height of almost 13,000 feet. When the photogragh was taken, about the end of April, there was still a considerable amount of snow on its ridge.

THE DIVINE LEADINGS IN PERSIA.

REV. BENJAMIN LABAREE, D.D., PERSIA.

Recent and passing events in Persia are calculated to arrest the attention of the devout student of providence. The story of the establishment of diplomatic relations between our government and Persia, referred to in the August number of THE CHURCH AT HOME AND ABROAD, with its numerous links of most striking and timely interventions of divine Providence for the protection of his servants and their work, savors of a chapter of Bible history. It has its analogies in the narratives of Nehemiah and Esther. The recent bestowal of royal honors upon our physicians, Drs. Holmes, Cochran and Torrence, the appointment of Dr. Holmes as private physician to the Persian Crown Prince, the selection of Dr. Torrence to accompany the new Persian envoy to the United States, and the mention of his name as the probable successor of the Shah's present aged physician, are all suggestive of the preferment of the God-fearing Daniel and his pious companions in the councils of the ancient empire of the Medes and Persians. These brethren, no less than those godly Hebrew youth, are supremely devoted to the honor of Jehovah and his cause. They hold themselves and all they have in the interests of the kingdom of Christ. We cannot but believe that their present positions of influence are divine appointments from which we are to anticipate important results to the missionary enterprise. Most formidable obstacles confront our cause and bar its rapid progress among the masses of the Persian population. Have we not reason to expect that the Lord will employ extraordinary methods for their removal? May not these incidents be the forerunners of

grand providences near at hand to mightily advance the Redeemer's cause in that land? Marvellous changes are already stamped on the whole mission field. It passes comprehension that in that fanatical Mohammedan kingdom a handful of converts from Islam are permitted to live on without serious molestation. One of this company has recently married the daughter of a Christian pastor, greatly to the scandal of the orthodox Moslems and causing much excitement among them. But as in numerous other instances of great peril, the God of Daniel has closed the mouths of the devouring lions that no manner of hurt come upon his chosen ones. It is significant that this latest incident transpired in a town where a few years ago the missionaries with the greatest difficulty maintained a foothold for themselves, so bitter was the opposition. The surprising changes accomplished there in answer to the prayers and faith of God's servants are to them as the dew on the fleece. No wonder that their faith and courage are at high-pressure mark.

In our old work among the Nestorians the leadings of providence are very plain, that he who runneth may read. Divine favor continues upon the cause he has so long blessed. The call is to go forward strengthening, expanding, rounding out the results of the past half century. A time of sharp testing, moreover, has come. Bold efforts are making to turn aside the evangelical churches from the simple doctrines of the Bible. They must be met with the most vigilant, vigorous prosecution of all departments of missionary service. Active personal labors among the churches, persistent, toilsome touring, college, female seminary and schools of all grades, a consecrated press, and the Christly influences of dispensaries and hospitals, must be pushed with determination and enthusiasm. Labors for the independent Nestorian tribes of Koordistan have reached an important crisis. The call for a new missionary station at some point in those well-nigh impracticable mountains, oft repeated, cannot go unheeded any longer. For fifty years the problem has baffled us. To-day the feeling among the brethren on the field is, woe unto us if we fail at this time! A native physician, one of Dr. Cochran's medical students, has been sent in as a pioneer. His success has been marked. And now some of our young missionary brethren at Oroomiah are arranging to follow up the opening, with their wives. It will be a brave undertaking. There will be very peculiar hardships, especially to any American woman who shall make the rough journey and locate in that isolated region, among a kind-hearted but wild and lawless population. An American physician is essential to properly man this station.

And just now the Lord puts it into the heart of a liberal-hearted English gentleman, a stranger to our Board and its missionaries, himself ignorant of this particular opening, to offer to support a medical missionary with two native assistants at any new station the Board may establish. Efforts are making to secure the doctor whose support is so unexpectedly guaranteed. Thus do God's spirit and providence continue and work together from opposite quarters to accomplish his gracious designs.

It is the sense of this divine presence and divine leading, in fulfillment of promise, which imparts to the missionary the confidence and courage of the devout Israelite as he followed the pillar of cloud and the pillar of fire. Such providences as we have noticed above—and almost every mission field has its counterpart of them—emphasize the sanctity of the service. They justify great sacrifices for the work's sake. They are a call to them too loud to be unheeded.

In this age of Christian ease and self-indulgence every illustration of this signal characteristic of the missionary enterprise deserves study. The divine factor in the cause, ever present, must not for a moment be lost sight of. It will inspire the church with a higher tone of consecration and self-denial. It will lift up the missionary to a higher plane of devotion and joyous, self-abnegating service.

INTEREST AMONG MUSSULMANS.

MISS CHARLOTTE G. MONTGOMERY, HAMADAN.

All departments of our work are opening and widening, and daily increasing in interest; but

the present time seems to offer remarkable opportunities for work among Mussulmans. You have heard in former letters how they were attending the Sabbath services. On the last Sabbath of March we were surprised to find the lower part of the church packed with men and boys, as closely as they could stand, while the gallery was as full of women. Mr. Hawkes spoke from the text, "Lie not one to another," an admonition specially suitable for a congregation of Persians, for "because of lying this land would mourn," if there were any left truthful enough to lay it to heart. After the service was ended a young man came and spoke to Mr. Hawkes, bringing his little brother and introducing him as a "dreadful liar." The boy might have returned the compliment without adding in the least to his former reputation. These people cannot understand a person's always speaking the truth, and those who become acquainted with us seem to think it the most wonderful thing they can say about us, that we will not lie even in sport. The following Friday we had a crowd again at our prayer-meeting. Such a sight as it was! Our double room was filled with women as closely packed as they could sit on the floor, with dirty, half-clothed children wedged in between. None of them knew how to listen, not even how to keep still; each one was ready to resent even with blows the least intrusion by a neighbor on the space she occupied. You may be sure it was no easy matter to keep such an audience quiet enough to conduct the meeting. Mrs. Hawkes spoke to them in Persian, and during that time they kept comparatively quiet, but could not understand that it was necessary for them to refrain from talking while prayer was being offered. Of course we know that they must be taught as children from the very first, and we do not mind the trouble.

The second Sabbath of April was our communion day. The daily services during the week were well attended, and on Sabbath morning the church was filled to overflowing. In the afternoon four new members were admitted to the communion on profession of faith. Among those received was one of our larger school-girls.

A GREAT WRONG IN PERSIA.

Almost incredible it seems, that any Protestant Christians could treat their fellow laborers as the high-church Anglicans are treating our Presbyterian missionaries in Persia. It would be amusing, if it were not too sad for smiles, to see men supposed to be versed in Christian history, classing such missionaries as Perkins and Wright and Stoddard and Coan and Shedd and Labaree with Roman Catholics, as alike pernicious in their influence and their teachings. Here is a group of American missionaries, the very embodiment of the most intelligent and devout spirit of Protestantism, who in fifty years have lifted an ignorant people out of darkness, made a nation of readers, given to them the Bible in their own tongues, gathered thousands of them into churches of evangelical faith, taught them the pure truth of God, given them a native ministry, the fruit of schools and colleges and revivals, created Christian homes, with educated wives and mothers,—and these are the men, the authors of such a work, whom English ritualists class with Roman Catholics as *dangerous* to the Nestorian Church! It is avowedly to defend that church from the encroachments of such men as these that the archbishop of Canterbury, the primate of the Anglican Church, is sending English missionaries to Persia. If high-church Episcopalians of England desire to enter on missionary work, are there no pagans left in the world, that they must set up a mission in the very midst of Christian churches, gathered by others after the toil of fifty years? Yet there they are found to-day, in the very face of Christendom, building rival churches and rival schools, bewildering converts, inviting the spiritual children of our missionaries to pull down the work of the very men to whom they owe their knowledge, their Bibles and their very souls, until our brethren are obliged to write that already "the atmosphere of the native communities is surcharged with the spirit of controversy and strife." Is there no power anywhere in the Church of England to rebuke a policy so arrogant and destructive as this?

The justification for these proceedings is principally based on the appeals which are said to have come from Nestorian ecclesiastics for aid from the Church of England as against Presbyterian and Roman Catholic missionaries. The significance of such appeals can be better understood now in the light of current events. The Nestorian patriarch has become suspicious of the new allies who emblazon in their reports denunciations of Nestorians and Nestorian dogmas, and he was never more cordial toward the American missionaries than now. The worthy archbishop of Nochea warmly defends these brethren and their half century of high Christian labors among his people. Through his influence last spring the bishop of Oroomiah abandoned a course of factious opposition to the Presbyterian mission, and has since transferred his nominative successor from the Anglican to the Presbyterian school. This is one of the bishops whose hearty endorsement of the new mission was published to the world a few months since. With other former advocates of it he now pronounces the Anglican movement a failure. Where then is the evidence that such a mission is wanted by even the Nestorians themselves?

MISSIONARIES SAILING.—STILL OTHERS WANTED.

Before this issue of THE CHURCH reaches our readers, several missionaries will probably have taken their departure for Persia. Rev. B. Labaree, of Oroomiah, who has been engaged in the revision of the Syriac Bible, returns to his station. He returns under circumstances of great self-denial, leaving in America Mrs. Labaree and other members of his family in precarious health. One of his sons, Mr. Robert Labaree, accompanies him, going out under the Board to render assistance to the mission in various ways which his knowledge of the Syriac opens to him. Dr. Labaree will also be accompanied by Miss Anna Melton, recently appointed as a teacher in the girls' seminary at Oroomiah, and by Dr. Mary E. Bradford, who enters on the medical missionary work at Tabriz. The Board is very desirous of finding a medical missionary, a man of endurance and skill, who shall, in company with one of the clerical missionaries, reinforce the new station already established in the Koordish mountains. It is doubtful whether ladies could prudently live in this rugged and somewhat lawless region for the first year of its occupancy by the mission. This is a field where men of devotion and courage have an opportunity of engrafting the gospel upon a vigorous stock, a hardy and independent race of mountaineers.

Rev. I. G. Watson sails this fall for the east Persia mission, expecting to make his home at Hamadan.

SELF-HELP IN PERSIA.

Besides the nine ordained missionaries of the west Persia mission are already working forty ordained Nestorians and twenty or more licentiates and candidates. The number of these native preachers is annually increasing. In the churches of that field the spirit of self-help is constantly developing, as shown in the extent to which they contribute out of their poverty—and scarcely any other people are poorer—to the support of their own ministers, the erection of their houses of worship, the maintenance of their hundred schools, and the support of the evangelists laboring in the most destitute portions of their land.

The same efficiency is shown on the part of the medical students educated mainly by Drs. Cochran and Holmes. One of these students was entrusted by the mission with the medical work in the opening of their new mountain station; another, in the absence of Dr. Cochran, is now in charge of the dispensary and its affiliated work in Oroomiah, and is caring also for the health of the missionaries themselves.

GENERAL ARTICLES.

THE PRESBYTERIAN COUNCIL AND LEOPOLD II.

The committee appointed by the Presbyterian Council to wait upon the King of the Belgians with reference to the liquor traffic on the Congo met in Brussels on the 16th of July, and proceeded together to the summer palace at Ostend. Availing itself of the privilege accorded in its appointment by the Council, it increased its number to nine, all members of the Council. Before leaving Brussels the committee obtained many facts from Herr Van Eetvelde, *Administrateur General d'Affaires du Congo*, which measurably affected the character of their brief address to the King. The committee, having been presented to the King by Baron Prisse at 4.30 P.M., made the following brief address:

To His Majesty Leopold II., King of the Belgians:

May it please Your Majesty, by your gracious permission we have the honor to appear as the accredited representatives of a council of the Alliance of the Presbyterian churches of Europe, the United States, the Dominion of Canada, South Africa, Australia, and other parts of the world, which closed its sessions in London on the 12th of July last.

The churches of this council, representing nearly twenty millions of Christian people, are carrying on missions in Africa and other unenlightened lands, and they are deeply interested in all agencies which help to extend Christian civilization in those lands, while they deprecate all influences, whether of commerce or otherwise, by which unscrupulous citizens of Christian nations too often cause a deeper degradation of ignorant native tribes.

We are specially instructed by the Council to convey to Your Majesty its thanks for all that has been done in the establishment of the Free Congo State, which has been founded and thus far protected by Your Majesty's government, with the concurrence of the signatory powers.

A deep interest is felt in Your Majesty's efforts to prevent the extension of the baneful traffic in ardent spirits in the Free State, and we feel assured that the measures which Your Majesty has adopted, or may hereafter employ, for the restriction of that evil or of any other abuse of commerce, which tends to the ruin of weak and untutored races, will meet with the approval and gratitude of Christians in all lands.

It is our hope also that an awakened public sentiment in sympathy with Your Majesty's humane policy may in the end secure for that policy the united support of all the signatory powers.

Thanking Your Majesty for the distinguished courtesy which has been accorded to us as a delegation of the Presbyterian Council, we have the honor to subscribe our names with sentiments of profound respect.

F. F. ELLINWOOD (Convener).
BARON PRISSE.
CHARLES A. AIKEN.
JAMES BARBOUR.
WILLIAM B. NEGLEY.
WILLIAM A. MACLAREN.
J. P. E. KUMLER.
THOMAS H. ROBINSON.
JAMES D. MOFFATT.

The King, having listened attentively and very courteously, replied in good English somewhat as follows: He expressed his satisfaction that the Council should have thus signified its interest in his efforts to benefit the people of Central Africa. He was fully aware of the evils which threatened the nascent Congo State, and deplored them. He felt bound by the treaty stipulations entered into by the Great Powers in the Berlin Conference; but so far as allowed by the agreement formulated, he should do all in his power to avert evil from the native tribes of the great Congo Valley.

Observing that the delegation was largely American, he expressed his satisfaction at the assurance that the people of the United States were in sympathy with his efforts, for he had had the impression, perhaps an incorrect one, that the United States were in favor of an unrestricted liquor traffic in West Africa.

At the close of his reply, His Majesty led on to some general conversation, and then again thanked the delegation for their visit, and shook each cordially by the hand as they retired.

MISSIONARY CHARACTER VINDICATED.

For the past six months a Japanese romance entitled "Yone Santo" has been running through the *Atlantic Monthly*. As the story has progressed, the friends of foreign missions have been pained to notice the author's animus toward missionaries and the persistency with which he casts aspersions on their character. The representation is so grossly unjust that Mr. Arthur L. Shumway, who as an accredited newspaper correspondent has travelled extensively in mission lands and personally inspected missionary work, in a recent number of the *Christian Union* feels compelled to vindicate the character of these noble servants of Christ. The letter is so complete an answer, and that too from an unbiassed source, that we regret our inability to insert it entire. The writer says:

I have not the advantage of knowing anything about Mr. E. H. House, the author of "Yone Santo." It would be more easy to understand his curious treatment of the missionary, if one knew through exactly what kind of spectacles he has surveyed the work of the missionary. Whatever may be the animus of his attacks, however, I do not hesitate to say that they convey a grossly false impression of missionary character to the mind of the average reader.

Lest there should be any doubt as to the standpoint from which I have studied the work of the missionaries whom I met in the course of travels in the Orient as a newspaper correspondent, I will say that when I started out I had no interest in the cause of foreign missions whatever. When I landed at Yokohama I did not expect to find any time for cultivating the acquaintance of the missionary. Everything about me was so novel that I thought I would barely have time to note the commonest surprises on every hand. But soon I found that I was *driven* to the missionary. I wanted information—reliable information. I could not speak the local language. I did not want to trust to common interpreters for facts. There were consular agents here and there, to be sure; but they were often busy; and I remembered that even at the best they had to get their ideas through interpreters also. At length I sought out the humble missionary, and then I found that, as a rule, I could even get more reliable *political* information from him than I could from our own governmental representative.

There are good reasons why this should be so. The missionary is the true cosmopolite. He mingles with "the people," in the broadest sense of that expression, and he thoroughly understands what he sees. He is brought into contact with all classes of humanity, from the pashas and rajahs and pundits and mandarins and daimios of the various countries whither he has gone, down to the peasants, the fellahin, even the beggars by the wayside. His calling is peculiarly calculated to familiarize him with the manners of the people, the systems of native education, the national traditions, and every branch of art, science, literature and industry cultivated by the people. He has a convert who becomes ill. He calls, and incidentally learns a great deal about the state of medical science in the country. A young man is arrested for some infraction of the laws and sends for him. He thus has a chance to learn something about the penal code of the country and to study the operations of the judicial system in vogue there. A convert gets into some business difficulty and invokes his aid. He then has an opportunity to learn what are the laws governing in the local commercial world. And so one might go on indefinitely, illustrating the truth of this proposition, that the missionary is usually the best-informed resident foreigner to be found in an Oriental community.

Thus driven to the missionary for the broadest and most reliable information regarding the people's customs and civilization in the country where I might be stopping, I came to make a special study of his characteristics and his labor everywhere.

In Japan I not only inspected the work in progress at the chief ports on the east coast, but also at Hiogo, Osaka, Kioli, Nagasaki and other points in the western half of the empire. Leaving Japan, I surveyed the work quite carefully in several cities in China, in Malaysia, in Burmah, in India, in Egypt, in Palestine, in Syria, in Greece, in Asia Minor, in Turkey and in papal Europe. I studied the work both from without and from within. I went with missionaries again and again on their tours of visitation. I attended native services in missionary chapels. I visited hospitals, asylums, homes, day-schools, Sunday-schools and printing stations. I inspected scores and scores of missions, many on the beaten tracks of tourist travel and many in the interior far from the coast. In a number of instances I lodged for several days at a time under missionary roofs, in places

where hotel accommodation could not be secured. What is true in Japan, I found to be true elsewhere. Nowhere did I discover a single person in the service of a missionary society who corresponded even in the smallest particular with the Misses Philipson or Miss Jackman who figure as characters in Mr. House's story. . . .

Missionaries are, almost without an exception, men and women not only of the most exalted Christian character, but also of the ripest scholarship and intellectual culture. There is a reason for this also. It takes more than superficial consecration and more than ordinary mental calibre to enable a man to reach the point where he deliberately resolves to go to some remote shore, and give his best years to the work of educating, mentally and morally, a perverse and—perhaps—unlovable people. It requires a loftier moral purpose and a steadier, clearer brain than most people possess.

Turn to the Oriental shelves in our libraries, and you will be amazed to find that nearly all of the brightest, deepest and most valuable books there have been written by missionaries. To missionary pens are we indebted for the most reliable information that we have regarding the far East, as well as for the most fascinating, poetical and scholarly of the correct pictures of Oriental life that we have. There are a few exceptions to this rule, but by their very scarcity they only serve to prove the rule.

After an acquaintance with two or three hundred missionaries, home and foreign, of all denominations, I have failed to discover a single instance of such missionary pride as Mr. House depicts. I remember the case of one person whom I met in a certain foreign country, who impressed me as being a trifle austere; but I remember *only* one such case, and that person could not be for an instant compared with the caricatures which Mr. House has given to the world in the persons of Mrs. Steele, Miss Jackman, the Misses Philipson and their co-workers. I met no one, I think, who could be "excited to wrath and scorn" by doubts as to the infallibility of her opinions; no one who seemed to me domineering and arrogant. I saw much of missionaries in their relations with their servants and with the coolie classes, but I discovered no dissatisfaction on the part of the natives, heard no complaints of underpaid rickisha pullers, and learned of no demands for a discount in transactions of any sort based on the nature of the work in which the employing party was engaged. . . .

Alas! we cannot infer that Mr. House has made the common mistake of generalizing incorrectly from a single instance, or at best a few instances. Though we might be charitably disposed enough to formulate some such theory, he has made the entertaining of such a theory impossible. He distinctly tells us in the twentieth chapter of his romance (in the guise of Dr. Charwell, it is true, but we are forced to read between the lines the convictions of the author), that of all the multitudes of missionaries who came to Japan during his long residence there, there was not one whom he did not regard as "selfish," "cowardly" and "conceited," with the exception of a very few who were "steeped in ignorance more befitting the rudest peasant than a pretended teacher of religion." During this long term of years in the midst of universal "selfishness," "prejudice," "vanity" and "presumptuous arrogance," the satisfaction which Dr. Charwell found in contemplating his own perfections must at least have been comforting. And yet, from the tenor of his narrative in various places, one cannot help occasionally fancying that the Philipsons did not have a monopoly of all the self-love there was in Tokyo during those years.

I despair of conveying any just idea of the intense conviction which I have, as a newspaper man merely, that Mr. House has grossly and most cruelly misrepresented missionary character. Among those who have no means of knowing that his representations are unfair, the effect of "Yone Santo" will be pernicious in the extreme—unless, indeed, the author has really overshot his mark. One would almost infer from reading the story that its first and foremost object was to teach the inherent smallness of all missionaries; and second—incidentally—to present a valuable picture of the condition of woman in Japan. And the dangerousness of the author's work consists in the fact that the story is so refreshingly original, so exquisitely quaint and entertaining. The indefinable charm with which the whole narrative is invested serves to capture the reader, and beguile him into believing that everything must have been just as it appeared to Dr. Charwell.

How shall I separate from a large number of similarly conspicuous proofs of the worth of missionaries, some single reminiscence that will serve to vindicate my own respect for the class of people belittled by Mr. House? . . .

One day as I was walking the streets of Canton, China, with Mr. Charles Seymour, our

American consul-general in that great city, we met and passed a quiet, modest-mannered man on his way into the city. Said Mr. Seymour:

"Do you see that man yonder?" pointing in the direction of the receding stranger.

I assented, and he continued:

"That is Dr. Kerr. He is in charge of the great missionary hospital yonder. The hospital was founded in 1838, and has already treated three quarters of a million cases, I believe. I consider that he is the peer of any living surgeon in the world to-day. To my personal knowledge he undertakes, almost daily, cases which our most distinguished surgeons at home do not dare attempt, even in Philadelphia, the medical capital of our country. I suppose that humble man might just as well as not be enjoying an income of from $50,000 to $75,000 a year, instead of his present small salary, if he was only practicing in the city of New York on his own account. And I suppose he knows it, too."

And when we afterwards passed through the hospital, inspected the photographs of operations already performed, and viewed the array of deformities to be treated that afternoon, I could not doubt that what he had said was literally true.

In conclusion, I will also select one testimonial from a mass of similar material which might be selected, tending to illustrate the worth of the missionary's services to the state. It shall be selected, also, from a source generally recognized as most unfriendly to missions. The East India Company actually prohibited religious and educational work in India, from 1792 to 1812, by statute, and practically prohibited such work from 1812 to 1858, by its policy of hostility to missions. One of the directors of the company is quoted as saying, "I would rather see a band of devils in India than a band of missionaries."

In 1873 the Secretary of State for India made the following statement in his report:

The government cannot but acknowledge the great obligation under which it is laid by the benevolent exertions of those six hundred missionaries, whose blameless example and self-denying labor are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell.

As the London *Quarterly Review* says:

This testimony of the Indian government to the importance and value of the direct results of Indian missions is one of the most remarkable facts that can claim to have a place in missionary history.

It is the testimony literally *extorted* from a party that for long years was violently prejudiced against all forms of religious work.

A TRIP THROUGH HIDALGO, MEXICO.

REV. HUBERT W. BROWN.

The work of the Presbyterian Church in the state of Hidalgo embraces six congregations and preaching stations. Zimapan and Jacala are the two centres in which Rev. Miguel Arias and Rev. Vicente Gomez respectively reside. The former is in charge also of the work in Encarnacion and Jiliapan; the latter of that in Barrio and Pisaflores. It would be hard to find anywhere in such a small district six congregations so distinctively and characteristically different one from the other, and revealing more varied aspects of the gospel work among the Mexican people.

To reach Zimapan I left Mexico by the night train on the Central Railway for a two-hours ride to Tula, a town of prominence in Indian history anterior to the Conquest. Early the next morning I started on horseback with Pancho, the mozo, and with a guide to show us the road, which neither of us had ever travelled. The first day we had a ten-hours ride to Ixmiquilpan, over a rolling, fertile country owned mainly by a few wealthy hacendados. Ixmiquilpan is a town of considerable size, in which we have not yet gained a foothold. The second day we passed through Tasquillo, another town also destitute of gospel privileges. The scenery was notably different from that of the previous day, being wilder and more mountainous, showing evidences of the great mineral wealth hidden in its sierras.

ROME'S OPPORTUNITIES NEGLECTED.

Zimapan was visible from the crest of a mountain over an hour before it was reached. Here as elsewhere the most conspicuous object was the large Romish church with its square massive tower. It is saddening to reflect on the hold Romanism has gained upon this people in contrast with the neglect her clergy have

shown in improving their unequalled opportunities for elevating the Mexican Indian race. The town was also enveloped in the smoke of its numerous reduction works, where silver and lead are first extracted from the ore and then separated. Improved machinery is being introduced, but I was told that it was impossible to obtain exact statistics as to the output because of the excessive taxes levied by the federal, state and municipal governments, which if accurately assessed would consume all profits. The various taxes on incomes, as Mr. Arias showed me, amount to one fifth of the amount upon which they are levied. Of course such extortion gives rise to fraud and misrepresentation, and weakens the moral sense. Another characteristic of the moral atmosphere of Zimapan is indifference rather than Romish fanaticism among the people. There is something about mining with its constant ventures and risks that breeds recklessness and indifference. The marriage relation is largely disregarded among the laboring class, and a species of unlicensed Mormonism indulged in by the men and not without an example set them by those high in authority. The people do not wish to profess evangelical Christianity because it will require the abandonment of immorality and drunkenness. This latter vice is Sunday's diversion, and also unfits a large number for work on Monday. In the midst of such difficulties and discouragements Mr. Arias has been working for three years, gathering about him a little congregation of faithful Christians. Services are held in a rented room on the opposite side of the plaza from the Romish church. Mr. Arias is anxious that we should buy the property in which he is at present living. It is only a block from the plaza, on the corner, and sufficiently large for an audience-room and residence. With the necessary changes and repairs he estimates the whole outlay at about eight hundred dollars.

UP THE SIERRAS.

The second point visited was Encarnacion, situated high up in the sierras under the shadow of a lofty, conical peak, and often hidden by the clouds which render the atmosphere almost constantly damp and cold. The place is a mining town whose picturesque huts cling to the steep slopes of the narrow valley, clustering about the iron foundry in which the ore taken from the mountain, which is said to be one mass of metal, is smelted and worked into any required shape. As we arrived on Monday I could not fail to notice the number of drunken men and women in the streets and saloons. There is here a school-house built by Mr. Iboney, owner of the works, the gentleman whose property we rent for the Tlalpan Seminary. I was requested to ask him to make our humble congregation the present of an organ, for Mexicans love music, and the voice of song will often draw more than the most eloquent preacher. Mr. Iboney has placed the school-house at our disposal for preaching services. The work was commenced in Encarnacion by a tailor, member of the Zimapan church, who moved thither and at once began to talk of Christ and distribute tracts. I preached in the evening to a large, attentive audience. The people wish to collect about fifty dollars, sufficient to obtain a title to a lot of government land, and erect a cheap house of worship similar to the huts in which they live. I was told that nine dollars had already been promised.

From Encarnacion we went to Jacala, over one of the most genuinely dangerous of mountain trails I have yet travelled. Jacala is a smaller town than Zimapan, and in appearance abnormally quiet after the continuous noise of Encarnacion. We own a property near the municipal buildings, on the top of the hill from which slope away the two main streets. The position is very conspicuous, and none who enter the place can fail to read the large letters, TEMPLO EVANGELICO, painted above the entrance. The property was secured under peculiarly favorable circumstances and very cheaply, since the owner was extremely anxious to sell and could not find a purchaser. Mr. Gomez, the pastor, and several of the principal members of his congregation determined to raise the $425 necessary for the purchase, and pledged themselves for that amount. Subsequent changes to obtain a suitable audience-room and residence for the pastor swelled the sum total to about $700, of which amount the mission paid only $300. One old lady and her

two daughters, who have no other dependence than what they gain as washerwomen, gave of their poverty $20, paying $10 down and the remainder in installments. Another liberal giver was a blacksmith, who is the natural son of a Romish priest of liberal ideas. The son was once a drunkard, but has reformed since his conversion, is active in his business, is building a comfortable home for his family, and is one of the mainstays of the little church. It is now desired to purchase a vacant lot back of the house for a back yard, stable and other conveniences. Sunday evening the church was tastefully adorned with flowers, and the room filled by those who gathered to celebrate the Lord's Supper. One woman made profession of faith, and one child was baptized.

FANATICAL AND LAZY.

The road from Jacala to Barrio is a very long one, precipitous in many places, and for a large part of its length winds about the crest of the sierra in the region of clouds and storms, being practically impassable in the rainy season. The views that burst upon one at every turn of the road are grand beyond description. We passed through a great many small ranches inhabited by the ignorant, superstitious, fanatical and lazy of the Indian class among whom we have not yet gained a foothold. They sow only enough corn and beans for food and to barter for absolutely necessary clothing, and somnolently bask in the sun most of the day, only turning from time to time to warm the side cooled by mother earth. This, at least, is the graphic description given me by Mr. Gomez. We passed a great many men, women and children carrying crosses to church to be blessed, sprinkled with holy water and then restored to their niches in these mountain cabins for another year, until their efficacy need its annual renewal. The intersection of the arms of the cross was in every case covered with a handkerchief, often of brilliant hues. Mr. Gomez pointed out to me by the roadside a large, smooth, flat stone tilted up on edge, on the surface of which the rain had left water-marks in outline suggestive of the famous portrait of the Virgin of Guadalupe. This simple folk have attributed the resemblance to miraculous agency and treat the stone as a sacred shrine. Unfaded flowers were before it when we passed.

Barrio is only a small ranch in the altitude of clouds and rain, but still bananas and the coffee plant do well there. This last furnishes one of the chief articles of diet. The coffee is taken black and strong, sweetened with coarse brown sugar boiled together with the berry. We stopped at the house of Don Domingo (*i. e.*, Sunday), and found him, in spite of dirt and scanty clothing, a very active, earnest Christian.

A NOVEL CHURCH.

The people of Barrio have begun the construction of a church. The roof is already completed. It consists of ten thousand manojos (small bundles) of long grass cultivated for this purpose, laid in layers, and is said to remain impervious for twenty-five years. A thousand manojos cost two dollars. A peon can wind four hundred a day and gets twenty-five cents for his work. The walls of the church are to be of poles plastered with mud and whitewashed. All the fastening is done with pliable vines and the still more flexible bark of a certain tree; not a nail in the whole structure. The aged father of Don Domingo has made two primitive tin chandeliers, the lamps of which are shaped like candles and are used without chimneys. Fortunately the roof and walls of the house do not quite meet, so the smoke escapes. He has also made a pulpit and one bench of fine woods such as mahogany, walnut and mulberry, all of which are found in that region and used for doors and furniture, but without polishing. The congregation is devoted to music, and often keep their pastor up, after his long ride, until twelve or one o'clock, practicing hymns. As soon as the church is finished they hope to buy an organ, though this will be harder since they have but little money at their disposal.

MISSION WORK ON LAKE NYASSA, AFRICA.

In face of the action of the Portuguese on the Zambesi and the Arabs at the north end of Lake Nyassa, it is important that British people should understand something of the position and work of their missionaries there,

and how they may be affected by these movements.

The one outlet for the waters of Lake Nyassa is the river Shiré, which flows into the Zambesi. Except for a short distance in one part, this river is navigable throughout its course. Some sixty or seventy miles after it leaves the lake it takes a bend westward, and here below Matope, a station of the African Lakes Company, it becomes unnavigable by reason of the Murchison Cataracts. Below these is another station of the African Lakes Company at Katunga's, and from here there is no further difficulty in navigating the river. All goods, therefore, and passengers bound for Nyassa are landed from the African Lakes Company's steamer at Katunga's, and after a journey of some seventy miles across a ridge of high ground are put on the river again at Matope. About halfway between Katunga's and Matope is the African Lakes Company's store and settlement at Mandala, and little more than a mile from it the flourishing mission village of Blantyre of the Established Church of Scotland. It is wonderful to see this village, with its gardens, schools and houses, in the midst of Africa. The writer has twice within the last three years when visiting Nyassa experienced the generous hospitality of Mandala and Blantyre, and so can speak from his own personal observation. Being situated on such high ground, the climate is much more favorable to Europeans than is the case in most other mission stations in that region. It is easier also, for the same reason, to grow fruits and vegetables imported from Europe. It is difficult to overestimate the effects of such a settlement as a civilizing agency in the country. Mr. Hetherwick, who was in charge of the station for some time in Mr. Scott's absence, has mastered the language of the great Yao tribe, and has lately published a translation of St. Matthew's Gospel which shows a wonderful grasp of the genius of the language. Mr. Hetherwick has now returned to his mission station, some fifty miles to the northeast under Mount Zomba. Mr. Scott is said to be equally a master of Chinyanja, the language of the Nyassa tribes. The English government have recognized the important influence these settlements are likely to have by appointing a consul on Nyassa, who has lately built a house close to the flourishing coffee and sugar plantations of Mr. Buchanan under Mount Zomba, some forty miles from Blantyre, and near Lake Kilwa or Shirwa. Mr. Buchanan is also a good Yao scholar, and takes care to teach the people who come to him in considerable numbers for employment. Situated high up on the slope of Mount Zomba, which rises precipitously above it—the streams which rush down from its summit being diverted and distributed so as to form a system of irrigation for the different crops—Mr. Buchanan's plantation is a picture of beauty and prosperity, and offers every prospect of health and permanence. But all these settlements must depend very much for their welfare on their waterway to the coast—the rivers Shiré and Zambesi. They were established under the belief that this waterway would be always open to them without interference. It would be very disastrous if they felt that they were entirely at the mercy of what the Portuguese on the coast might at any time choose to do. Those who live there have good reason to watch jealously any encroachment on liberties hitherto enjoyed and supposed to be guaranteed, and there is no doubt that a little firmness on the part of the English government is all that is wanted for their adequate protection. The difficulties of establishing missions in the region of Nyassa are sufficiently great without any obstacles being put in their way by a European power.

When we come to Lake Nyassa itself we find missions established on each side of the lake. On the west side are the stations at Cape Maclear and Bandawe, while connected with the latter are sub-stations, amongst which is an important mission to the Angoni, a maraunding tribe of Zulu origin. Dr. Laws at Bandawe has been a long time in the country, and has thoroughly won the confidence of the people. On one occasion when the writer visited him some five or six hundred people assembled in his schools, in which large numbers of children are taught daily. . . . All this work is threatened as well as that of the Universities' Mission, on the east side of the lake, if the African Lakes Company is to be subject to hindrances on the river below. . . . There is another danger which has lately shown itself in acute form—the danger which arises from the impatience of the Arabs at the presence of Europeans and their influence on the lake. For some time in that district there seems to have been an abatement of those horrors which Dr. Livingstone describes as witnessed by him and perpetrated by Arab slave-traders. In all probability that has been caused very much by the presence of English and Scotch missionaries and traders, with their steamers on the lake. The news of what happened last year at Karomga, near the north end of the lake, shows

that the Arabs are only biding their time to repeat on the shores of Lake Nyassa the murderous raids which have always marked their course. . . . Surely we are not going to offer the spectacle to Europe of abandoning Lake Nyassa, discovered by English enterprise, on which subjects of Britain, alone of European powers, have settled for purposes of trade or the higher purposes of religion, to the Arabs and the desolations of the slave-trade.—*Mission Record of the Church of Scotland.*

SUPERSTITION IN MEXICO.

REV. J. MILTON GREENE, D.D., MEXICO.

I have never been more deeply impressed with the desperate spiritual need of our poor Mexicans than when a few days since, spending a Sabbath at Ozumba, I received a visit from four members of our congregation at Tepecoculco, who came in to consult me relative to the justice of paying a tax per capita of twenty-five cents which the judge had imposed upon them to pay the "agorero" or "granizero" of the place. It seems that for generations the belief has prevailed among them that this personage has the power to cause or prevent hurricanes, waterspouts or hail-storms, and that as a precautionary measure the inhabitants have been accustomed to pay him each twenty-five cents a year and to give him half a bushel of ears of corn in the husking season, on condition that he should preserve their corn-fields from the plagues indicated. But the preaching of the gospel had played havoc with this time-honored superstition, and the revenues of the impostor had suffered greatly in consequence. A few days before my visit a fearful storm swept down from Popocatapetl and prostrated the growing corn, destroying completely a considerable part of it, whereupon the "agorero" summoned his townsmen and said to them, "You now see what evil you have brought upon yourselves by your lack of faith in me and my power. Had I continued to receive my accustomed fees, I would have prevented this calamity." And the judge, profoundly impressed with the truth of these remarks, at once took measures to re-establish the tax and rigidly collect it. Our brethren, feeling sure that their old belief was a pure superstition condemned by the word of God, came in to ask that I would indicate to them certain passages in the Bible which they might plead in their own defence against the proposed tax as a civil wrong and a sin against God. This I was able to do to their entire satisfaction, writing for them such passages as Deut. 18: 10–14, Micah 5: 12, where the very word "agorero" is used in the Spanish version, and they took leave of me confident of gaining the day by a "thus saith the Lord."

This and other kindred superstitions are very general among the natives, and Romanism, so far from removing them, rather fosters their continued hold upon the people, believing, and with good reason, that thus the way is more effectually prepared for the perpetuation of her own absurd beliefs and practices.

THE UNITED CHURCH OF CHRIST IN JAPAN.

The work of this organization, in connection with which our missionaries are laboring, has gone on steadily and prosperously through the past year. We regret not being able to present statistics of a later date than September, 1887. At that time there were reported five presbyteries; eight ministers ordained during the year; whole number of Japanese ministers, 34; licentiates, 48; churches organized during the year, 8; whole number of churches, 58; churches which meet current expenses and also pay the entire salary of a pastor, 22; persons baptized during the year, 1887; entire membership of the church, 6859; amount of contributions during the year, 18,533 (silver) dollars.

The work and the fruits of five missions are now blended in this United Church. As the annual report of the mission of our own Board states, "A church founded by one mission has a pastor educated by another mission; as the classes in the theological school graduate, the members go where they are called, regardless of previous mission connection. Churches founded by different missions unite to form a new church, and call a pastor educated by a third mission." It will be seen at once, therefore, that it is quite impossible to separate the statistics of the different missions.

LETTERS FROM THE FIELD.

BRAZIL.

A MONTH OF FESTAS.

LARANGEIRAS, SERGIPE, July 2.

REV. J. B. KOLB:—This has been a month of festas—those of St. Antonio and St. John the Baptist. It seemed as if the people would go mad over these festivals. The excess has been greater than for some years past. This was no doubt intended to teach us a lesson in respect to the privileges we have lost by being Protestants. We hope some good may come out of it all. Last night (Sabbath) was our communion. The attendance was very good, our sala being filled, many persons being present who do not belong to us. One person united with the church. Our enemies cannot understand why it is that our school flourishes and why our services are appreciated by so many. Truly he that is for us is mightier than they who are against us. In the Parliament at Rio de Janeiro a new law giving liberty of worship to all has passed the Senate, and is guaranteed by the prime minister. The passage of this law is a blow at the priests, and will facilitate the progress of the gospel.

RIVER SAO FRANCISCO.

On June 9 we left home for our promised trip to the river Sao Francisco. The same day we reached Carahibar, where we spent the Sabbath with our brethren, and celebrated with them the Lord's Supper. We had the joy of receiving three persons and baptizing an infant. Left Carahibar on Monday morning, and reached a villa called Dores about 3 P.M., where we were lodged with a family who love our Lord Jesus. I had some very interesting conversations with the members of the family. I found the father just recovering from a long and almost fatal sickness. During his illness the vigario of the villa came to see him at different times, and wished to confess him, but our friend would have none of his offices. The people now say, since our friend is better, that he did not die because he would not confess. I said to him, then better never confess. The Bible is read now and appreciated, and the Sabbath is kept in this family. A daughter said, "We do not go to mass any more, and are enjoying the things of the gospel very much."

From this point we journeyed by Adquidabane, a deserted villa, until we reached Curral de Barro, which is in front of Sao Braz, on the Alagoos side of the river Sao Francisco. Here at Curral de Barro we found another family of believers. The husband was the first to embrace the truth. His wife opposed him in every way, threatening to leave him; but finally she was conquered by the same truth. Soon after reaching the house of this family we were seated singing some hymns, when stones on the roof began to make a chorus to our song, breaking a number of the tiles. Here we remained a few days.

From Sao Braz we hired a canoe to take us to Pao de Assucar. We spent one night in the canoe at a place called Curral de Pedra, where early in the morning a number of tracts were distributed. Leaving this point about 8 A.M., we reached Pao de Assucar about 4 P.M. We were received into the home of the native assistant who is in charge of the church at this point. This church belongs to the Presbyterian Church South, and was organized by Rev. Mr. Smith, of Pernambuco. There are eighteen members. A few are disaffected, but the greater part are united and earnest. I baptized two children and celebrated the Lord's Supper. Here we awaited the coming of Rev. Mr. Tucker, of the American Bible Society. He not appearing at the time marked, we started for home.

Left Pao de Assucar on the steamer which runs between Penedo and Pyranbas on a Thursday A.M. I reached Propria the same day, and was the guest of a young merchant who loves the truth. He took me around to see his father, who has been reading the Scriptures for some years. With this gentleman I had a long talk on the necessity of seeking Christ. He thanked me for my interest, and said he recognized the force of what I had said. While at this house, two men came in and joined in the conversation. Finally one of them proposed to hold a conference. He asked me if I would attend if they arranged a place and would invite persons to be present. To this I willingly acceded. So at 7 P.M. I found thirty or more persons gathered. To these I sought as best I could to explain the way of life. Nearly all remained until the close. Some expressed their satisfaction. It was a peculiar experience. I was alone, a stranger among strangers and in a town where the

vigario reigns supreme. Yet I was not alone. I hope some good was done.

From here we took our horses for a two-days journey homeward. Passed the night at Capella, where we were the guests of a young doctor, who treated us very kindly. He is not a believer, but is liberal in his mode of thinking. I had a long conversation with him on the subject of religion. We talked until near midnight. Leaving Capella early on Saturday A.M., we reached home about 2 P.M., having been absent two weeks. Many reasons have we to thank the Lord for his goodness to us. In leaving we sought the blessing and guidance of the Holy Spirit. He was with us.

INVITING FIELDS.

From Propria to Pyranhas one passes a number of villas by the way. A man at Propria or Pao de Assucar could do a great deal of work. Besides, there is the large town of Penedo, below Propria, which of itself would offer enough work for one man. In nearly every place which we passed through we found some persons more or less interested in the truth. The truth is spreading. The Bible and tracts are constantly passing from one hand to another, and everywhere proving their power. When one sees this desire for the word of life and this conviction abroad that the Church of Rome is unable to give peace, we wonder why so many good men at home "prophesy smooth things" in reference to this corrupt church. We are glad to know that the people of the Lord came up to his help, and poured so much treasure into the storehouse of the Lord. May rich blessings be upon the church we love!

INDIA.

ITINERATION NOTES.

AMBALA.

REV. B. D. WYCKOFF:—While preaching in Kalka, a Mussulman said, "We honor Christ more than you, because we give him more titles than you do." In another village I had much opposition from Mohammedans, but to my surprise the Aryas came to my relief. In Menburukpur four opium-eaters came for their daily portion while we were preaching at the door of the shop where it is sold. In Bassi, Christ was reviled as I never heard but once before. At Lairi, on the trunk road to Ambala, many came on the Sabbath for tracts. The postmaster inquired why we use churches for worship and why we do not use idols as representations of God. We preached again in Bassi. The tahsildar, the highest native officer in a tahsil, corresponding to a township or county, asked us to call, when we had a long discussion with an Arya, or liberal Hindu, a very intelligent man, the hakim or native doctor of the place, who knows Christianity thoroughly. The next day, when we were preaching in the bazaar, he spoke strongly in our favor. The thanadar, the next officer to the tahsildar, asked us to call and showed us the Sikh Grant, or Sacred Book. The tahsildar returned our call and was much interested in what we said about the Christian religion, but stuck stoutly to his position that a man could be saved by his own good works. Boys from the middle school in Kharar answered correctly who made them and how many commandments God had given. One morning I met a young man who remembered a bhajan or hymn he had learned from Mr. Velte, "Kyrin man bhula hai yih sansura;" and again I found another who remembered him and his baja, or organ, and still another in Meami Meanjura.

HEATHEN DARKNESS.

Near this last place we found two villages where the gospel had never been preached. In one of them they gave us milk to drink, and very good milk, too, but I had to give them my handkerchief to strain it, as I did not like the appearance of the cloth they brought for straining it. On our way to the bazaar in the evening, the zamindar on whose land our tents were pitched said more than once I lied. I told him he did not know what he was talking about. In the village where they gave us milk, after preaching there a second time, a pundit said, "A religion which had been observed so long as the Hindu religion had been must be true," and a very old man said "he had obeyed Gunga for nearly a hundred years and did not propose to give her up now." We had preaching at the Meami Meanjura mela nearly all day for three days, with the efficient help of the Rev. E. P. Newton and some native brethren from Ambala and Morinda, and had at least a hundred new hearers every hour, of whom some few were women. The priest at the oldest temple, which is about a hundred years old, listened to us very respectfully there one evening and seemed anxious to learn more of Christianity. The temple built by the late rajah of Meami Meanjura is about seventy-

five years old; the one built by the rajah of Patiala about fifty years old. They are built just at the foot of the hills, in a beautiful spot, where the plains people can see what the hills are like and the hill people the plains. At the mela held here there is no observance of caste with regard to the use of water, all using from the same mountain stream.

CHINA.

A CHURCH ORGANIZED.

So An, May 11, 1888.

Rev. Hunter Corbett, D.D.:—After a journey of forty days beyond the reach of mails, it was a great pleasure to have the Rev. J. A. Leyenberger join me yesterday and by appointment of presbytery assist in the organization of a church of 152 adult members at So An, fifty miles northwest of Wei Hien. A neat little church building is nearing completion. Every one has contributed liberally, either in money or labor, to secure this building. Some have, I fear, given beyond their strength, as they could not give without selling portions of their land. This they gladly did, and appeal to the days of the apostles as their precedent for such a course. The spirit which prompts to such a course of self-denial is certainly praiseworthy, but I cannot but remonstrate against persons already in poverty giving beyond their power.

AN AGED CONVERT.

At one of our little churches in the country it was my privilege last month to baptize a widow eighty-three years of age. Ten years ago her youngest son became an earnest Christian, and has been growing in wisdom and grace continually. From the first this son has been deeply concerned for his mother's salvation. He not only prayed for her daily, but often asked the Christians to join him in prayer, and go with him to his home and plead with his mother. Her constant reply was, she was too old to learn a new religion. She would neither study nor come to the church, although only a few footsteps from her door. Last autumn she seemed to awaken as from a dream. She wondered what made the difference between her younger son and her two older ones, who many years ago went to Manchuria and since then had done nothing for her support, but had repeatedly sent for their younger brother and wished him to desert her. She argued if it is Christianity which makes her son and his wife, also an earnest Christian, willing to labor diligently for her support and show her every kindness in their power, then this truth must be priceless, even if there is no reward hereafter. She resolved to begin a new life. Since then she has been studying and praying with childlike faith and humility. The clear evidence she gave of having grasped the truth and a fixed purpose to trust only in Jesus for salvation filled every heart with joy. Her very features spoke of inward peace and joy. The careworn and anxious face of former years was so changed that even her heathen neighbors were filled with wonder. Her daughter, a bright and gifted woman, and four granchildren were baptized at the same time. Ten have at different centres been received on profession of faith.

CHRISTIAN BURIAL VS. HEATHEN RITES.

The Rev. Hunter Corbett, D.D., during a recent tour through his immense field in the province of Shantung, wrote as follows from Chowfoo city, some three hundred miles from Chefoo:

The rain has made me a prisoner to-day in a Chinese inn. This has required a change in our programme, but it has given the only opportunity for letter writing since leaving home, more than a month since.

A Mr. Chong, a native of this city, has just left my room. He is a superior scholar and with many fine social qualities, and has great influence. He was for seven years in the employment of Dr. Nevius. He is a firm believer in Christianity, and has for some time been an applicant for baptism. The opium habit and other causes has necessitated delay. Last year this man's aged mother died, firmly trusting in her Saviour. The kindred and friends hastened to the home with presents of paper horses, carts, servants, furniture, etc., and insisted that this woman must have a grand funeral and all the rites of heathenism. Mr. Chong told them that his mother died in the Christian faith, and he was resolved to comply fully with her wishes and give her a Christian burial. The presents were left in the open court, and all departed in great anger. That night a heavy rain demolished the paper tinsel and left only the unsightly frames. Subsequently to help along the excitement Mr. Chong invited the superintendent of the literary examinations and a number of prominent men to a feast. He explained his connection with the Christian church, and his reasons for not giv-

ing his mother the customary funeral, and requested the superintendent to show him where he had done wrong, and administer whatever rebuke he thought best. Mr. Chong defended his cause so ably that no one openly accused him of having done wrong. Mr. Chong is very anxious that we should soon locate a mission in his native city, and offers to do all in his power to aid in securing property and assist in whatever way he can.

GATHERING THE SHEAVES.

Two days ago I baptized a man of sixty-three years of age. He has long been perplexed as to his duty. He is the first of an aristocratic and wealthy family to embrace Christianity, and has met with much opposition. Two of his sons, young men of promise, are also interested in the truth. During this journey ten have been received on profession of faith. There seems to be a spirit of inquiry abroad. The preachers are hopeful. They report a willingness to listen, and a respect shown in striking contrast to past opposition or supreme indifference. At one market town a rude man attempted to ridicule Christianity and silence the preachers. The people resented it and defended the preachers, so that the man "lost his face," as the Chinese express it.

A MONTH'S ITINERATION.

SOOCHOW, June 26, 1888.

REV. D. N. LYON:—On the 14th inst. I returned from a month's itineration through a region which has rarely been visited by foreigners. A portion of the journey I had taken about ten years ago in company with a member of the Southern Presbyterian mission. I was glad to find that the memory of that visit still lingered in the minds of some. We met with a few people who were in possession of portions of the Bible, and who had evidently read them with a good deal of care. One young man showed me a copy of the Gospel of Luke which he had bought a couple of years before, and turned to several incidents in the life of Christ, the crucifixion and resurrection among the rest, showing that he had read rather carefully, and that the gospels are not so unintelligible to the common reader as some would have us believe.

THE NANKING FIELD.

On our tour we stopped one week in Nanking, and were most kindly entertained by the good brethren. I was very agreeably surprised to note the hopeful state of the work. Mr. Leaman is very cautious in regard to baptizing, preferring to wait till the inquirers (of whom there are several) show a decided change in their lives.

Nanking is by far the best place for missionary residence of all our central China stations. It is also a vast field for mission work in itself. Half the space within the walls is made up of hills and valleys, bamboo groves and country hamlets, so that it is city and country combined. The lot for the ladies' home was secured, and the contract let for building. I think the Board would do well to increase the force of male missionaries for Nanking. There is a region lying between Soochow and Nanking which ought to be thoroughly and frequently visited, but we have no one to do it. We need at least two young men who could give their time largely to itinerating, and I am not sure that they would not do better to come out unmarried. There are wives who can endure being left alone while their husbands itinerate, and others cannot. This work is much neglected. I am sure that, if the system of itineration in the great plain north of Hangchow, which it was my privilege to carry on for some eight years, had been persistently followed up, the results would now begin to be seen in the same manner as they are seen in Shantung.

FORESHADOWINGS OF UNION.

Last Sabbath, as a practical step toward Presbyterian union in China, we held a communion service with the brethren of the southern mission. Dr. Davis preached the preparatory sermon on Saturday on Christ's prayer for his disciples. I preached the sermon Sabbath morning on "Brethren, the grace of our Lord Jesus Christ be with your spirit" (or, as the Chinese renders it, "in your hearts"). Natives and foreigners sat together in sweet fellowship, Mr. DuBose serving the elements. We felt that our Lord's prayer, "that they may all be one," was reaching toward its fulfillment.

A BOY'S PEACEFUL DEATH.

HANGCHOW, June 5.

REV. FRANK V. MILLS:—The gospel has recently had a triumph in this heathen city in the death of a stepson of one of the deacons of our church. The lad was only twelve years of age, but he was especially bright, and had an excellent rec-

ord at the Church Missionary Society school which he attended, presumably because it was much nearer than our schools. A few days before his death the native pastor and elder and several foreigners gathered around his bedside, when he was baptized. This gave him great joy during his remaining days. He was conscious that his end was near. At noon of the day he died he told his friends that he should surely pass away that day, but everything was peace with his soul. He was simply going first to the heavenly home, where he should soon be joined by his parents. His body was weak, but his heart was filled with joy. Shortly afterward he was troubled for breath, and asked that they unite in prayer. After the prayer he became more comfortable, and ascribed his relief to the goodness of God in answer to prayer. Death had no terrors for him, and at evening time the light of an endless day broke in upon his soul. It almost seems as if there were mercy in his death. In his mother's marriage contract it was stated that, as she was marrying a Christian, this son by a former husband should at the age of sixteen be returned to the family, who were heathen. The family might not have insisted upon his doing so, as he had become a Christian; but we may readily imagine that the heathen who insisted upon this agreement would not easily have relinquished their claim to a boy so bright and attractive. Who shall say that he was not spared from future persecution and apostasy by thus joyfully yielding up his young life in a full and blessed hope of a life to come? How shall we measure the influence of this happy death upon the unconverted workmen in his father's shop, who saw him and knew of the faith which enabled him thus to meet the last great struggle, which to him seemed not a struggle, but a quiet passing away? A few friends gathered around his coffin on Thursday last, while the pastor spoke words of comfort and exhortation. So he died and was buried. May his works follow him!

SYRIA.

RESULTS IN THE SIDON FIELD.

SIDON.

MISS HARRIETTE M. EDDY:—In the Sabbath-school in Sidon sixty-four received prizes for regular attendance during the year; twenty-three absent only one Sabbath.

Last summer we heard of good results from the books thus distributed, read aloud and borrowed. In Sidon Seminary sixteen pupils recited "The Shorter Catechism with proofs," without a solitary mistake. It was a pleasing sight as the sixteen stood up and received, each one, a reference Bible. One of the sixteen won also the prize for conduct, which is generally a gilt Bible. We said to her, "As you have received a reference Bible, you will not care for a second one; you can exchange it for another book." She would not consent, saying, "The reference Bible they can use at home, and I will carry my gilt Bible to church."

In Deir Minas during the year from January 1 to May 1 the girls of the school had committed to memory fifteen chapters from the Bible, also kept reviewing portions of Scripture learned previously. Among the pupils sitting on the floor were the daughters of the sheik of the village. The attendance of girls varies from fifty to seventy-five. Two little girls, aged eight and nine years, named Rufka (Rebecca) and Nezmee (Star), told Bible stories in their own language in a most interesting manner. There is also a boys' school. Esau Wolf and Jesse stood side by side during recitation. I took more note of the girls' department, as it is taught by a Sidon pupil.

A CHILD'S INTERCESSION.

In Kheyam to a woman who had been forbidden by her husband to attend church, her little boy said, "Why do you not go?" "Your father will not allow me." "I will make him;" so the little boy went to his father and said, "You must let mother go to church." "Why should I?" "My Bible tells me she should obey God;" then brought proofs from the Bible to prove his arguments. Finally the father said, "If no one has taught you to come to me and say this, I will allow her to go for your sake;" and since then the mother has been allowed to attend.

The way to teach the parents in this country is through their children. The children are the bond that unites the parents.

At Jedaida a little boy was to be baptized whose mother was formerly a pupil in Sidon. The two schools, boys and girls, were gathered, and three hundred seated themselves in rows on the floor with eager, bright faces. Before service commenced we had Bible recitations, and when they sang it seemed as if the roof would be taken off, they sang so loud and heartily.

At Rasheiya there was an evening exhibition of

the pupils of the boys' school. The attendance was so large that the school-room could not hold all, and the crowds blocked up doors and windows. Inside the audience was so eager to see that they stood up, and being so closely packed swayed back and forward. The atmosphere was really suffocating. The last piece was King Solomon and the two women with their infants. The piece was acted, the recitation in poetry. Two dolls that had been given in Sidon Seminary as Christmas presents represented the infants. At the close of the exhibition mechanical toys were shown to amuse the children, but grown-up persons seemed to take an equal interest.

In Shibaa, a village on Mount Hermon, the school-room having only one window just large enough to put your head through, the school adjourned to the shade of walnut trees, where, seated on the ground in a circle, the pupils were ready to tell Bible stories, recite hymns, etc.

At Kirbet we experienced the same discomfort from dense crowds as in Rasheiya, so much so that recess had to be given in order to secure a little fresh air. At a gathering of the women good attention was paid during Bible instruction; but when tracts with pictures were distributed, each woman was so eager to secure one that they rushed screaming and pushing. A looker-on might have thought my last hour had come. The teacher told me later that he was much blamed for not having told more widely that my brother and myself were expected.

These facts are only a few gleanings from what it was our pleasure to witness during nineteen days tour in the vicinity of Mount Hermon.

We will hope for rich harvests in the future, so that the home givers may not be discouraged in their giving.

SIAM.

TOWNS AND VILLAGES.

BANGKOK, June 7, 1888.

REV. W. G. MCCLURE:—Yesterday our prayer-meeting (English) was conducted by Mr. Dunlap, who is sojourning here at present. The subject considered was Christ's preaching in the towns and villages, the spirit with which he did his work, notwithstanding the discouraging circumstances, which perhaps were more and greater than in any foreign missionary fields to-day, and how much his work was like the work in Siam in some respects and how different in others. Siam is a land of towns and villages. The people do not live scattered through the country, one house here and one there, as at home, but they gather into cities or villages for protection. Thus it is much easier to get at them than if they were scattered more. Then we have not the critical audiences that Christ had. The preacher, especially a foreigner, may preach and sell all he wishes without serious interruptions. The people will ask questions out of curiosity sometimes, and they will talk to one another and go and come as they please, but they appear to give ready assent to what is said. However, it is hard, very hard, to make any permanent impression. They are like the man who beholds his face in a glass, then goes his way, and straightway forgetteth what manner of man he is.

Dr. Hays and Mr. Eakin have just returned from a trip to Ratburi. They spent a week there, the doctor healing the bodies and Mr. Eakin talking to the people; but they were unwell, so could not do as much as they had hoped. However, they did some work, and sold about three hundred books. Our books have been selling well of late in those distant provinces. Mr. Dunlap and Dr. Hays sold a great many on former trips. Mr. Eakin has not yet secured a site for his school. He has a place in view, I believe, but cannot do much toward securing it until the king returns to Bangkok. The king is now away spending a time at one of his palaces near Ayuthia. We are hoping and praying that Mr. Eakin may be able to establish a flourishing school here, as he desires to do. It would be a great gain to the mission work.

The Rev. E. M. Haymaker sends the following words of cheer from Guatemala City under date of August 4:

I cannot think that we have much reason to complain of the openings and promises of the work here. As I stood in the church on last Wednesday night surrounded by twenty-two young men, all over twenty and under thirty years of age, all entering into a plan for self-support, each giving part of his hard-earned week's wages to our beloved cause; all enthused with the spirit of liberty, and a desire that their countrymen should be freed from the yoke of Rome, several offering to help with work in addition to their contributions; one of them spending all his time in preparation for the ministry, except what he spends in preaching as he can now; another who works with his hands

from six to six, but comes to me at half-past five every morning except Sunday to recite; four others who are to meet at half-past eight P.M. after a hard day's work, to train their voices so that we may enter our new church in better shape than we are at present—as I stood surrounded by these twenty-two young, energetic men, I could but compare the great apparent progress of the work in Guatemala with what it has often made in other new countries, not in five but in ten or twenty years.

The facility with which the children of missionaries born on heathen soil acquire the native tongue, even after years of absence in this country, is well illustrated in the cases of Rev. Messrs. C. A. R. Janvier and Henry Forman, together with their sisters, who were born in India and returned as missionaries to that field within the past year. Mr. Janvier writes:

None of us are having any serious trouble with the language, except that, of course, it is very much harder for my wife than for the other four of us who spent our childhood in this country. Very much to my surprise, not only the language but even the reading of the Persian Urdu, which I had totally forgotten, came back to me very rapidly. I took the Hindu first, and when I came to undertake the Urdu I was pleasantly disappointed at the ease with which I was able to understand it. I spoke in Hindustani for the first time about the middle of February, and now for more than four months both Mr. Forman and I have been conducting the service for the servants in our own compound, and for a somewhat less period have been preaching in the bazaar; conducting occasionally the Furrukhabad weekly prayer-meeting, and once or twice the Sunday service too. We cannot be thankful enough for this blessing which the Lord has given us.

MISSIONARY QUALIFICATIONS.

Among the few missionary qualifications which I would suggest in this letter, you will doubtless expect me to mention piety as first in importance. Without this we know that no minister or missionary has any right to hope for the blessing of God to rest on his labors. But how important ardent piety is in the missionary is but very inadequately understood in Christian lands. You can form but a faint conception of the trials of the missionary's piety which he has to encounter in the field. He is suddenly removed from every hallowed influence, save that which comes directly from heaven, and placed in open exposure amidst the thickest and most fiery darts of the great enemy. It is a sad mistake to suppose the deep darkness which winds around him exerts in any way a hallowing influence on his religious feelings. It is rather chilling as the touch of death to vital piety in the soul. The missionary in the field stands alone, amid trial and discouragement and temptation, like the solitary oak on the mountain top, beaten by the storm and scathed by the lightning, and this not occasionally. Hostile influences are a continual dropping that would wear a stone; therefore, unless like the monarch of the hills his roots are set deep, the missionary must fall. If he trust implicitly in God and hold habitual communion with him, which is always his blessed privilege, he has indeed nothing to fear. The storms and the lightning that rest upon him are harmless, and tend even to give strength, beauty and symmetry to his Christian character. But he must have on the whole armor of God, or he will not be able to stand. He needs the aid of all the Christian graces in vigorous exercise. His must be the piety of the prophet which prompted the illustrious declaration, "Although the fig tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stalls, yet will I rejoice in the Lord, I will joy in the God of my salvation."

Next to ardent piety in the missionary I regard sound discretion, that is, good common sense, as indispensable. I have never in my life met with more shrewd, discriminating scrutinizers of human character than in this country [Persia]. Let the missionary then lack discretion, and it is soon known. One blunder in a land like this may be productive of more serious injury to the cause of God than a thousand in a Christian land. Indeed, I hesitate not to say that an indiscreet missionary would be a very dangerous man in these Mohammedan countries. Good talents, and particularly taste and ability for the acquisition of languages, are certainly important in the missionary candidate.—*Rev. Justin Perkins, D.D.*

PRAYER AND ALMS.

Anent the question raised in THE CHURCH AT HOME AND ABROAD about the expediency of taking a contribution at the monthly concert, I have thought that it might be of use to tell how we manage it in Canton. We have a Church Missionary Society, on the basis of the belief that the whole church, as a church, ought to be educated in the missionary spirit; that the men ought to pray for missions, and write papers about missions as well as the godly women. The monthly concert is the monthly meeting of our Church Missionary Society, and then is when we pay our monthly dues, men, women and children. It works well. Inside of this Church Missionary Society is the Ladies' Missionary Society; but the dues are all paid at the monthly concert meeting. We also make our offerings to the Lord, with prayer, at every Sabbath service. It has excellent educational effect. D. E. P.

CANTON, OHIO.

KEEP YOUR OWN CONSCIENCE.

Every person is directly responsible to God for first carefully seeking to know what the word of God is, and then implicitly obeying it *as he understands it.* He may not yield up his conviction to any other man's until that other shows him that his conviction is wrong. "Firmness in the right, as God gives us to see the right," was one of the golden sayings in President Lincoln's second inaugural address, worthily mated with that other, "With malice toward none, with charity for all." This without that would give only feeble harmlessness. That with this gives the strongest and noblest character. "Firmness in the right, as God gives us to see the right," not feeble and facile yielding to what another declares to be God's will, while he neither shows us that he is authorized to speak for God, nor (as brave Luther put it to the Diet at Worms) convinces us "by proof from Holy Scripture or by cogent reasons."

When prayerful and honest study of God's word and providence has brought you to a clear conviction of duty, do not let any one else dissuade you from it by any confident affirmation of his opinion, nor by anything else except "proof from Scripture, or cogent reasons" which do really reverse your own conviction. Whenever you are tempted thus to surrender your glorious prerogative of direct responsibility to God, think of the old prophet of Bethel, how fatally he misled a "man of God" who hearkened too weakly to him. Behold the weak good man's "carcass cast in the way, and the ass and the lion standing by the carcass."

Read the story carefully in the thirteenth chapter of the first book of Kings.

The treasurer of Scotia Seminary has recently received $5000 from the estate of the late Mr. William H. Childs, of Niagara Falls, the proceeds of a bequest made by him. Mr. Childs has for many years taken an active interest in the welfare of the colored people. After his death it was found that he had made provision for continuing this good work by leaving $5000 each to Scotia Seminary and two other agencies operating in the interest of the colored people.

1883—CHURCH STATISTICS—1888.

The Stated Clerk of the Presbyterian Church in the United States of America has published the following comparative summary of its statistics for the last six years. Comparing the last of these six years with the first, we find that four synods have been added and twenty presbyteries. The net increase in the number of ministers is 571, and in the number of churches 685, each more than ten per cent. The number of ordinations in 1883 was 157; in 1888 it was 210—more than one third greater. The number of candidates for the ministry reported in 1888 exceeds that of 1883 by 319, more than forty-seven per cent. The number of communicants in 1883 was 600,695, and is now 722,071—a much larger proportionate increase than in the number of ministers or of churches. The number of Sabbath-school members (officers, teachers and scholars) has increased by 129,677, a little smaller proportionate increase than of communicants. The money contributions for all purposes reported in 1888 exceed those of 1883 by $3,156,290, more than thirty per cent.

	1883.	1884.	1885.	1886.	1887.	1888.
Synods,	23	24	25	26	28	28
Presbyteries,	182	190	196	199	201	202
Candidates,	678	733	839	906	986	997
Licentiates,	282	275	322	337	357	314
Ministers,	5,218	5,341	5,474	5,546	5,654	5,789
Licensures,	157	126	161	188	201	182
Ordinations,	157	150	130	154	188	210
Installations,	329	402	420	361	439	486
Pastoral dissolutions,	287	295	268	306	322	310
Ministers received,	64	85	81	69	88	89
Ministers dismissed,	22	29	19	29	38	30
Ministers deceased,	89	93	104	101	130	123
Elders,	18,968	18,968	20,602	21,212	21,831	22,434
Deacons,	5,876	6,287	6,472	6,676	7,085	7,210
Churches,	5,858	5,973	6,093	6,281	6,436	6,543
Churches organized,	165	168	177	165	228	206
Churches dissolved,	66	63	68	76	78	88
Churches received,	4	3	8	3	3	11
Churches dismissed,	3	1	1	1	2	6
Added: examination,	32,132	34,938	42,972	51,177	53,886	51,062
Added: certificate,	24,677	26,801	27,516	28,490	31,229	34,323
Communicants,	600,695	615,942	644,025	666,909	696,767	722,071
Baptisms adults,	10,397	11,942	15,191	18,474	20,114	18,799
Baptisms infants,	17,728	19,483	21,012	21,616	23,469	23,869
Sabbath-school members,	663,765	687,269	720,059	743,518	771,821	793,442
CONTRIBUTIONS.						
Home Missions,	$582,360	$620,023	$632,906	$760,947	$785,070	$844,695
Foreign Missions,	501,578	550,220	548,613	651,160	669,891	743,495
Education,	187,254	118,956	115,870	97,954	117,898	152,320
Sabbath-school Work,	39,178	35,907	34,218	34,739	39,437	78,182
Church Erection,	150,391	193,047	152,050	243,016	286,687	228,364
Relief Fund,	75,249	80,288	83,924	99,479	110,939	*525,555
Freedmen,	84,012	86,452	97,619	91,273	103,404	106,647
Aid for Colleges,	———	76,415	85,471	119,730	127,627	215,009
Sustentation,	21,275	24,845	21,410	21,750	26,419	37,026
General Assembly,	46,847	51,037	55,200	60,312	62,324	68,125
Congregational,	7,139,904	7,355,791	7,541,017	7,640,855	7,902,164	8,803,562
Miscellaneous,	833,444	976,420	823,755	771,116	866,762	1,014,803
Total,	$9,661,493	$10,169,401	$10,192,053	$10,592,331	$11,098,622	$12,817,783

* Includes part of Centenary Fund.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic;* Churches in Roman.

☞ It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JULY, 1888.

ATLANTIC.—*South Florida*—Bartow, 4 00

BALTIMORE.—*Baltimore* — Deer Creek Harmony, 27 50; Emmittsburg, 24 25; Piney Creek, 8 01. *New Castle*—Dover, 17; Drawyer's, 7; New Castle 1st (including sab-sch., 3 95), 40 30; Port Penn, 3 30; Rock, 3; Wilmington Central, 28 20; Wilmington Rodney St., 9 95. *Washington City*—Darnestown, 10; Washington Western, 22 19. 200 70

COLORADO.—*Boulder*—Valmont, 16 cts. *Denver*—Denver 23d Ave., 20 81. *Pueblo*—Colorado Springs 1st, 46 52; Monte Vista, 11; Valley View, 2. 80 49

COLUMBIA.—*Idaho*—Walla Walla 1st, 10 00

ILLINOIS. — *Bloomington* — Clinton, 10 10; Gilman, 14; Hoopeston, 9. *Cairo*—Carmi, 8 20; Equality, 4; Galum, 8; Mt Vernon, 9 45. *Chicago*—Bloom, 10; Chicago 41st St., 44 67; Waukegan, 10. *Freeport*—Rock Run, 6. *Mattoon*—Hebron, 7 50; Morrisonville, 3 06. *Peoria*—Elmira, 13 13; Washington, 5. *Rock River*—Centre, 11 75; Garden Plain, 7; Millersburg, 4; Morrison, 19; Newton, 5; Peniel, 4. *Schuyler*—Camp Creek, 7; Fountain Green, 5 96; Plymouth, 1 32; Prairie City, 5; Rushville 1st, 13 34; Wythe, 5 32. *Springfield*—Jacksonville Westminster, 13 50; Pisgah, 2 15; Unity, 53 cts. 261 98

INDIANA.—*Crawfordsville*—Delphi 1st, 27 64; Prairie Centre, 2 25. *Indianapolis*—Hopewell, 23. *Logansport*—Crown Point, 10; West Union, 3. *Muncie*—Muncie 1st, 15 74. *New Albany*—New Albany 1st, 27 25; Vernon, 6. *Vincennes*—Evansville Grace, 8 45; Evansville Walnut St., 20; Graysville, 3; Sullivan, 3; Terre Haute Moffat St., 2. *White Water*—Richmond 1st, 15 50. 166 83

INDIAN TERRITORY.—*Muscogee*—Red Fork, 2 25

IOWA.—*Cedar Rapids*—Richland Centre, 5. *Council Bluffs*—Emerson, 7 18; Imogene, 6 35; Sidney, 5 50. *Des Moines*—Dallas Centre, 7; Garden Grove, 7 67; Grimes, 15; Mariposa, 5; Minburn, 3. *Dubuque*—Dubuque 1st, 20; Hopkinton, 7 10. *Fort Dodge*—Bethel, 4; Boone 1st, 12; Fonda (including sab-sch., 1), 6. *Iowa*—Burlington 1st, 4; Keokuk Westminster, 6 28; Mediapolis, 1 92; Middletown, 80 cts.; Ottumwa, 8 29. *Iowa City*—Brooklyn, 16 70; Tipton, 5; What Cheer 1st, 7 70. *Waterloo*—Clarksville, 3; East Friesland Ger., 7; Grundy Centre (including sab-sch., 1 06), 4 70; Marshalltown (including sab-sch., 2), 11; State Centre, 2 60. 189 79

KANSAS.—*Emporia*—Burlington, 3 60; Morris, 1 30; White City, 3 20. *Highland*—Hiawatha, 10. *Larned*—Hutchinson, 22 60. *Neosho*—Coffeyville, 3 67; Ottawa 1st, 16 20; Parsons 1st, 19 32; Toronto, 6. *Solomon*—Minneapolis, 10 44; Salina, 30. *Topeka*—Edgerton, 2. 128 33

KENTUCKY.—*Ebenezer*—Falmouth, 6. *Louisville*—Pewee Valley, 7. 13 00

MICHIGAN.—*Detroit*—Ann Arbor, 18 16; Detroit Westminster, 43 76. *Grand Rapids*—Mackinaw City 1st, 5; Petoskey, 17 32. *Lansing*—Marshall, 7 26. *Monroe*—Adrian, 20; Hillsdale, 13; Monroe 1st, 13. *Saginaw*—Emerson, 5. 142 50

MINNESOTA.—*Mankato*—Westminster, 10 92. *Red River*—Argyle, 6 08. *St. Paul*—Howard United, 2; Minneapolis 1st, 20 69; Minneapolis Andrew, 14 25; Oak Grove, 2; St. Paul House of Hope, 44 35. *Winona*—Rochester, 7 16. 107 45

MISSOURI.—*Kansas City*—Shell City, 4. *Ozark*—Carthage, 15. *Platte*—Lathrop, 3 35; Rosendale, 2; Savannah, 2 25. *St. Louis*—St. Louis Glasgow Ave., 12 75. 39 35

NEBRASKA.—*Hastings*—Blue Hill, 5 17. *Omaha*—Columbus, 10. 15 17

NEW JERSEY.—*Elizabeth* — Cranford, 10 16; Metuchen, 6 87; Plainfield Crescent Ave., 200. *Jersey City*—Rutherford 1st, 19 60. *Monmouth*—Manasquan, 18 10; South Amboy, 1; Tennent, 3 78. *Morris and Orange*—Chatham, 30 31; Orange 1st, 70; Summit Central, 51 14. *Newark*—East Newark Knox, 10; Newark 2d, 22 02. *New Brunswick*—Amwell 2d, 7; Kirkpatrick Memorial, 6; Trenton 1st, 192 45; Trenton Prospect St. (including sab-sch., 3 49), 50 36. *Newton*—Oxford 1st, 6; Phillipsburg Westminster, 5 91. *West Jersey*—Bridgeton 2d, 14 68; Bridgeton West, 36 30; Salem 1st, 43 75. 805 43

NEW YORK.—*Albany*—Albany State St., 49 17; Charlton, 12; Esperance, 8 34; Gloversville, 25. *Binghamton*—Bainbridge, 15; Binghamton West, 15; Nichols, 5. *Boston*—Newburyport 1st, 18 71; Roxbury, 17 61; South Framingham, 3 80. *Brooklyn*—Brooklyn Bethany, 4; Brooklyn Greene Ave., 14 32; Brooklyn Memorial, 67 29. *Buffalo*—Buffalo Westminster, 22 02; Springville (including sab-sch., 1 61), 4 61 *Cayuga*—Dryden, 5 10; Ithaca, 95 54; Owasco, 9 25. *Chemung*—Watkins, 42. *Columbia*—Windham Centre, 20. *Genesee*—Leroy 1st, 26 50; Warsaw, 43. *Geneva*—Canoga, 3. *Hudson*—Chester, 23 89; Florida, 13; Middletown 1st, 25 93; Middletown 2d, 6 14; Palisades, 8. *Long Island*—Moriches, 4 67; Southampton, 50 60; Southold, 10. *Lyons*—East Palmyra, 10 40. *Nassau*—Hempstead Christ ch., 31; Huntington 2d, 16 25. *New York*—New York 14th St., 24 22; New York Christ ch., 10; New York Madison Sq., from estate James R. Hills, 100; New York Spring St., 50. *North River*—Newburg 1st, 24 83; Pleasant Plains, 4 70; Rondout, 16 80. *Otsego*—Middlefield Centre, 4 01. *Rochester*—Brockport, 12 18; Ogden, 3 44; Ossian, 1 75; Rochester Central, 63 28; Victor, 7. *St. Lawrence*—Hammond, 5; Sackett's Harbor, 5 52. *Steuben*—Bath, 45; Canaseraga, 3; Jasper, 6 17. *Troy*—Green Island, 9; Hoosic Falls sab-sch., 12 25; Lansingburg Olivet, 12; Troy 9th, 55; Troy Oakwood Ave., 7 85; Troy Woodside, 49 18. *Utica*—Booneville, 8 04; Oneida, 12 22; Oriskany, 2 69. *Westchester*—Bridgeport 1st, 37; Croton Falls, 3 08; Gilead, 17; Peekskill 2d, 11; Rye (add'l), 2; South Salem, 23. 1373 65

NORTH DAKOTA.—*Pembina*—Westminster, 13 25

OHIO.—*Bellefontaine*—Bellefontaine, 2 15; Bucyrus, 5 71; Spring Hills, 1 09; West Liberty, 1 14. *Cleveland*—East Cleveland 1st, 11 25; North Springfield, 1 27. *Columbus*—Bethel, 2 71; Bremen, 2 56; Central College, 8; Groveport, 3; Lithopolis, 3; Mifflin, 5; Rush Creek, 4 79. *Dayton*—Dayton 4th, 10; Seven Mile, 8 23; South Charleston, 11 26. *Huron*—Melmore, 3 64. *Lima*—Middlepoint, 6. *Mahoning*—Ellsworth, 16 50; New Lisbon, 10; Poland, 9. *Marion*—Liberty, 6; Pisgah, 1 20; Richwood, 9; West Berlin, 3 40; York, 3. *Maumee*—West Bethesda, 10. *Portsmouth*—Red Oak, 5. *St. Clairsville*—Beulah, 1 50; Buchanan, 2; Crab Apple, 7 20; New Castle, 2; Woodsfield, 1. *Steubenville*—Annapolis, 7; Del Roy, 7 02; Hopedale, 4; Leesville, 2 15; Yellow Creek, 5. *Wooster*—Ashland, 16 16; Belleville, 2 30; Doylestown, 4 27; Londonville, 2; Marshallville, 1; Savannah, 10 18; Shreve, 4 15; Wooster Westminster, 33 31. *Zanesville*—Dresden, 2 70. 278 84

PACIFIC.—*Benicia*—Napa, 40 45; Point Arena, 7; St. Helena, 10. *Los Angeles*—Riverside Calvary, 25. *Sacramento*—Gridley, 5; Sacramento 14th St., 2 80. *San Francisco*—Lebanon, 2; Oakland 1st, 65 70. 157 95

PENNSYLVANIA.—*Allegheny*—Freedom, 8; Glasgow, 5 50; Leetsdale, 43 35. *Blairsville*—Braddock, 30; Congruity, 6 50; Johnstown, 42 07; Unity, 26 75. *Butler*—Centreville, 7 80; Harlansburg, 7; Scrub Grass, 17. *Carlisle*—Carlisle 1st, 34 58; Mechanicsburg, 5 89; Monaghan, 7. *Chester*—East Whiteland, 5; Marple, 6 56; Middletown, 7; Pennington-ville, 5 38; Toughkenamon, 2; Unionville, 3. *Clarion*—Brookville, 27 42; Clarion, 13 66; Oak Grove, 2; Shiloh, 2 25; Sligo, 3 68. *Erie*—Erie Chestnut St., 11; Franklin, 31 30; Harbor Creek, 5; Harmonsburg, 2; Jamestown, 4 37; Springfield, 3. *Huntingdon*—Alexandria, 21 47; Bethel, 1; Beulah, 3; Du Bois, 12; Houtzdale, 3 30; Kylertown, 1; Lost Creek, 10 50; Lower Spruce Creek, 10; Milesburg, 9 30; Penfield, 5; Petersburg (incl. sab-sch., 2), 7; Phillipsburg, 18 63; Pine Grove, 5 84; Sinking Valley, 10; Spruce Creek, 25; Winterburn, 1. *Kittanning*—Bethesda, 3 09; Freeport, 5; Indiana, 23 75; Marion, 6 60; Parker City 1st, 7 82; Rural Valley, 5; Slate Lick, 26; Worthington, 13. *Lackawanna*—Herrick, 4; Plymouth, 7 33; Troy, 17 84; Wilkesbarre Westminster, 5; Wyalusing 1st, 5. *Lehigh*—Portland, 2; Upper Mt. Bethel, 3; White Haven, 8 50. *Northumberland*—Bald Eagle and Nittany, 9 85; Buffalo, 4 62; Lycoming, 10; Mahoning, 40 41; Mifflinburg, 5 08; New Berlin, 6; Shiloh, 7; Warrior Run, 4 20; Watsontown, 8. *Philadelphia Central*—Philadelphia Cohocksink, 49 01; Philadelphia Princeton, 152 23. *Philadelphia North*—Frankford, 11 76; Germantown Market Sq., 50 58; Port Kennedy, 3. *Pittsburgh*—Cannonsburg, 21 20; McDonald, 14 55; Pittsburgh 1st, 258 57. *Redstone*—Dunbar (incl. sab-sch., 4), 21; Laurel Hill, 10; Mt. Washington, 7 15; Rehoboth, 10 53; Scottdale, 5 75; Sewickley, 7; Tent, 6; Uniontown, 48 25; West Newton, 23 81. *Washington*—Forks of Wheeling, 23; Frankfort, 11; Upper Buffalo, 35 52; Upper Ten Mile, 12; Washington 1st, 28 62; Wheeling 1st, 28 63. *Wellsboro'*—Mansfield, 7. *Westminster*—Centre (incl. sab-sch., 4 84), 18 60; Middle Octorara, 7 40; Slate Ridge, 12. 1642 85

SOUTHERN DAKOTA.—*Central Dakota*—Volga, 3 40. *Dakota*—Ascension, 2; Pine Ridge Agency, 1 04. 6 44

TENNESSEE.—*Holston*—Greenville, 4; Jeroldstown, 1 50; Mt. Bethel, 3; Salem, 3; Timber Ridge, 2. *Union*—Hebron, 4; New Providence, 5 69. 23 19
UTAH.—*Utah*—Salt Lake City 1st, 13 00
WISCONSIN.—*Chippewa*—Rice Lake, 1 80. *Madison*—Prairie du Sac, 14 33. *Milwaukee*—Juneau, 2. *Winnebago*—Oxford, 5. 21 13

Total from churches and Sabbath-schools..... $5,699 07

OTHER CONTRIBUTIONS.

A. Weiser, Preston, Minn., 2; A. West, N. J., 5; "A friend," 5; C., Pa., 4; Rev. W. L. Tarbet and wife, 1 25..... 17 25

$5,716 32

LEGACIES.

Estate of J. F. Bergen, Virginia, Ill., 800; Estate of Elizabeth Gibson, Detroit, Mich., 500..... 1,300 00

MISCELLANEOUS.

Interest on investments, 1440 50; Payment on church mortgage, Worthington Westminster, Minn., 50; Plans, 40; Insurance, 161 61..... 1,692 11

SPECIAL DONATIONS.

NEW JERSEY.—*New Brunswick*—Trenton 3d, 41 00
NEW YORK.—*Albany*—Albany State St., 35. *Rochester*—Rochester North, 55. *Troy*—Troy 1st, 10; Troy 2d St., 5; Troy 9th, 5. Waterford, 35; Woodside, 15. 160 00
PENNSYLVANIA.—*Philadelphia North*—Conshohocken 1st, 10; Norristown 1st, 32 31. 42 31
243 31

W. S. Ladd, Portland, Oregon, 100; Specials for New England, 100; Specials for chapels in Utah, 2536 17..... 2,736 17

Total..... $11,687 91

Church collections and other contributions for 4 months, April—July, 1888..... $15,507 34
" " " 1887..... 16,589 60

MANSE FUND.

MISCELLANEOUS.

Installments on loans, 650; Premiums of insurance, 9 50..... 659 50

SPECIAL DONATIONS.

Eliza A. Darlington, Pittsburgh, Pa., 10; Mrs. E. White, Saratoga, N. Y., 5; Mary D. Westcott, Jr., Germantown, Pa., 5; Mrs. W. C. H., Germantown, Pa., 5; A friend, Newark, N. J., 5..... 30 00

WILSON MEMORIAL FUND.

INDIANA.—*Vincennes*—Petersburg, 2 00
NEW JERSEY.—*Morris and Orange*—Chatham, 20 00
TENNESSEE.—*Holston*—Greenville, 5 00
27 00

Rev. J. Edwards, Plymouth, Pa., 1; S. E. Macdonald, 10; "A friend," 1; "A friend," 500; Newton, N. J., 50..... 562 00

Total..... $1,278 50

ADAM CAMPBELL, *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, JULY, 1888.

COLORADO.—*Boulder*—Valmont, 12 cts. *Pueblo*—Silver Cliff, 2. 2 12
COLUMBIA.—*Puget Sound*—La Camas St. John, 1; Vancouver, 1. 2 00
ILLINOIS.—*Bloomington*—Clinton, 13 50; El Paso, 6 35. *Chicago*—Chicago 4th, 28. *Peoria*—Eureka, 10 50. *Rock River*—Aledo sab-sch., 1 50. *Schuyler*—Mt. Sterling, 24 90. *Springfield*—Pisgah, 1 68; Unity, 52 cts. 86 95
INDIANA.—*Crawfordsville*—Crawfordsville Centre, 10; Lafayette 2d, 34 65. *Logansport*—Goodland, 3. *Muncie*—Wabash, 1 75. *Vincennes*—Princeton, 12. 61 40
KENTUCKY.—*Ebenezer*—Frankfort 1st, 17 18
MICHIGAN.—*Detroit*—Detroit Westminster sab-sch., 41 10
MISSOURI.—*St. Louis*—St. Louis Glasgow Ave., 11 95
NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 10 50; Elizabeth Madison Ave., 11 26; Roselle, 10 90. *Jersey City*—Jersey City 2d, 15 29. *Monmouth*—Tennent, 6 29. *Morris and Orange*—Madison, 5 30; Orange 1st, 50. *Newark*—Lyon's Farms, 10 02; Newark 2d, 13 21. *New Brunswick*—Milford, 16 67; Trenton 4th, 10. 159 44
NEW YORK.—*Albany*—Kingsboro', 6 40. *Brooklyn*—Brooklyn Memorial, 50 47; Brooklyn Throop Ave., 50. *Cayuga*—Auburn Central, 11 67; Ithaca 1st, 61 06. *Hudson*—Good Will, 2 04; Hamptonburg, 13. *Long Island*—Moriches, 3 44. *Lyons*—Sodus 1st, 4 59, sab-sch., 4 33. *New York*—New York 1st, 62 43. *North River*—Newburg Calvary, 12 49. *Steuben*—Arkport, 1 16; Corning, 2 28. *Syracuse*—Syracuse 4th, 14 62. *Troy*—Green Island, 9; Waterford 1st, 7 11. *Westchester*—Mahopac Falls, 34 84; New Rochelle, 33 36; Sing Sing, 27 54. 411 83
OHIO.—*Chillicothe*—Chillicothe 3d, 3. *Cincinnati*—Lebanon 1st, 3. *Mahoning*—Leetonia, 3. *Steubenville*—Irondale, 3. 12 00
PENNSYLVANIA.—*Erie*—Greenville, 80. *Huntingdon*—Houtzdale, 5. *Lackawanna*—Langclyffe, 15; Scranton 2d, 156 54; Troy, 21 29. *Philadelphia*—Philadelphia Old Pine St., 16 77. *Pittsburgh*—Pittsburgh Shady Side, 8 25. *Redstone*—Little Redstone, 2; McKeesport 1st, 50. *Shenango*—Leesburg, 5. *Washington*—Claysville, 12 15; Washington 1st, 11 93. *Wellsboro'*—Wellsboro', 4 50. *Westminster*—York Calvary, 6 05. 344 48
UTAH.—*Utah*—Springville, 1 55; Emmanuel, 3. 4 55
WISCONSIN.—*Madison*—Reedsburg, 30 cts. *Winnebago*—Merrill, 1. 1 30

Total receipts from churches and sab-schs..... $1156 30

PERSONAL.

W. H. S., Troy, N. Y., 10; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 25; John Taylor Johnston, N. Y., 100; "C., Penna.," 3; "Y. B.," 30.... 144 25

Total receipts for July, 1888..... $1300 55
Previously reported..... 1259 20

Total from May 1, 1888..... $2559 75

C. M. CHARNLEY, *Treasurer*,
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, JULY, 1888.

BALTIMORE.—*New Castle*—Buckingham, 5 70; Rock, 5. 10 70
COLORADO.—*Boulder*—Valmont, 10
DAKOTA.—*Central Dakota*—Blunt, 2 75
ILLINOIS.—*Bloomington*—Gilman, 4. *Citro*—Golconda, 12. *Freeport*—Hanover, 3 50; Oregon, 8 75; Prairie Dell, 5. *Springfield*—Pisgah, 1 62; Unity, 39 cts. 35 26
INDIANA.—*Crawfordsville*—Crawfordsville Centre, 15; Hopewell, 4. *Fort Wayne*—Goshen 1st, 2. 21 00
IOWA.—*Cedar Rapids*—Vinton, 15 50. *Fort Dodge*—Dana, 2 17; Fonda, 4; Glidden, 4 26; Grand Junction, 6. *Iowa*—Burlington 1st, 2 50; Keokuk Westminster, 3 93; Mediapolis, 1 20; Middletown, 50 cts.; Mt. Pleasant Ger., 15 50. 55 56
KANSAS.—*Larned*—McPherson, 33. *Solomon*—Fort Harker, 2 43. *Topeka*—Vineland, 5. 40 43
MICHIGAN.—*Grand Rapids*—East Jordan, 5. *Kalamazoo*—Richland, 7 26. 12 26
MINNESOTA.—*Mankato*—Luverne, 3 00
MISSOURI.—*Platte*—Lathrop, 2 65
NEBRASKA.—*Nebraska City*—Pawnee City, 5. *Niobrara*—Oakdale, 5; Wayne, 6 50. 16 50
NEW JERSEY.—*Monmouth*—Farmingdale, 30. *Newark*—Newark 2d, 17 62. *New Brunswick*—Trenton Prospect St., 42 28. *Newton*—Hackettstown, 50. *West Jersey*—Camden 1st, 75. 214 90
NEW YORK.—*Albany*—Albany State St., 30 73. *Brooklyn*—Brooklyn Memorial, 48 06. *Buffalo*—Buffalo Westminster, 13 77. *Geneva*—Ovid, 8 91. *Hudson*—Middletown 1st, 60 cts.; Middletown 2d, 3 83. *Long Island*—Moriches, 2 90. *Lyons*—Galen, 15; Newark, 10 61. *North River*—Rondout, 16. *Rochester*—Ogden 1st, 2 15; Rochester Central, 39 55. *Utica*—Oneida, 17 46; Waterville 1st, 7 67. *Westchester*—Croton Falls, 3; New Rochelle, 36 51. 256 75
OHIO.—*Bellefontaine*—Bellefontaine, 1 35; Bucyrus, 3 57; Spring Hills, 68 cts.; West Liberty, 71 cts. *Chillicothe*—Hillsborough, 12 50. *Cincinnati*—Williamsburg, 5. *Cleveland*—Cleveland Beckwith, 22 66. *Mahoning*—Leetonia, 5

Marion—Chesterville, 4 85. *Steubenville*—Annapolis, 6: Madison, 4 35. *Wooster*—Wooster Westminster, 28 41. 95 08

PACIFIC.—*Los Angeles*—San Gorgonia, 3 25

PENNSYLVANIA.—*Blairsville*—Blairsville, 71 44; Murrysville, 5; Pine Run, 8. *Carlisle*—Harrisburg Pine St., 96 91. *Clarion*—Oil City, 4. *Erie*—Atlantic, 24 40. *Huntingdon*—Beulah, 2; Du Bois, 13; Houtzdale, 2 06; Lower Tuscarora, 11. *Kittanning*—Saltsburg, 28 99. *Northumberland*—Lewisburg, 25. *Philadelphia*—Philadelphia 10th sab-sch., 17 50; Philadelphia Mariner's, 8. *Philadelphia Central*—Philadelphia Covenant, 10. *Philadelphia North*—Frankford, 16 46. *Pittsburgh*—Pittsburgh East Liberty, 31. *Redstone*—Little Redstone, 2. *Shenango*—Westfield, 18. *Washington*—Washington 1st, 28 62; Waynesburg, 8 12. 481 50

TENNESSEE.—*Holston*—Jeroldstown, 1. *Kingston*—Piney Falls, 1 20. 2 20

UTAH.—*Montana*—Helena, 32 35

WISCONSIN.—*Winnebago*—Merrill, 5 00

Receipts from churches in July, 1888..... $1,223 74
Receipts from sab-schs. in July, 1888..... 17 50
$1,241 24

LEGACY.

Estate of J. F. Bergen..... 500 00

REFUNDED.

"O. N. V.,"..... 50 00

SPECIAL SCHOLARSHIPS.

E. P. Gilbert, 27 50; C. H. Langdon, 25..... 52 50

MISCELLANEOUS.

Rev. D. G. Collins, 15; Rev. W. H. Robinson, 10; Rev. W. L. Tarbet and wife, 93 cts.; C., Penna., 2. 27 93

Total receipts in July, 1888..... $1,871 67
Total receipts from April 15, 1888..... $13,792 67

JACOB WILSON, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, JULY, 1888.

BALTIMORE.—*Baltimore*—Ashland sab-sch., 20; Baltimore Brown Memorial, 28 70, a member, 50—78 70; Baltimore Crisp Memorial, thank-off., 5; Patapsco sab-sch., 15. 118 70

COLORADO.—*Boulder*—Valmont, 64

DAKOTA.—*Central Dakota*—Howell, 1 80; White, 5. 6 80

ILLINOIS.—*Bloomington*—Chenoa, 3 29. *Chiro*—Enfield, 7 52. *Chicago*—Chicago 3d, 17 71; Chicago 8th, 15 61; Lake Forest 1st, 1000. *Freeport*—Prairie Dell, 5. *Malloon*—Prairie Bird, 9 65; Tower Hill, 6 35. *Springfield*—Murraysville, 4; Pisgah, 7 52; Unity, 1 82; Rev. W. L. Tarbet and wife, 4 36. 1091 15

INDIANA.—*Crawfordsville*—Crawfordsville Centre, 15; Lafayette 2d, 95 95; Newtown, 5. *Fort Wayne*—Huntingdon, 31. *Indianapolis*—Indianapolis 2d, 25 09. *Logansport*—Goodland, 5; Union, 3 70. *White Water*—Shelbyville Ger., Miss Deprez, 10. 190 74

IOWA.—*Cedar Rapids*—Bellevue, 8 31; Delmar, 5; Elwood, 1; Pleasant Hill, 1 50. *Des Moines*—Dexter sab-sch., 3 70; Indianola sab-sch., 5; Winterset sab-sch., 19 89. *Dubuque*—Independence 1st, 73 54; Waukon Ger., 10. *Iowa*—Burlington 1st, 16 50; Keokuk Westminster, 25 92; Keokuk Bank St. Miss. sab-sch., 13 19; Mediapolis, 7 92; Middletown, 3 30. *Iowa City*—Deep River, 2; Mt. Union, 4; Red Oak Grove, 18. *Waterloo*—Cedar Falls sab-sch., 5; Holland Ger., 50; Marshalltown, 5. 278 27

KANSAS.—*Emporia*—Emporia 1st India Miss. Band, 12. *Larned*—Spearville, 9 32. *Topeka*—Clay Centre, Mrs. M. E. Park, 10, David Park, 5, Maggie H. Park, 2 50—17 50; Leavenworth 1st, 100; Stanley, 4 73; Topeka 1st sab-sch., 53 18. 196 73

MICHIGAN.—*Detroit*—Milford sab-sch., for Persia, 15. *Grand Rapids*—Big Rapids Westminster, 4. *Saginaw*—Ithaca, 6. 25 00

MINNESOTA.—*Mankato*—Westminster, 42 05. *St. Paul*—Buffalo, 15 84; St. Paul Central, 42 08; St. Paul Goodrich Ave sab-sch., 3 16; St. Paul House of Hope, 45 06; Stillwater sab-sch., 5 65; White Bear Lake, 2. *Winona*—Fremont, 5; Kasson, 4 30. 165 14

MISSOURI.—*Osage*—Clinton, 7 70; Kansas City 1st sab-sch., 15 40. *Ozark*—Springfield 2d sab-sch., 10. *Platte*—Graham, 1. *St. Louis*—Poplar Bluffs, 6; Union, 11 60. 51 70

NEBRASKA.—*Kearney*—St. Edwards, 10 66. *Nebraska City*—Nebraska City, 2 81; Pawnee City Soc. of C. E., 12; Plattsmouth Ger., 4; Tecumseh sab-sch., 2. *Niobrara*—Daily Branch, 1. 32 47

NEW JERSEY.—*Elizabeth*—Cranford, 6 08; Perth Amboy, 52; Roselle sab-sch., 49 86; Springfield, 25. *Jersey City*—Rutherford 1st, 80 53. *Monmouth*—Beverly, 14 44; Farmingdale, 80; Tennent, 4 41. *Morris and Orange*—East Orange 1st, 15; Mendham 2d, 30; Morris Plains, 50; Orange Bethel, 46 65. *Newark*—Montclair 1st, a friend, 50; Newark 2d, 44 05, Jay St. Chapel, for Mexico, 30—74 05; Newark 3d, 27 72; Newark Park, 85; Newark South Park, 41 87. *New Brunswick*—Ewing, 33 41. *Newton*—Andover, 3 46, sab-sch., 1 94—5 40; Asbury, 55; Greenwich sab-sch., 64 cts.; Hackettstown, 50. *West Jersey*—Bridgeton 2d sab-sch., 24 62; Deerfield, 11 81. 913 51

NEW YORK.—*Albany*—Albany State St., 202 83. *Binghamton*—Bainbridge sab-sch., 5 35. *Boston*—Antrim, 37. *Brooklyn*—Brooklyn Memorial, 282 58; Brooklyn Mt. Ollvet, 5 50; Brooklyn S. 3d St., E. D., 23 35; Brooklyn Throop Ave., 51. *Buffalo*—Buffalo Central, for China, 75; Buffalo Westminster, 90 85. *Cayuga*—Genoa 1st, 44 20, sab-sch., 2 50—46 70. *Champlain*—Peru sab-sch., 1 50. *Chemung*—Watkins, 47 17. *Genesee*—Leroy sab-sch., 64 53. *Hudson*—Middletown 1st, 1 17; Middletown 2d, 23 32; Otisville, 7. *Long Island*—Amagansett sab-sch., 5 38; Bridgehampton, for Chili, 34 40, sab-sch., 15 60—50; Moriches, 19 11; Setauket, 63 89. *Lyons*—Wolcott 1st, 5 10. *New York*—New York Faith, 15; New York Madison Square, 500; New York Riverdale, 47; New York W. 51st St. sab-sch. Miss. Band, 3 86. *Niagara*—Tuscarora, 2. *North River*—Newburg Calvary, 11 18; Smithfield, 14. *Rochester*—Ogden, 14 19; Rochester Central, 166 40. *St. Lawrence*—Gouverneur, 38. *Steuben*—Rath, 83. *Troy*—Troy Woodside, 15. *Utica*—Oneida, 38 41; Wolcott Memorial, 43 56. *Westchester*—Croton Falls, 5; Mahopac Falls, 45; Rye, 147 42; White Plains, 33 29. 2382 14

OHIO.—*Bellefontaine*—Bellefontaine, 8 87; Bucyrus, 23 55; Spring Hills, 4 51; Urbana, 5; West Liberty, 4 70. *Cincinnati*—Cincinnati 2d, 20 57; Montgomery, 15 75; Mt. Carmel sab-sch., 17. *Cleveland*—Solon, 8 35, sab-sch., 1 32—4 67. *Dayton*—Blue Ball, 6 50. *Huron*—Milan, 4 80. *Lima*—West Union, W. Taylor, 5. *Portsmouth*—Hanging Rock, 8. *Steubenville*—Corinth, 20, Dr. J. M. Watt, 25, sab-sch., 20—65; Irondale, 6 53; New Hagerstown, a member, 25; Yellow Creek, 39. *Wooster*—Savannah sab-sch., 12 53. *Zanesville*—Granville, 69 35. 346 33

PACIFIC.—*Los Angeles*—Santa Ana Ladies' F. M. Soc., 12 70. *Sacramento*—Sacramento 14th St., 7. 19 70

PENNSYLVANIA.—*Blairsville*—Fairfield, 6 66. *Butler*—Scrub Grass, 19 65. *Carlisle*—Harrisburg Seventh St., 5; McConnellsburg, 4 25; Mechanicsburg sab-sch., 58 97. *Chester*—Bryn Mawr, 10; Fairview, 24. *Clarion*—Mill Creek, 4 64; Mt. Tabor, 6; Oil City 2d, 4. *Erie*—Cool Spring, 17 97; Meadville 2d sab-sch., 10. *Huntingdon*—Beulah, 8 25; Houtzdale, 13 61. *Lackawanna*—Montrose, 50; Wilkesbarre 1st, 178 94; Wyalusing 1st sab-sch., 2. *Lehigh*—Mauch Chunk, 22 06. *Philadelphia*—Philadelphia Walnut St., 1005. *Philadelphia Central*—Philadelphia Cohocksink, 7 66. *Philadelphia North*—Frankford, 40; Germantown 2d, 663 53; Manayunk, sp. for China, 10. *Pittsburgh*—Middletown Miss. Band, 6 66; Miller's Run, 17; Pittsburgh 1st, 305; Pittsburgh East Liberty, 58; R. S. Davis, 40. *Redstone*—Little Redstone, 5. *Shenango*—Clarksville sab-sch., 12 69; Hermon sab-sch., 25. *Washington*—Washington 1st, 52 47; Wheeling 1st, 15 44. *Wellsboro'*—Elkland and Osceola, 79. *Westminster*—Slate Ridge sab-sch., 3. 2791 47

TENNESSEE.—*Holston*—Salem sab-sch., 6 00

WISCONSIN.—*La Crosse*—Neillsville, 10. *Milwaukee*—Cedar Grove, Woman's Miss. Soc., for India, 7. *Winnebago*—Oshkosh sab-sch., 10. 27 00

WOMAN'S BOARDS.

Woman's Board of Foreign Missions of New York, 1389 91; Woman's Board of Foreign Missions of Northwest, 1500; Woman's Foreign Missionary Society of Philadelphia, 884 01; Woman's Board of Missions of Southwest, 729 14..... $4,503 06

MISCELLANEOUS.

Union Theol. Seminary, N. Y., for Syria, 49; W. J. Hazlett, North Hope, Pa., 6; Rev. and Mrs. Robert T. Roberts, Sparta, Wis., 5; Melinda Rankin, Bloomington, Ill., for Mexico, 10; From the women of North Osaka ch., Japan, for Persia famine, 7 40; Mongant Valley ch., Sullivan Co., N. Y., 23 12; Princeton College Miss. Band, for India, 340; Wilkesbarre sab-sch., A. M. E., 1 20; Mr. and Mrs. F. A. Walter, for Africa, 2 50; Chinese mission in Portland, Oregon, for India, 4 10; A friend of missions, 5; Hillsdale Cong. sab-sch., for Persia, 15 15; "Cash," 100; T. L. Milligan, Manayunk, Pa, for China, 3; A friend, Perth Amboy, N. J., 5; Sale of missionary barrels, 24 cts.; Rev. J. B. Neal, China, 25; Dr. R. G. Porter, 5; Sidon and Zahleh stations,

Syria, dime offerings, 60; X. Y. Z., 3 25; Mr. Chu Chew, for China, 3 50; Mrs. Geo. H. White, Grinnell, Ia., 75; Louis L. Shaw, Champlain, N. Y., 25; Friend in memory of a brother, 5; Miss Ada Masterton, N. Y., 2; H. W. P., N. Y., 50; Mrs. W. Hillis, Pa., 1; F. M. Marston, Maryville, Tenn., 2 50; Mrs. C. A. Taylor, Ogden, Ill., 10; "C.," Pa., 22 ..... 870 96

Total receipts from churches, Sabbath-schools and miscellaneous sources $13,967 01

LEGACIES.

Lapsley estate, 316; Estate of James R. Hills, dec'd, New York city, for China, 500; Bequest of J. F. Bergan, Virginia, Ill., 1000; Estate of Margaret D. King, Pittsburgh, Pa., 95 ..... 1,911 00

Total amount received in July, 1888 ..... $15,878 01
Total amount received to August 1, 1888 ..... 54,042 61

GILBERT K. HARROUN, *Treasurer*,
58 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, JULY, 1888.

ATLANTIC.—*Atlantic*—Orangeburg Grace sab-sch., 2. *Catawba*—Freedom, 2 19; Logan, 1; New Centre, 1 83. 6 52

BALTIMORE.—*New Castle*—Rock, 3 00

COLORADO.—*Boulder*—Valmont, 10 cts. *Gunnison*—Leadville 1st, 11 75. 11 85

COLUMBIA.—*Puget Sound*—Chehalis 1st, 4 40

DAKOTA.—*Central Dakota*—Madison, 4. *Dakota*—Ascension, 1. *Southern Dakota*—Parker, 6. 11 00

ILLINOIS.—*Chicago*—Lake Forest 1st, 310 02; Woodlawn Park, 35 63. *Freeport*—Winnebago, 23. *Springfield*—Pisgah, 3 22; Unity, 79 cts. 372 66

INDIANA.—*Crawfordsville*—Dayton, 23 50

IOWA.—*Dubuque*—Mediapolis, 1 20. *Fort Dodge*—Fonda, 5. *Iowa*—Burlington 1st, 2 50; Keokuk Westminster, 3 93; Middletown, 50 cts. *Iowa City*—Crawfordsville Centre, by J. F. Tuttle, 15. *Waterloo*—East Friesland Ger., 6. 34 13

KANSAS.—*Solomon*—Concordia, 8 56

MICHIGAN.—*Detroit*—Saline, 3 10

MINNESOTA.—*Mankato*—Wells 1st, 25. *St. Paul*—Minneapolis Stewart Memorial, 22 94; St. Paul Dayton Ave., 52 06. *Winona*—Rochester, 6. 106 00

NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 95 40; Elizabeth Madison Ave. sab-sch., 3 86; Perth Amboy, 19 25. *Monmouth*—Farmingdale, 20; Oceanic 1st, 10; Tennent, 6. *Morris and Orange*—East East Orange 1st, 109 41; Summit Central, 5. *Newark*—Newark 2d, 13 21. *Newton*—Blairstown, 83 83. *West Jersey*—Atlantic City 1st, 33. 398 96

NEW YORK.—*Albany*—Albany 2d, 41 04; Albany State St., 30 78. *Brooklyn*—Brooklyn Memorial, 42 06; West New Brighton Calvary, 6 75. *Buffalo*—Buffalo Westminster, 13 77; Franklinville 1st, 5. *Cayuga*—Meridian, 4. *Champlain*—Chazy, 15 95. *Columbia*—Greenville, 4. *Hudson*—Middletown 1st, 72 cts.; Middletown 2d, 3 83. *Long Island*—Moriches, 2 87; Southampton 1st, 31. *New York*—New York Madison Sq., 76; New York Christ, 11. *Niagara*—Lewiston, 10. *Rochester*—Ogden 1st, 2 15; Rochester Central, 83 28; Sparta 2d, 12 25. *Steuben*—Bath, 45. *Westchester*—Croton Falls, 3; Irvington, 67 19. 511 59

OHIO.—*Bellefontaine*—Bellefontaine 1st, 1 35; Bucyrus, 3 57; Spring Hills, 68 cts.; Urbana, 14 50; West Liberty, 71 cts. *Marion*—Richwood, 3; York, 3. *Steubenville*—Feed Spring, 3; Yellow Creek, 9. 38 81

PENNSYLVANIA.—*Blairsville*—Murrysville, 5. *Butler*—Harlansburg, 10. *Erie*—North East, 36 05. *Huntingdon*—Beulah, 5; Buffalo Run, 3 05; Houtzdale, 2 06. *Lackawanna*—Carbondale 1st, 74 39. *Philadelphia Central*—Philadelphia Cohocksink sab-sch., 4 50. *Philadelphia North*—Mount Airy, 5 28. *Pittsburgh*—Pittsburgh 3d, 10; Pittsburgh East Liberty, 29. *Shenango*—Hermon sab-sch., 5. *Washington*—Claysville, 20; Washington 1st, 23 86; Waynesburg, 5 17. 238 36

TENNESSEE.—*Holston*—Hope, 1 00

WISCONSIN.—*Winnebago*—Appleton Memorial, 10; Merrill, 5. 15 00

1,793 44

MISCELLANEOUS.

Sarah A. Durham, Reading, Pa., 25; Mrs. M. L. Little, Table Rock, Neb., 5; Mrs. G. L. Brown, Lansingburg, N. Y., 45; Frank S. Lockwood, New York, N. Y., 1 75; Woman's Executive Committee, 1281 20; J. F. Bergen, dec'd, for the distribution of a special fund, 1000; Money paid to Frank Perry as salary and returned, 100; Rev. D. L. Dickey, Glenfield, Pa., 20; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 87; "C.," Pa., 8 ..... 2,487 82

Total receipts for July, 1888 ..... $4,281 26
Total receipts from April 15 to June 30, 1888 ..... 12,538 89

Total receipts to July 31, 1888 ..... 16,820 15
Total receipts from April 1, 1887, to July 31, 1887 ..... 21,202 08

RECEIPTS FOR MINISTERIAL RELIEF, JULY, 1888.

BALTIMORE.—*New Castle*—Rock, 20 00

COLORADO.—*Boulder*—Valmont, 18 cts. *Santa Fé*—Santa Fé 1st, 9 15. 9 33

COLUMBIA.—*Idaho*—Prescott, 3 00

ILLINOIS.—*Chicago*—Chicago 4th, 231 87. *Freeport*—Dakota, 3 75. *Peoria*—Yates City, 5 20. *Rock River*—Peniel, 9. *Springfield*—Murraysville, 5; Pisgah, 1 08; Unity, 26 cts. 256 16

INDIANA.—*Crawfordsville*—Crawfordsville Centre, 15; Ladoga, 7 50. *Fort Wayne*—Fort Wayne 3d, 4 61. *Muncie*—Hopewell, 4; Xenia, 1. 32 11

IOWA.—*Cedar Rapids*—Cedar Rapids 3d, 11. *Des Moines*—Albia 1st, 25. *Fort Dodge*—Dana, 2; Grand Junction, 7 50; Rolfe 2d, 3 03. *Iowa*—Burlington 1st, 4 50; Keokuk Westminster, 7 07; Mediapolis, 2 16; Middletown, 90 cts. *Waterloo*—Marshalltown, 5. 68 16

KANSAS.—*Larned*—Burrton W. M. Soc., 7. *Solomon*—Concordia, 8 55. *Topeka*—Leavenworth 1st, 100. 115 55

MICHIGAN.—*Grand Rapids*—East Jordan, 5. *Kalamazoo*—Buchanan 1st, 4. 9 00

NEW JERSEY.—*Elizabeth*—Basking Ridge, 48 60; Metuchen, 16 19. *Jersey City*—Jersey City Bergen 1st, 47 45; Rutherford 1st, 43 55. *Monmouth*—Farmingdale, 20. *Morris and Orange*—Orange 2d, add'l, 11; Orange Central, 300. *Newark*—Newark 2d, 13 21. 500 00

NEW YORK.—*Albany*—Albany 3d, 13 50; Albany State St., 55 32. *Brooklyn*—Brooklyn Memorial, 75 71; Brooklyn S. 3d St., E. D., 34 84. *Buffalo*—Buffalo Westminster, 24 78. *Columbia*—Hudson, 10. *Geneva*—Seneca Falls 1st, 45. *Hudson*—Greenbush, 10; Middletown 1st, 26 28; Middletown 2d, 6 90. *Long Island*—Moriches, 5 20. *New York*—New York 4th Ave., 78 56. *North River*—Freedom Plains, 15; Marlborough, 10 87; Milton, 6. *Rochester*—Ogden 1st, 3 87; Rochester Central, 39 55; Wheatland, 8 30. *Utica*—Oneida, 17 46. *Westchester*—Croton Falls, 5; Mt. Vernon 1st, 22 19. 514 33

OHIO.—*Athens*—Logan 1st, 25. *Bellefontaine*—Bellefontaine 1st, 2 42; Bucyrus, 7 42; Spring Hills, 1 23; Urbana, 27 60; West Liberty, 1 28. *Columbus*—Lithopolis, 4. *Steubenville*—Bethel, 18 47; Yellow Creek, 4. 91 42

PACIFIC.—*San Francisco*—Lebanon, 2 00

PENNSYLVANIA.—*Allegheny*—Allegheny 1st sab-sch., 45. *Blairsville*—Fairfield, 15 80; Murrysville, 9. *Chester*—Darby Borough, 39. *Erie*—Salem, 5. *Huntingdon*—Beulah, 4; Houtzdale, 3 71; Kylertown, 2; Tyrone, 42. *Lackawanna*—Honesdale 1st, 41 68; Monroeton, 16; Towanda sab-sch., 22 17. *Lehigh*—Pottsville 1st, 33 60. *Northumberland*—Lewisburg, 46 25. *Philadelphia Central*—Philadelphia West Arch St., add'l, 50. *Philadelphia North*—Frankford, 16 46. *Pittsburgh*—Mt. Washington, 5 42. *Shenango*—Princeton, 4; Rich Hill, 3 15. *Westminster*—Little Britain, 5 60. 409 84

TENNESSEE.—*Holston*—Salem, 1. *Kingston*—Piney Falls, 1 20. 2 20

TEXAS.—*Austin*—Austin 1st, 42 75. *Trinity*—Albany (O. S.), 5. 47 75

WISCONSIN.—*Winnebago*—Merrill, 5 00

From the churches $2,085 85

FROM INDIVIDUALS.

Mr. and Mrs. S., N. Y., 50; Thank-offering for a special favor, from a member of family at "Ministers' House," at Perth Amboy, N. J., 5; Guest money at Perth Amboy, 55; "Anon.," N. Y., 100; Mrs. J. F. Roe, Pa., 10; "From a King's daughter," 10; Rev. E. F. Chester, "tithes," 10; J. Campbell Harris, Pa., 100; Anon., "Friends," 12; "From a Friend," 500; Rev. D. G. Collins, Laos Mission, 15; "Anon.," N. Y., 27; J. J. Bergen, Ill., 1000; Rev. J. H. Sherrard, O., 5; C. E. Towne, Ill., 30; Rev. J. B. Allen, O., 5; "Rural Gleaners," Mich., 5; "C., Penna.," 6; Rev. W. L. Tarbet and wife, 68 cts. 1,945 63

From Interest 588 75

Total for current fund $4,620 23

Total for current fund since April 1, 1888 ..... $27,689 08

W. W. HEBERTON, *Treasurer.*

RECEIPTS FOR SABBATH-SCHOOL WORK, JULY, 1888.

ATLANTIC.—*Catawba*—Ben Salem, 62 cts.; Bethel, 1 12; Cowan's Ford sab-sch., 3 07; Davidson College, 39 cts.; Gastonia 2d, 50 cts.; Lawrence Chapel, 1 50; McClintock, 2 31; Mt. Zion, 90 cts.; Shiloh, 1 05; E. W. Carpenter's, 56 cts. *Fairfield*—Calvary sab-sch., 2; Little River sab-sch., 3 65. *Knox*—Columbus 2d sab-sch., 1 35; Macon Washington Ave., 3. *McClelland*—Pleasant View sab-sch., 4 18. *Yadkin*—Winston sab-sch., 1 59; Wilmington Chestnut St. sab-sch., 2. 29 79

BALTIMORE. — *Baltimore*—Annapolis sab-sch., 19 75; Ashland sab-sch., 7; Baltimore 1st sab-sch., 23 67; Baltimore Westminster sab-sch., 9; Barton sab-sch., 12 75; Emmittsburg, 18 73; Hampden sab-sch., 6; Mt. Paran sab-sch., 5. *New Castle*—Forest 1st (sab-sch., 13 58), 43 30; Lewes sab-sch., 15 47; Lower Brandywine (sab-sch., 7 47), 17 67; Pencader sab-sch., 21, ch., 7; Pitt's Creek, 23 30; Rock, 5; St. George's, 3 50; Stockton sab-sch., 11. *Washington City*—Albright sab-sch., 5; Mt. Hermon sab-sch., 50 cts.; Neelsville sab-sch., 11 50; Oak Grove, 50 cts.; Washington 1st sab-sch., 1 79; Washington Gurley Miss. sab-sch., 13 40; Washington New York Ave. sab-sch., 25; Washington Unity, 10 09. 316 92

COLORADO.—*Boulder*—Greeley sab-sch., 20; Valmont, 6 cts. *Pueblo*—Monta Vista, 8; Valley View, 2. *Santa Fé*—Santa Fé sab-sch., 4. 34 06

COLUMBIA.—*Oregon*—Portland Calvary sab-sch., 27 50. *Puget Sound*—Cosmopolis sab-sch., 5; Cumminsville sab-sch., 4 35; Nooksack, 6 40; Tacoma sab-sch., 22 08. 65 33

DAKOTA.—*Aberdeen*—Ellendale, 3 50; Homer sab-sch., 2 44; Uniontown sab-sch., 11. *Central Dakota*—Blunt sab-sch., 9. *Southern Dakota*—Harmony, 3; Kimball sab-sch., 3 01: Parker sab-sch., 9 73. 41 68

ILLINOIS.—*Alton*—Blair sab-sch., 9 75; Collinsville sab-sch., 5 10; Greenville sab-sch., 11; Moro sab-sch., 4 60; Sparta sab-sch., 15; Upper Alton sab-sch., 3 60; Virden sab-sch., 6 61. *Bloomington*—Bement sab-sch., 4; Cerro Gordo sab-sch., 8 20; Chatsworth sab-sch., 2 10; Gilman, 4; Reading sab-sch., 2 56; Waynesville sab-sch., 3. *Cairo*—Centralia (sab-sch., 3 25), 11 25; Du Quoin sab-sch., 12 82; Enfield, 11 04; Sumner sab-sch., 4 37. *Chicago*—Bethany sab-sch., 3 59; Chicago 4th, 242 56; Chicago Covenant, 64 60; Chicago Scotch sab-sch., 72 47; Joliet Central (sab-sch., 20 29), 41 54; Oak Park, 31 48. *Freeport*—Lena sab-sch., 6 42; Marengo sab-sch., 17 32; Rockford Westminster (sab-sch., 2 07), 8 46; Woodstock sab-sch., 1 86; Zion German sab-sch., 5. *Mattoon*—Palestine sab-sch., 3; Shobonier sab-sch., 3; Sipple sab-sch., 4 32; Tuscola, 8 03. *Ottawa*—Earlville sab-sch., 13; Grand Ridge sab-sch., 16 75; Polo sab-sch., 10. *Peoria*—Low Point sab-sch., 9 60; Oneida sab-sch., 7 25; Washington sab-sch., 10 77. *Rock River*—Kewanee sab-sch., 11; Sterling sab-sch., 11 93. *Schuyler*—Bardolph, 2 15; Ebenezer, 7 55; Ellington Memorial, 9; Elvaston sab-sch., 8; Liberty sab-sch., 5; Prairie City (sab-sch., 9 44), 15. *Springfield*—Jacksonville Westminster, 7 51; Lincoln sab-sch., 4; Petersburg sab-sch., 8 38; Pisgah, 1 62; Springfield 1st sab-sch., 10; Springfield 2d Portuguese sab-sch., 3 89; Unity (sab-sch., 10), 10 39. 315 35

INDIANA.—*Crawfordsville*—Crawfordsville Centre, 15; Newtown, 6 36; Rock Creek, 2; Rockfield, 2; Williamsport sab-sch., 4. *Fort Wayne*—Elkhart, 8; Kendallville sab-sch., 10; Lima sab-sch., 7 66; Warsaw, 11 50. *Indianapolis*—Greencastle sab-sch., 11 12; Indianapolis 2d, 45 19; Indianapolis 5th, 2 25; White Lick sab-sch., 3 70. *Logansport*—Crown Point (sab-sch., 5), 9; Michigan City sab-sch., 15 75; Plymouth sab-sch., 3 08; South Bend 2d sab-sch., 3. *Muncie*—Centre Grove sab-sch., 2; Noblesville sab-sch., 3; Tipton sab-sch., 7. *New Albany*—Madison 1st, 23 75. *Vincennes*—Terre Haute Central, 7; Terre Haute Moffat St. sab-sch., 1 53. *White Water*—Cambridge City, 7 50; Greensburg, 17 47; Liberty (sab-sch., 3 46), 6 76. 235 62

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 58 78; Cedar Rapids 2d sab-sch., 45; Centre Junction, 2 70; Lyons ch. and sab-sch., 4; Mt. Vernon, 11 67; Scotch Grove sab-sch., 3 60; Vinton sab-sch., 13 20. *Council Bluffs*—Afton sab-sch., 10 02; Clarinda (sab-sch., 16 51), 32 86; Lenox sab-sch., 8 68; Mt. Ayr, 12; Woodbine (sab-sch., 4 60), 7 10. *Des Moines*—Dexter, 4 31; Earlham, 5; Indianola, 7; Winterset sab-sch., 15. *Dubuque*—Dubuque 1st, 20; Independence 1st, 11 05; Lime Spring sab-sch., 4. *Fort Dodge*—Boone, 9; Dana (sab-sch., 6), 9 60; Fonda sab-sch., 5; Grand Junction (sab-sch., 1 15), 8 44. *Iowa*—Burlington 1st, 1 50; Keokuk Westminster, 8 66; Keokuk Bank St. Miss. sab-sch., 3 58; Mediapolis, 72 cts.; Middletown, 30 cts.; Winfield sab-sch., 15. *Iowa City*—Crawfordsville sab-sch., 7 60; Le Claire sab-sch., 4; Princeton sab-sch., 4 94; Union sab-sch., 5; West Liberty, 12. *Waterloo*—Cedar Falls (sab-sch., 6 70), 15 30; East Friesland Ger. (sab-sch., 6 36), 8 36; Janesville (sab-sch., 1 35), 3 10. 398 02

KANSAS.—*Emporia*—Big Creek, 2; Burlington, 2 25; Eldorado (sab-sch., 5 64), 13 19; El Paso, 2. *Larned*—Great Bend sab-sch., 10 68; Pratt sab-sch., 7 19; Spearville (sab-sch., 3), 5 90. *Neosho*—Carlyle sab-sch., 3 65; Cherokee sab-sch., 5 52; Cherryvale sab-sch., 7; Chetopa sab-sch., 9; Independence sab-sch., 6 41; Monmouth sab-sch., 3 03; Osage 1st, 17 15; Toronto sab-sch., 5; Weir City sab-sch., 2 50. *Solomon*—Clyde sab-sch., 5; Concordia, 8 55; Ellsworth sab-sch., 5; Fort Harker, 1; Glasco ch. and sab-sch., 6. *Topeka*—Clay Centre sab-sch., 7 70; Sharon sab-sch., 3 75. 139 47

KENTUCKY.—*Ebenezer*—Dayton, 3 50; Ebenezer sab-sch., 3 28; Frankfort sab-sch., 48 25, ch., 17 17; Sharpsburg sab-sch., 2. *Louisville*—Kuttawa sab-sch., 4. 78 20

MICHIGAN.— *Detroit* — Detroit Jefferson Ave. sab-sch., 19 18; Detroit Westminster, 48 84; Howell sab-sch., 15 79; Pontiac sab-sch., 37 18; Unadilla sab-sch., 2. *Grand Rapids*—Ludington sab-sch., 13. *Kalamazoo*—Decatur sab-sch., 10; Kalamazoo North sab-sch., 14 67; Sturgis ch. and sab-sch., 5. *Lansing*—Brooklyn sab-sch., 6; Lansing Franklin St. sab-sch., 5 51; Marshall sab-sch., 2 54; Oneida sab-sch., 7. *Monroe*—Quincy sab-sch., 6 35; Tecumseh sab-sch., 35 64. *Saginaw*— Au Sable and Osceola sab-sch., 14 50; Bad Axe sab-sch., 4 54; Cass City, 3 19; Corunna, 5; Emerson sab-sch., 18 50; Immanuel sab-sch., 5; South Saginaw sab-sch., 6 05. 285 48

MINNESOTA.—*Mankato*—Luverne, 2; St. Peter's Union, 8 50. *Red River*—Euclid sab-sch., 6 81; Hallock sab-sch. 1 50. *St. Paul*—Minneapolis Bethlehem sab-sch., 11 50; Minneapolis Bloomington Ave. sab-sch., 15 25; Minneapolis Highland Park, 5; Minneapolis Stewart Memorial sab-sch., 4 37; Oak Grove, 5 85; St. James, 6 07; St. Paul Central, 99 54; St. Paul Dayton Ave. sab-sch., 52 93. *Winona*—La Crescent sab-sch., 4. 223 32

MISSOURI.—*Osage*—Jefferson City sab-sch., 16 16; Shell City, 2. *Ozark*—Ebenezer sab-sch., 8 59; Springfield Calvary sab-sch., 50. *Palmyra*—Kirkville sab-sch., 10; Shelbyville sab-sch., 2 20. *Platte*—Chillicothe sab-sch., 12 50; Craig ch. and sab-sch., 7; Fairfax, 3; Gallatin sab-sch., 7 20; Rosendale, 1; Savannah, 1 50. *St. Louis*—Carondelet sab-sch., 20; Poplar Bluffs ch. and sab-sch., 7 62; Salem 1st sab-sch., 5 83; St. Louis Glasgow Ave., 7 75. 162 37

NEBRASKA. — *Hastings* — Axtell sab-sch., 2; Culbertson sab-sch., 1 91; Holdrege sab-sch., 17 60. *Kearney*—North Platte sab-sch, 11 50; Plum Creek, 7 60. *Nebraska City*—Goshen sab-sch., 4 10; Plattsmouth Ger. sab-sch., 2; Tamora sab-sch., 3 63. *Niobrara*—Oakdale (sab-sch., 6 85), 14 39. *Omaha*—Ambler Place (sab-sch., 5 50), 7 50; Schuyler, 4 39; Tekamah sab-sch., 5. 81 62

NEW JERSEY.—*Elizabeth*—Lamington (sab-sch., 13 28), 23 28. *Jersey City*—Hackensack, 6; Rutherford (sab-sch., 40 31), 54 09; West Hoboken sab-sch., 13; West Hoboken Miss. sab-sch., 10. *Monmouth*—Barnegat, 2 52; Beverly sab-sch., 42 92; Farmingdale, 20; Manchester (sab-sch., 9), 15; Mount Holly, 13 23. *Morris and Orange*—Fairmount sab-sch., 7; Hanover, 18 60; Mt. Olive sab-sch., 9; Orange 2d, 30 33; Rockaway sab-sch., 23 13. *Newark*—Lyon's Farm sab-sch., 50; Newark 2d (sab-sch., 33 95), 47 16; Newark 3d sab-sch., 40 72; Newark High St. sab-sch., 34; Newark Knox sab-sch., 6 50; Newark Memorial, 6 52; Newark South Park Miss. sab-sch., 19 49; Newark Woodside sab-sch., 10. *New Brunswick*—Alexandria 1st sab-sch., 11 06; Stockton, 5; Titusville (sab-sch., 9 27), 19 27; Trenton Prospect St. sab-sch., 20. *Newton*—Andover sab-sch., 4 05; Asbury (sab-sch., 4), 24; Beattystown, 4; Hackettstown sab-sch., 16 13; Mansfield, 6; Marksboro' (sab-sch., 10), 14 10; Oxford 1st ch. and sab-sch., 11 14; Stillwater (sab-sch., 5), 10; Yellow Frame sab-sch., 8 50. *West Jersey*—Berlin sab-sch., 3; Cape Island sab-sch., 12 89; Green Creek sab-sch., 2; Holly Beach sab-sch., 2 50; Millville sab-sch., 12 64; Salem (sab-sch., 16 38), 43 37; Tuckahoe sab-sch., 5. 737 14

NEW YORK.—*Albany*—Albany 3d, 12 22; Albany State St., 18 44; Corinth sab-sch., 6 51; Kingsboro' sab-sch., 7; Schenectady Park Place Miss. sab-sch., 10. *Binghamton*—Binghamton North sab-sch., 17 51; Cortland sab-sch., 22 43; Coventry 2d sab-sch., 20; Waverly, 32. *Boston*—Boston 4th, 11; Lonsdale sab-sch., 5; Providence sab-sch., 14 23; Worcester sab-sch., 6. *Brooklyn*—Brooklyn Memorial, 25 23; Edgewater 1st, 26 80; West New Brighton Calvary, 6 75. *Buffalo*—Buffalo Westminster, 8 26; East Hamburg sab-sch., 10 33; Panama sab-sch., 2 10; Springville sab-sch., 11 11. *Cayuga*—Meridian, 5 50; Weedsport, 9 35. *Champlain* — Peru, 5. *Chemung*—Breesport sab-sch., 2 40; Elmira Lake St. sab-sch., 40 20; Newfield sab-sch., 5 75; Spencer sab-sch., 6 69. *Columbia*—East Windham ch. and sab-sch. (c.), 3; Greenville, 3 25; Hunter sab-sch., 12 15; Valatie sab-sch., 7 25. *Genesee*—Oakfield sab-sch., 3; Perry sab-sch., 10 44. *Geneva*—Geneva 1st, 23 25; Ovid, 6 93; Seneca Falls, 23. *Hudson*—Cochecton sab-sch., 9 24; Hamptonburg sab-sch., 6; Haverstraw Central ch. and sab-sch., 18 25; Hopewell, 6; Liberty, 12; Middletown 1st, 21 20; Middletown 2d, 2 30; Palisades, 4 10. *Long Island*—Bellport, 8; Middletown, 9 50; Moriches, 1 72; Setauket (sab-sch., 9 44), 17 44; South Haven, 3; Stony Brook sab-sch., 5 43; South Setauket sab-sch., 4 20. *Lyons*—Galen (sab-sch., 21 45), 46 45; Newark, 18. *Nassau*—Bellmore sab-sch., 8 26; Huntington 1st sab-sch., 15. *New York*—New York Calvary, 10; New York Harlem sab-sch., 11. *Niagara*—Carlton sab-sch., 5 45. *North River*—Amenia sab-sch., 21 54; Amenia South sab-sch., 6 73; Freedom Plains sab-sch., 17 89; Rondout, 16; Smithfield sab-sch., 13 50.

Otsego—Delhi 2d ch. and sab-sch., 12; Milford sab-sch., 12 13. *Rochester*—Avon sab-sch., 6 68; Lima (sab-sch., 12 06), 19 06; Nunda sab-sch., 8 56; Ogden, 1 29; Pittsford sab-sch., 20; Rochester Central, 15 82; Sparta 2d, 9. *St. Lawrence*—Le Ray sab-sch., 5 55. *Steuben*—Bath sab-sch., 7 87; Jasper sab-sch., 5 32. *Syracuse*—Constantia sab-sch., 1 75; Onondaga Valley, 5; Oswego 1st, 22. *Troy*—Salem sab-sch., 20; Troy 3d sab-sch., 2 68. *Utica*—Booneville, 15 15; Clinton, 29 63; Kirkland sab-sch., 21; Knoxboro' sab-sch., 15 81; Oneida, 8 73; Rome, 12 28; Vernon Centre (sab-sch., 4 29), 8 58; Waterville sab-sch., 20. *Westchester*—Bridgeport 1st (sab-sch., 12 31), 43 92; Croton Falls, 3; Hartford (sab-sch., 10 82), 27; Mahopac Falls sab-sch., 14 20; Mt. Vernon sab-sch., 52 98; New Rochelle (sab-sch., 8 30), 60 59; West Farms, 15. 1230 86

North Dakota.—*Pembina*—Larimore (sab-sch., 10 14), 14 06; Minnewaukon sab-sch., 5. 19 06

Ohio.—*Athens*—Matamoras ch. and sab-sch., 5 87. *Bellefontaine*—Bellefontaine, 80 cts.; Bucyrus, 2 14; Galion sab-sch., 22 04; Mt. Blanchard sab-sch., 3 05; Spring Hills, 41 cts.; Upper Sandusky sab-sch., 9; Urbana, 20 39; West Liberty, 43 cts. *Chillicothe*—Bloomingburg sab-sch., 11; Hillsboro', 72 50; Marshall sab-sch., 4 50; Mt. Pleasant sab-sch., 9 54; New Petersburg sab-sch., 11; Sycamore Valley sab-sch., 5 08. *Cincinnati*—Bethel (sab-sch., 3 53), 7 11; Bond Hill sab-sch., 10 50; Cincinnati 1st, 8 14; Cincinnati 5th, 12; Cincinnati Cumminsville, 8 60; Cincinnati Poplar St. sab-sch., 10; Goshen, 1; Linwood Calvary sab-sch., 6 39; Monterey sab-sch., 5; Sharonville, 3; Springdale (sab-sch., 10), 21 22; Williamsburg sab-sch., 7. *Cleveland*—Ashtabula (sab-sch., 16 10), 23 45; Brecksville sab-sch., 7 10; Cleveland Case Ave. sab-sch., 37; Cleveland Wilson Ave. sab-sch., 9; Guilford sab-sch., 9 55; New Lynne sab-sch., 2; Rome sab-sch., 6 61. *Columbus*—Bethel sab-sch., 1; Blendon sab-sch., 10; Bremen sab-sch., 4; Central College sab-sch., 10 35; Columbus 5th Ave. sab-sch., 17 60; London (sab-sch., 16), 21; Midway, 1 66; Mifflin sab-sch., 6; Mt. Sterling, 3 13; Rush Creek, 4. *Dayton*—Clifton sab-sch., 6 12; College Corner, 21; Monroe sab-sch., 6 50; Springfield 1st sab-sch., 44 67; Troy, 14 12; Washington sab-sch., 10 66. *Huron*—Fostoria, 8 85; Melmore, 4 25; Sandusky sab-sch., 19 60. *Lima*—Ada ch. and sab-sch., 6 32; Celina sab-sch., 6; Lima Main St. sab-sch., 11 30; New Stark sab-sch., 4 03; North Baltimore, 7 90. *Mahoning*—Leetonia sab-sch., 5; Mineral Ridge sab-sch., 12 70; North Jackson sab-sch., 10. *Marion*—Berlin (sab-sch., 4 25), 5 25; Chesterville sab-sch., 9 22; Mt. Gilead (sab-sch., 3 32), 7 56; Pisgah, 53 cts.; Radnor and Thompson sab-sch., 6; Richwood (sab-sch., 2), 5; Trenton sab-sch., 11 73; York (sab-sch., 1 10), 3 10. *Maumee*—Antwerp sab-sch., 1 50; Portage sab-sch., 1 41. *St. Clairsville*—Bellaire 2d (sab-sch., 3), 3; Lore City sab-sch., 5 04; Morristown sab-sch., 10 15; New Castle sab-sch., 2 30; Rock Hill, 3; Short Creek, 9; Wegee (sab-sch., 4), 7; Wheeling Valley sab-sch., 1 70; Woodsfield sab-sch., 3 20. *Steubenville*—Amsterdam sab-sch., 5; Bloomfield sab-sch., 4; Carrollton, 6; Dennison ch. and sab-sch., 5 85; Feed Spring sab-sch., 5; Hopedale, 3; Leesville, 4 71; Madison, 4 10; Steubenville Old sab-sch., 5 50; Still Fork sab-sch., 10 59; Two Ridges sab-sch., 4 25. *Wooster*—Apple Creek sab-sch., 18 50; Belleville (sab-sch., 7 25), 12 25; Berlin, 1; Chester, 2; Jackson sab-sch., 22 05; Mt. Eaton, 2; Olivesburg sab-sch., 2 40; Plymouth sab-sch., 5; West Salem (sab-sch., 5), 8; Wooster 1st (sab-sch., 9 02), 51 88; Wooster Westminster, 28 30. *Zanesville*—Chandlersville (sab-sch., 5), 10; Duncan's Falls (sab-sch., 2 60), 5 60; Granville sab-sch., 27 52; Newark 1st sab-sch., 5; Norwich sab-sch., 9. 1019 87

Pacific.—*Benicia*—Covelo sab-sch., 9; Healdsburg sab-sch., 12; Petaluma sab-sch., 8; St. Helena sab-sch., 5. *Los Angeles*—Los Angeles Bethany sab-sch., 6 65; Pomona sab-sch., 25 20; Westminster sab-sch., 3 90. *Sacramento*—Sacramento 14th St., 4 15; Stockton, 50. *San Francisco*—Berkeley 1st (sab-sch., 26 10), 47 55. 171 45

Pennsylvania.—*Allegheny*—Allegheny 1st, 55 80; Bakerstown, 7; Fairmount, 4 10; Freedom ch. and sab-sch., 5; Glenfield sab-sch., 20 36; Plains sab-sch., 4 60; Springdale sab-sch., 10. *Blairsville*—Blairsville sab-sch., 20 53; Congruity, 5; Cross Roads, 5 50; Irwin, 6; Manor sab-sch., 12 61; Murrysville, 13 58. *Butler*—Allegany sab-sch., 4 39; Clintonville sab-sch., 6; Fairview sab-sch., 7; Grove City sab-sch., 15 20; Harlansburg sab-sch., 5; Karns City sab-sch., 5; Martinsburg sab-sch., 7; Mt. Nebo, 4 54; Muddy Creek, 4 54; New Hope, 5; North Liberty, 3 70; Plain Grove sab-sch., 8; Portersville sab-sch., 17 50; Unionville (sab-sch., 2 65), 3 78. *Carlisle*—Big Spring, 21 36; Bloomfield (sab-sch., 10 44), 17 09; Burnt Cabins sab-sch., 4 25; Gettysburg ch. and sab-sch., 23 90; Harrisburg Elder St. sab-sch., 5; Harrisburg Market Sq. sab-sch., 51 97; Lower Path Valley sab-sch., 5 10; Newburg sab-sch., 8 37; Petersburg sab-sch., 14; Shermansdale, 3 24; Shippensburg (sab-sch., 21 87), 34 87; Silver Spring (sab-sch., 3 46), 10 46. *Chester*—Darby Borough, 15, sab-sch., 14; West Grove, 2 35. *Clarion*—Brookville sab-sch., 39 20; Marionville sab-sch., 21 30; Reynoldsville sab-sch., 20; Ridgway, 3 49; Wilcox, 2 73. *Erie*—Cochranton sab-sch., 11 13; Cool Spring sab-sch., 7 50; Dempseytown sab-sch., 3 92; Fairview sab-sch., 8 25; Garland ch. and sab-sch., 10 55; Girard sab-sch., 4 52; Greenville sab-sch., 64; Harbor Creek (sab-sch., 2), 6 19; Jamestown sab-sch., 5 65; Meadville 2d sab-sch., 10; North Clarendon sab-sch., 5 90; Pittsfield ch. and sab-sch., 10 20; Pleasantville sab-sch., 12 60; Stoneboro' sab-sch., 7 08; Utica sab-sch., 5. *Huntingdon*—Beulah, 2; Buffalo Run (sab-sch., 10 75), 14 05; Duncansville sab-sch., 12; Gibson Memorial sab-sch., 10; Houtzdale, 1 24; Irvona sab-sch., 5 40; Little Church sab-sch., 5 15; Logan's Valley, 10 70; Lower Tuscarora, 11; Mann's Choice, 2; Mifflintown (sab-sch., 5 66), 23 06; Osceola sab-sch., 20; Sinking Valley (sab-sch., 11), 19. *Kittanning*—Bethesda sab-sch., 10 50; Cherry Tree sab-sch., 75 cts.; Clinton, 5; Elder's Ridge, 6; Elderton, 9; Freeport, 15; Glades Run, 16; Parker City 1st, 7 02; Rural Valley sab-sch., 11. *Lackawanna*—Bethany sab-sch., 6; Franklin sab-sch., 5; Gibson ch. and sab-sch., 5; Herrick, 4; Kingston sab-sch., 22; Larksville sab-sch., 7; Monroeton sab-sch., 25; Mountain Top sab-sch., 13 51; Scranton 2d, 49 91; Scranton Green Ridge Ave. sab-sch., 2 65; Shickshinny sab-sch., 4 25; Wilkesbarre 1st sab-sch., 55 11; Wilkesbarre Covenant sab-sch., 4 10; Wilkesbarre Westminster sab-sch., 40; Wyalusing 1st, 4. *Lehigh*—Allentown, 23 29; Mauch Chunk, 21 72; Pottsville 1st sab-sch., 24 72; South Easton, 2; Tamaqua sab-sch., 16 81. *Northumberland*—Bloomsburg sab-sch., 26 76; Mifflinburg, 2 27; Mooresburg sab-sch., 4 20; Muncy sab-sch., 1; Washington sab-sch., 17 50; Williamsport 1st sab-sch., 56 60. *Philadelphia*—Philadelphia Chambers sab-sch., 30 82; Philadelphia Westminster, 35 34. *Philadelphia Central*—Philadelphia Hebron Memorial, 7 10; Philadelphia Mantua 2d, 11 44; Philadelphia Northern Liberties 1st sab-sch., 25; Philadelphia Patterson Memorial sab-sch., 25 50; Philadelphia Temple sab-sch., 11 05. *Philadelphia North*—Bristol sab-sch., 24 42; Edgewood sab-sch., 1; Frankford, 16 46; Leverington sab-sch., 20 81; Macalester Memorial sab-sch., 30 cts.; Neshaminy Warminster sab-sch., 18 07; Pottstown (sab-sch., 31 37), 49 67. *Pittsburgh*—Bethel sab-sch., 23 71; Chartiers, 7 40; Crafton, 10; Knoxville sab-sch., 4 69; McDonald, 17 65; Montours sab-sch., 21 23; Mt. Carmel, 16; Mt. Olive sab-sch., 7 25; Mt. Pisgah (sab-sch., 3), 8; Pittsburgh East Liberty, 15; Raccoon, 52 07. *Redstone*—Dunlap's Creek, 20 18; McKeesport (sab-sch., 20 17), 76 17; New Providence sab-sch., 17 87; Round Hill ch. and sab-sch., 28; Scottdale, 5; Sewickley, 8; Tyrone, 11 24. *Shenango*—Clarksville, 12 45; Mt. Pleasant sab-sch., 20; New Brighton ch. and sab-sch., 16 02; Princeton, 4. *Washington*—Allen Grove sab-sch., 5; Bethlehem sab-sch., 7; Burgettstown, 8; Claysville, 15 93; Frankfort, 8; Upper Buffalo sab-sch., 8 07; Washington 1st, 11 93; West Alexander ch. and sab-sch., 32 10. *Wellsboro'*—Kane, 3; Lawrenceville sab-sch., 9. *Westminster*—Christ Chapel sab-sch., 45; Leacock (sab-sch., 9 42), 16 48; Middle Octorara, 7; Pine Grove sab-sch., 5; Union sab-sch., 4 28; Wrightsville sab-sch., 12 50. *West Virginia*—Cassville sab-sch., 3 25; French Creek, 10 14. 2306 16

Tennessee.—*Holston*—Mt. Bethel, 4; Timber Ridge, 2. *Kingston*—Piney Falls, 1 20. *Union*—Cloyd's Creek (sab-sch., 1 05), 3 10; Hebron sab-sch., 2 20; Maryville 2d sab-sch., 1; Tabor sab-sch., 4 89. 18 39

Utah.—*Montana*—Corvallis sab-sch., 5; Miles City, 7. *Utah*—Payson sab-sch., 3 43; Salt Lake City 1st sab-sch., 6; Springville sab-sch., 5. *Wood River*—Franklin sab-sch., 4 45. 30 88

Wisconsin.—*Chippewa*—West Superior sab-sch., 15 57. *La Crosse*—Galesville sab-sch., 7 34. *Lake Superior*—Marinette, 50; Ontonagon sab-sch., 5. *Madison*—Lodi sab-sch., 10 25. *Winnebago*—Keshena ch. and sab-sch., 6; Merrill, 21 92; Stevens Point (sab-sch., 12), 38 81. 154 80

From the churches, July, 1888	$3,591 24
From the Sabbath-schools, July, 1888	5,054 69
Total from churches and Sabbath-schools, July, 1888	$8,645 93

MISCELLANEOUS.

Reformed sab-sch., Annandale, N. J., 2 25; T. W. Synnott, Philadelphia, Pa., 200; Interest from Trustees, 37 50; Jetersville sab-sch., Va., 12 33; Cross Roads sab-sch., Pylesville, Md., 4 28; Interest J. C. Green Fund, 150; A friend, for Brazil, 5; Reformed sab-sch., Germantown, N. Y., 4 50; Hon. F. J. Blair, Blairstown, N. J., 16 15; Spivey Union sab-sch., Kan., 1 03; W. H. Lingle, Neb., 2 10; Interest J. C. Green Fund, 400; Rev. F. A. Force, Elmira, Mich., 60 cts.; Interest from Trustees, 30; Cash, Spring Lake, N. J., 100; Dock St. Mission sab-sch, Philadelphia, Pa., 3 50; East Otto sab-sch., Mich., 2; Mary Crowell, Montpelier, Idaho, 15 cts.; "C.," Pa., 1; Cash, 1 51.... 974 84

Total receipts for July, 1888	$9,620 77
Previously acknowledged	30,907 81
Total contributions since April 1, 1888	$40,528 58

C. T. McMullin, *Treasurer.*

STATEMENT FROM THE COMMITTEE.

To Old and New Subscribers:

The Committee appointed by the General Assembly to foster the interests of The Church at Home and Abroad desire to bring to the attention of all old subscribers and of many new ones the great importance of adding largely to the circulation of the magazine.

The number of subscribers during the past year has varied but little from that of the previous years. It should be greatly increased.

The Committee hope that in every church some earnest, energetic person will at once set about obtaining the renewal of all old subscriptions and the procurement of many new ones.

It has been found, after an experiment of two years, that the magazine cannot, without a considerable deficit, be issued at the present subscription price. To put the expense of publication upon the subscribers, where it obviously ought to fall, and to save the treasuries of the boards, if possible, from the necessity of making up deficiencies, as well as to furnish means to increase the interest, usefulness and circulation of the magazine, the Committee have decided to raise the price for each subscription for the next year to $1.50.

Even this price must be conceded by all to be low. The Editor and the Committee intend, however, to make the magazine more attractive and helpful than it has ever been. It is proposed to furnish valuable contributed articles upon subjects within the scope of the periodical; and not only to present full and detailed accounts of the missionary and religious work of our denomination, but also to include a more ample presentation than before of like work under the care of other Christian organizations.

Paper of a different and more expensive grade is to be used, in order that cuts may be produced with more clearness. Other plans for the improvement of the magazine are under consideration.

The Committee, who are only endeavoring, on behalf of our Church, to promote the success and growth of the work entrusted to its several boards, and to supply information which will arouse increased interest and zeal in that work, desire and urge that a new and more vigorous effort shall be made in all our churches to add to the list of subscribers, so that the magazine may go, with its history of Christian labors and its fund of missionary incidents, into thousands of homes which it has not as yet reached.

It is also requested that each of the present subscribers will, without delay and while the subject is fresh in mind, forward his name, address and price of subscription to Mr. John A. Black, Business Superintendent, 1334 Chestnut Street, Philadelphia, Pa.

John S. MacIntosh, *Chairman.*
Howard Crosby.
W. P. Breed.
Charles A. Dickey.
Arthur T. Pierson.
A. D. F. Randolph.
John H. Dey.
Robert N. Willson.
Warner Van Norden.
S. B. Rossiter.
H. T. McEwen.

Philadelphia, *October* 16, 1888.

THE CHURCH

AT HOME AND ABROAD.

PHILADELPHIA, NOVEMBER, 1888.

EDITORIAL.

FOR ANOTHER AGE.

It is said that whenever a Spaniard eats fruit he takes care to plant the seeds, so that those who come after him may have trees and may eat fruit from them.

That is about the best thing we ever heard of the Spaniards; it indicates a most generous and noble thoughtfulness. Not improbably such wise and generous forward-looking to coming generations may belong to a nation whose monarchs of four centuries ago would patronize and endow the great enterprise which gave America to civilization and to the future.

One of our most illustrious statesmen had for the emblem on his seal the figure of an old man planting a tree, with the motto inscribed beneath, "*Alteri seculo*"—"For another age." Certainly he could not have had a better. The old man will not live to eat fruit from the tree he is planting, nor to sit under the shade of its lofty and far-spreading branches; but he sees that in that *other age* there will be old men there leaning on their staffs, and sturdy laborers wiping the sweat off their faces, and little children chasing one another in joyous play. He knows that to all those the cool shade will be grateful and the ripe fruit delicious. The generous hope of projecting comfort and cheer so far into the future puts gladness into the old man's heart more than present increase of corn and wine could give him.

To none, surely, is benevolent forethought more becoming than to the disciples of him "who for the joy that was set before him endured the cross, despising the shame." We are exhorted in his Holy Scripture to "be not slothful, but followers of them who through faith and patience inherit the promises." It certainly behooves us as Christians to look forward not only to the future world. We all have something to do for the future of this world. The lowliest of us and the feeblest may so walk here that departing we shall leave footprints behind us on the sands of time—

> Footprints that perhaps another,
> Sailing o'er life's solemn main,
> A forlorn and shipwrecked brother,
> Seeing, shall take heart again.

Our poet has stated it too feebly, albeit so beautifully. The feeblest of us can do more and better than to leave footprints on a sandy shore, to be washed out by the breakers. There are harbors to be shaped and there are lighthouses to be built on this shore. Many hands must be united in this work, and the feeblest can help.

Our church is building such lighthouses by her Boards of Church Erection and Aid for Colleges and Academies. In all her Sabbath-school work and all her educational and missionary work at home and abroad, she is not only seeking the welfare and salvation of the present generation, but of those who shall be living here in the subsequent ages.

WOMAN'S WORK.

Woman's work in the church still obeys the law of Paradise. Here, as there, she is the helper of man, not his rival nor antagonist.

Eve was doubtless a better companion and a more meet help to Adam than another Adam would have been. Woman's entire equality in the church does not divest her of her womanhood; does not obliterate the distinction between the masculine and the feminine. The sanction of inspiration is added to the discrimination which "nature itself teaches." A church with no women in it would be like Eden without Eve. A church which should have lost all the natural differences between its masculine and feminine membership would be like Eden with two Adams and no Eve.

Much that has been said and written on this topic seems to imply that woman needs help to find her place and her work. Is not this a mistake? In the family and in social intercourse, a woman who is ever anxiously and nervously seeking for her place and trying to get into it is sure to make the impression that she lacks something of feminine character. She who never seems to be out of her place has not all the while been consciously trying to keep in it. She evermore gravitates to it by a spontaneous tendency.

In this respect woman is greatly superior to man. She has finer and truer instincts, or rather, quicker and surer intuitions. She knows more things by *feeling* them, than man does.

If this power be dulled and lost, she is not likely to win, in place of it, man's power of logic, of knowing things by proving them.

Shall any man attempt to define woman's place and work? or to set them forth in logical or rhetorical forms?

Doubtless we shall all agree that the feminine element of humanity is the more refined, the more subtile element. It is just that which, left to itself, most easily finds its own place and does its own work, breathes forth its own influences. The land may be measured and bounded, and may need to be *graded*, but not the fluid air. Leave it unobstructed, and it will find its place. Its invigorating effects will report its presence. It will not be in man's way, to hinder his motion. It will be ever with him, to strengthen and enliven.

There are many happy and useful pastors ready to testify that they have had no better helpers of their ministry than women who labored with them in the gospel—

1. *In their own homes*, each in the methods which her own womanly tact suggested, usually so simple and natural that she scarcely knew they were *methods* at all, or thought of them as such, much more than the brook thinks of its *method* of flowing.

> Her quiet, lowly life flowed on
> As meadow streamlets flow,
> Where richer green reveals alone
> The silent ways they go.

It is truly a great work so to *keep* a house as to make it a *home*, so to order the life within that it shall be a good place for the seed sown from the pulpit to spring up and grow, a good place for the teachings of the pulpit to be pondered, and the influences of the pulpit to work their silent and deepest and most lasting effects. This is a work which none but woman can do.

2. *In social intercourse*, each keeping herself adorned with "the ornament of a meek and quiet spirit," exemplifying, in a godly life, the meekness and gentleness and unworldliness which the pulpit inculcates.

3. *In the Sabbath-school*, patiently, faithfully, prayerfully applying all womanly

tact and all womanly attractions to young minds, to teach them the pleasant ways of heavenly wisdom, and win them to walk therein.

4. *In the proper work of deacons.* Our form of government does not yet provide for this as an office to be recognized by ordination, but to a large extent the object aimed at may be gained by selecting deacons whose wives will be helps meet for them in this precious and delicate ministration to the saints. There are such deacons' wives. God bless them, and have their names in his "book of remembrance."

5. *In proper missionary work.* There are women in our city churches, providentially disengaged from domestic cares, whom God has richly endowed with wisdom, with steady and tempered zeal, with womanly grace and womanly tact, and womanly courage and fortitude (for there is a feminine type of these, in no way inferior to the masculine), whom Christian men may well support by regular and stipulated pay, to give their whole time and strength to missionary labor.

A church which should employ enough such devoted sisters of Christ to explore frequently every street and alley in its proper field, to read the Bible and pray in every squalid abode, to cheer and comfort every desponding and suffering disciple, to invite every neglecter of the sanctuary to her own place of worship, every child to her own Sabbath-school, and to lead every one, who will be led, to her pastor, or bring her pastor to their homes or bedsides, has made the most worthy and useful expenditure of the funds needed to support them.

There are vast and wonderful openings now for feminine missionary labor among the freedmen of the South, among Indians, Mexicans and Mormons in our West, and in foreign missionary fields. The hearts of Christ's women are touched by the intimations of his providence. Their ears are attentive. Their feet and their hands are ready. Let us send them, and let us follow them with such brotherly care and provision as may correspond to the sisterly care and provision which followed our masculine armies to the bloody fields of our country's agony.

We need not be anxious to define and describe woman's place and work. Recognizing her feminine nature, and neither enticing nor driving her away from its proper exercise, we may best trust it to find its own place and way. Let us invite and expect the help of our women in all our spheres of duty and usefulness. Men and women should be helpers of each other in common spheres, more than laborers in wholly separate ones.

Let us not dishearten and depress Christian women by seeming to undervalue all that is not done in public; that cannot be figured in statistics nor blazoned upon platforms. Let the meekest and gentlest and timidest woman who breaks her box of ointment on her Master's feet not be alarmed when she finds that the whole house is filled with its odor; and let not her who, in utmost privacy, gives a cup of cold water to a faint disciple, or washes a weary disciple's feet, doubt that her Master watches the humble action with a smiling countenance.

A woman whose heart is full, and whose hands are busy with any work of domestic duty, or any labor of love for orphans, for widows, for lambs of Christ's flocks, for sinful or suffering women or men whom she finds willing to listen to her persuasions or to accept her kindness, even though her tongue be unable to frame any phrases of verbal persuasion—let no such woman doubt that she is in her place, and is doing her fitting work.

A BOARD FOR THE CHILDREN.

Of all the Presbyterian Boards in which we have been trying to interest the "Little Presbyterians," there is no one that is more constantly working for the children and so has a greater claim upon their interest and their help than the *Board of Publication and Sabbath-school Work.* Indeed, we almost think that it would be right to call this the Children's Board, if it did not, besides its work for the children, do so much to help their parents and Sabbath-school teachers and pastors.

Did you ever think, as you sit in your pleasant Sabbath-school rooms, week after week, and receive from the officers of the school the lesson leaves or quarterlies that are to help you prepare your lessons, and the papers with their pretty pictures and stories that are so interesting to read Sabbath evening, that some one must have spent a great deal of thought and work to have those papers ready for you at the right time? Long weeks beforehand some one must study the lesson for each Sabbath and prepare the plan and notes and questions. Some one must find pictures and some one must write stories for the *Sunbeam* and *Visitor* and *Morning Star* and *Forward;* stories for the little people in the primary department, and stories for their older brothers and sisters in the intermediate school.

All this part of the work is in the care of Dr. J. R. Miller, who is called the Editorial Superintendent, and very busy it keeps him, all the year round, to provide these helps for Sabbath-school workers and Sabbath-school scholars.

Then there is a great deal of work that belongs to what is called the Business Department, which is under the direction of Mr. John A. Black, and who necessarily has a considerable number of assistants. Some one must know just how many papers are wanted for each school, and some one must see that they are put together and mailed at the right time.

What does it all cost? Thought and work with hand and head, time and money and prayer. And what for? To help the children of Presbyterian Sabbath-schools to understand the Bible and to love it; to help them to obey it by living pure, good lives; to help them to keep the Sabbath day holy, that they may "call it a delight, the holy of the Lord, honorable."

Would you like to know a little more about this work from some figures that have been furnished us?

In July this Board published more than one million papers. Can you imagine such a number? Look at the list:

Westminster Teacher, ...	68,853
Westminster Lesson Leaf, . . .	355,110
Westminster Quarterly, . . .	260,077
Westminster Primary Lesson, .	74,095
Westminster Primary Quarterly,	27,000
Westminster German Leaf, . .	7,600
Sabbath-School Visitor, . . .	239,061
Sunbeam, ...	124,500
Morning Star, ...	114,180
Forward, ...	109,167
Total, ...	1,379,643

Add them up for yourselves and see if that is not right, and remember that July is only one month out of a whole year. And did you notice that there is a German lesson paper? That means some more work, for some one must translate the lesson notes and questions into German for the boys and girls who can read only in that language.

All this business is done carefully and industriously for our church, in the same way that wise publishers of books and magazines and papers do business for themselves. The publications are sold at fair prices, and they bring money enough to pay for all the

paper and printing and binding and all the other work, and something more which is called "profits." And what do you think is done with the profits? A part of it is kept to use in ways that will enlarge the business and make it more profitable, but the greater part—two thirds of the whole—is given for the Sabbath-school missionary work. For this Board is not only working for the children who are already in Presbyterian homes, Sabbath-schools and churches. They want to reach as many as possible of the more than seven million children who are not in any Sabbath-school. So they are sending out missionaries to try to gather the children together and teach them. Within the past summer almost sixty such missionaries have been at work; young men who expect some time to be ministers, and who are glad to spend their seminary vacation in this way. In Kansas and Dakota, in Michigan and Kentucky, off on the prairies and in lonely places among forests and mountains, in rough mining towns and at new railroad stations, they have gone from house to house with books and papers and pleasant words to invite the boys and girls and their parents to the Sabbath services. Your own sweet gospel hymns have rung out from very strange places, no doubt, and we hope that some hearts have learned to sing "What a friend we have in Jesus" and "I love to tell the story," who six months ago knew nothing of that best of all friends, or of that sweet old story that has been told in your homes ever since you can remember.

Last year, besides nearly $7000 from the profits of sales from the bookstore and by missionaries, the churches contributed $33,841.10 and the Sabbath-schools $23,044.03 for this missionary work.

Besides supporting the missionaries, gifts of books and papers were sent "not only to all portions of our land, north and south, amongst Mormons, Indians, freedmen, but to China, India, Persia, Turkey, Liberia, Gaboon, Brazil and Mexico." Is it not pleasant to think that in so many different countries the boys and girls in mission schools are studying the same lesson and enjoying the same books and papers that have helped to make your Sabbaths pleasant?

Of this Sabbath-school missionary work the children's friend, Dr. James A. Worden, is the superintendent, and in it the children can have a share, giving of their money to send to other children the books and papers that they have learned to love. For this part of the work the Presbyterian Board of Publication and Sabbath-school Work, working for the children, asks, in return, their constant help and love and sympathy.

A lady who takes great interest in boys, in missions and in Bible study, writes:

I should like to tell the children about an entertainment which I had the pleasure of attending last summer. It was given by a boys' mission band in western New York. All through the spring and early summer the boys and their leaders had been hard at work preparing a model of the tabernacle which should be as close a copy as possible of the one which the Israelites built after the pattern that God showed to Moses in the mount. This meant a great deal of faithful study on the part of the ladies in charge of the band, and a good deal of self-denial and hard work on the part of the boys themselves. First, Moses' account of the building as it is given in the Bible was carefully studied, and a good deal of time was given to the examination of pictures and descriptions which show how it was put together. Then began the work of collecting materials, and probably no one who has

not tried it can realize how many steps had to be taken and how much time consumed before everything was collected and ready. The boys did their part faithfully, but it was no easier for them than it would be for you to give up their playtime and keep steadily at work until all the preparations were complete. The pleasant spring sunshine tempted them out to play, and later, when the warm June days came, it must have been hard sometimes to take the walk up to the chapel to rehearse for the exhibition. Perhaps you would like to know what the boys' part of the work was. All the boards for the sides and end of the tabernacle and the posts from which the curtains hung were brought rough and unfinished from the carpenter's shop. The boys sand-papered them until they were smooth and even, and then gilded them, and silvered the sockets in which they were to be set. The ladies who had charge of the band made the furniture for the tabernacle —the ark, the altar of incense, the table of shew bread and the candlestick with its seven branches; but the boys gilded them all when they were done. The altar of burnt offerings and the laver were colored to represent brass, and so were the pillars for the court. Double-pointed tacks were used instead of rings through which to slip the bars that held together the boards of the tabernacle. All these the boys gilded and drove in place. Then the ladies made the curtains and sewed on the rings, and the tabernable was finished. An exercise had been prepared by one of the leaders of the band, and while the boys had been working, they had also been studying their parts. At last all was ready and the long-looked-for evening arrived. Tickets had been sold at the very moderate price of ten cents apiece, and at the appointed hour the chapel was well filled. Long before time for the exercise to commence, we who were in our seats could hear the sound of eager voices through the partition wall, as the little boys gathered in the back room and waited impatiently for the signal to march in and take their seats. At last the door was opened and ten bright faces appeared, and ten pairs of little feet tramped across the room into the seats that had been reserved for the members of the band. The exercises were opened with a short prayer, and then the boys rose and recited the eighty-fourth Psalm in concert. After this the pastor of the church gave a brief account of the tabernacle as it is described in the Bible, and then the model was put together before our eyes by the boys themselves. All the parts lay before them on the table, and each one, as his turn came, went forward and held up some part for the audience to see—as a board, a post, or one of the curtains—explaining its use and then putting it in its place. From time to time as the work went on, the pastor put in a few words of explanation, showing how every part of this wonderful building was meant to teach us something about Christ. When all was finished, the furniture in its place, the coverings laid and the curtains hung, the exercises were closed with prayer, and the audience were invited to go forward and examine the model. All the children in the room were eager to do so, and as many of the older people as could get near enough were glad of the opportunity. A young gentleman in the audience who had a camera with which he was in the habit of taking photographs offered to come the next morning to take the picture of the boys and their tabernacle. I am not sure but they thought that was the best part of their whole entertainment. At any rate, I am sure they enjoyed having the photograph taken, standing around the model which they had worked so hard to make. Each boy wore his mission band badge. I believe the pictures are for sale, and can be purchased for a reasonable price.

I must tell you that the boys who carried out this exercise which I have described were the youngest members of the band to which they belonged. The oldest who took part that evening was not more than twelve years old. If they had been a few years older they could have done more of the preparatory work themselves, and so relieved their teachers more. I know of another boys' band, now at work on such a model

of the tabernacle, in which the members are most anxious to do all the work themselves, not even being willing that their lady friends should assist them in making the curtains. I believe several of the bands in our churches are now preparing such models as the one I have described. I am sure they will find it a pleasant and useful exercise for themselves, even if they do not raise any money by exhibiting their work.

A BRAZILIAN BOY'S PLEA FOR BRAZIL.

The *Brazilian Missions* publishes the following, "just as it was written in English," by a student in the Sao Paulo Training School:

The present state of the Brazilian Evangelical Church is very interesting. God, in his wise providence, is employing indirect and direct means to spread the gospel through this vast empire.

The indirect means of which I speak is the attitude which the national representatives have taken in respect "to the manner of worshipping God." The direct means is the influence of the Holy Ghost working in the human heart.

As you well know, Romanism is the state religion. Other religions are tolerated, but their services cannot be performed publicly. Now, our legislators are working to take out this distinction, not because they are Protestants, but because they know well that liberty of conscience is one of the most necessary promises to call in the strangers. Blessed be God that even the counsels of the ungodly help the sacred cause of the gospel!

The pure gospel is being read in many parts of this empire. The ministers daily are asking more and more workers. The field assigned to each one is wider than he can cultivate. The people, tired of living in superstitions, are searching the bread of life for their dying souls. But, alas, many times they search, and there is nobody to give them. They cry, but there is no one to hear and give them help.

Brethren in Christ, Brazil cries to you through this *Brazilian Missions*. Hear the souls that look for eternal salvation. Come by prayer, come by money, come personally, and work in this land; save many that are perishing. Come now that a new era is marked for the gospel triumph.

B. F. Campos.

In the *Presbyterian Journal* Rev. William Greenough gives account of a meeting of the McAll mission which he recently attended:

The room was plain and comfortable, the speaking earnest, the singing hearty, and the impressive silence during the address indicated earnest attention and deep interest. There are thirty of these salles or preaching halls in and about Paris. Sabbath-schools are attached to most of them, and during the week religious and social services are held. An account was given of the successful opening of a new station at Cherbourg in connection with the mission. The Philadelphia Salle is located in a fashionable promenade, while the New York Salle is in quite a different location and reaches another class. Mr. McAll is effecting much good, and contributors may rest assured that their sympathies reach a most needy and promising field. This I think may prove the "leaven" in three measures of meal.

Rev. W. W. Newell, Jr., of our church, a member of the Presbytery of Boston, is associated with Mr. McAll, and we hope to receive from him for our readers some fuller account of that interesting mission.

GEORGIA.

GEOGRAPHY.—When the eye rests upon a map of the United States it is at once attracted by that wonderful sweep of coast, reaching from Maine to Texas, which seems to contain a prophecy of the future of our country as a great maritime power. The key to the magnificent arch formed by this coast is Georgia. A line drawn through the central part of the state, running north, would pass through Knoxville, Tenn., and Detroit, Mich.; running south, it would strike the western end of Cuba and pass west of South America. A line drawn through the centre westward would form the southern boundary of California; going east, it would pass through northern Africa, Jerusalem and Shanghai. Near Macon, called "the central city," is the geographical centre of the state. It is also the geographical centre of the colored population of the state and of the country.

SIZE.—The length of the state, from north to south, is 320 miles, and its greatest breadth, from east to west, 254 miles. It is very compact, and is the largest state east of the Mississippi river. Its area is 59,475 square miles, and exceeds that of New York by 10,300 square miles.

TOPOGRAPHY.—Three divisions are generally mentioned. *Lower Georgia* extends from Florida and the Atlantic coast to a line crossing the state from Augusta to Columbus. It embraces more than one half the area of the state. It is a comparatively level, sandy region, gradually rising from the low, malarious rice districts of the coast to the cotton lands, which vary from seventy-five to five hundred feet above sea level. *Middle Georgia*, "the land of cotton," is a broad, healthy, fertile region, considerably elevated above the sea, but having no mountains except Stone Mountain, a bare, isolated peak of granite, rising 600 feet above the surrounding country, and covering about a square mile of surface. It is the largest mass of solid granite in the world. *North Georgia* varies from 1000 to 5000 feet above the sea level. It is smaller than the other divisions, but contains the principal mineral deposits, and is the sanitarium of the state and of Florida.

The climate is delightful, especially in the middle and northern parts of the state. The mean annual isotherm of 59° passes through upper Georgia, along the lower boundary of France and through upper Italy. That of 68° through southern Georgia and the Barbary States into Syria and Persia. "We have the summer climate of the Holy Land and the winter climate of Italy."

HISTORY.—Georgia was the youngest of the thirteen colonies that achieved their independence by the Revolutionary War. Its first settlement was in 1733, under a charter granted by George II., in whose honor it was named. The leader and founder of the colony was General James Oglethorpe. He embarked on this enterprise that he might provide a place of refuge for the down-trodden poor of England and for the distressed Protestants of other countries. He was laying the foundations of a mighty state. The first settlement was on the site of the present city of Savannah. Soon after their landing, "Tomo-chichi, chief of the Yamacraws, came from his cabin, half a mile distant, to see his brother Oglethorpe. There was a pleasant conference. 'Here is a present for you,' said the red man to the white one. The present was a buffalo robe, painted on the inside with the head and feathers of an eagle. 'The feathers are soft and signify love; the buffalo skin is the emblem of protection. Therefore love us and protect us,' said the old chieftain" (*Ridpath*). The humane heart of Oglethorpe was touched, and he made treaties with this and other tribes of Indians far and near, which proved mutually advantageous. Immigration was encouraged. Swiss peasants, Scotch Highlanders and German Protestants joined their fortunes with the new colony. In 1736 John Wesley, the distinguished founder of Methodism, came to Georgia, but remained less than two years. In 1738 the famous George Whitefield came, and his fiery eloquence and

burning zeal bore down all opposition and captured the hearts of the new settlers. Whitefield's Orphanage, near Savannah, was at once the pride and burden of his heart. To raise money for its support, he travelled through England, Scotland, and through all the American colonies as far north as Boston. His last ebbing strength was used in pleading the cause of Christ and his orphans. The infant colony did not grow fast. In 1760 the entire population, whites and Negroes, was less than 5000 souls. It was the weakest of the colonies, but did its duty in the battles of the Revolution. The first state constitution was adopted in 1777; the seventh and last, just one hundred years later, in 1877. In 1802 Georgia ceded to the general government that immense and valuable tract of land now embraced in the two states Alabama and Mississippi.

THE CIVIL WAR.—Georgia played an important and conspicuous part in the history of the Confederacy. She seceded from the Union January 19, 1861. Howell Cobb, of Georgia, was president of the convention that formed the constitution of the Confederate States. Mr. Stephens, the Vice-President; Mr. Toombs, Secretary of State; Mr. Walker, Secretary of War, and Judge Campbell, were all Georgians; while the families of Mr. Reagan, Postmaster-General, and of Mr. Davis, President of the Confederacy, were resident in Georgia at the time. Mr. Davis' last meeting with his cabinet, May 4, 1865, was at Washington, Ga., near the home of Alexander H. Stephens. The war feeling ran high. "There were not 600,000 white inhabitants in the state; yet from first to last 120,000 Georgia soldiers were placed in the field." It was only in the latter part of the struggle that her territory became the theatre of war. The contest, reaching from Chattanooga to Atlanta, between those two masters of strategy Sherman and Johnston, and the march of the former from Atlanta to the sea, are among the most brilliant events in military history. The losses of the state by the war were enormous. The loss of white population nearly equalled the whole number of voters. The most of those thus sacrificed were voters, the very cream of the population. From 1860 to 1870 the property valuation of the state decreased over eighty-five per cent. Perhaps $250,000,000 of this was in slaves who were set free; but besides this there was a loss of over $300,000,000 in destruction and waste.

From her utter prostration after the war the state has slowly rallied, and her future is now as hopeful as that of any southern state. In 1887 the property valuation (exclusive of railroads, $25,000,000) was $317,000,000. Her present population is about 1,675,000.

Georgia has a welcome for all true home-seekers from every part of the Union. Every facility will be given such and every kindness shown them, for here "the cruel war is over." There is no trouble in this state with foreigners, as, by the last census, only three fourths of one per cent. of her population were born outside the United States. There are but few large towns. In 1880 there were but five cities with a population of more than 10,000. Eighty-two per cent. of the population lived in the country. At the present time the tendency is to the cities and towns. This is illustrated by Atlanta, the capital and largest town in the state. She has doubled her population in eight years, and now has 75,000 people. There is a disposition in Georgia, as elsewhere in the South, to manufacture the raw materials produced. I know of no part of the country where there are better opportunities for investment in manufacturing enterprises of every sort. Cotton mills are multiplying, and are doing well. More than $7,000,000 are now employed in this way in the state.

EDUCATION. — It is perhaps not generally known that the Wesleyan (formerly Georgia) Female College, at Macon, Ga., is the oldest female college in the world. It was chartered in 1836, and is doing fine work. There are now seven institutions of like character in the state. There are several good colleges for men and a large number of academies of various grades. A state technological school, from which much

is anticipated, is just beginning its work at Atlanta. There were no free public schools in the South before the war. Those who were able to patronize the private schools did so; the children of the poor grew up in ignorance. Of course the blacks were not taught. After the war, the northern idea, that the education of her children is the duty of the state, became widely prevalent. The present school law went into effect in 1872. There was certainly great need of a system of popular education. In 1880, out of a population of 1,542,180 there were 520,416 illiterates; and though more than three fourths of these were colored, the showing for the white race (129,000) was bad enough.

The provisions for the public education of white and colored children in Georgia are precisely the same. Owing to the poverty of the state, the average length of the free public school is two and one half months each year. In many places this is increased by local taxation. The state school fund the past year was about $500,000. To this should be added about $225,000 raised by cities and counties under local laws. The school population of the state is about 555,000—white, 290,000, colored, 265,000.

RELIGION.—About twenty-four per cent. of the population of Georgia are members of evangelical churches. As is well known our own church has no work in the state except among the colored people. Of these there are twelve ministers (one white) and sixteen churches, with a membership of eleven hundred and sixty-two. This work was never so promising as now.

THE NEGRO IN GEORGIA.—In the first settlement of the colony slavery was prohibited; but it gradually crept in, and by 1749 was fully established. Comparatively few Negroes were brought directly from Africa. The great majority of them came from Virginia and the Carolinas. In 1860 there were 465,700 Negroes in the state, constituting forty-four per cent. of the population. Three thousand five hundred of these were free. In 1880 their number had grown to 725,000, and they constituted forty-seven per cent. of the population. Over one half of these are illiterate. How to educate and elevate them is the most serious question before the people of this state to-day. Many of them are earnestly, anxiously and honestly studying it. Except for the determination not to be ruled by them, the whites generally have a very kind feeling toward the blacks, and are disposed to aid in their advancement.

Much is done by friends at the North for the promotion of Christian education among them. In the single city of Atlanta, the greatest educational centre for the colored people in the country, the different northern churches have made a permanent investment for this purpose of $950,000. Their colleges and schools are doing a grand work. Good work of a like character is done at various other points in the state. The colored people of Georgia are certainly making progress educationally, morally, financially. From 1880 to 1887 the amount of their taxable property increased fifty-six per cent. They are very religious, and the proportion of them who are members of churches is very large. But their religious teaching has been so defective that they are far from living the gospel they profess. The work of our church is to supply the want of better teachers. We are stronger in our ministry in this state to-day than ever before. Within two years a number of thoroughly educated and consecrated young colored men have entered our work. They are doing service that will powerfully affect the future. We need more such. "Pray ye therefore the Lord of the harvest, that he will send forth more laborers into his harvest."

H. N. PAYNE.

The following article has been written for our pages at the request of the Permanent Committee on Temperance. It will remind our readers of a pathetic appeal from a Mohammedan emir in Africa to Bishop Crowther in our July number, page 28.

THE NATIONS' SHAME.

In this paper I shall try to show the magnitude of the liquor traffic on the west coast of Africa and point out some of its results.

It will soon be seven years since I travelled from Liverpool to Gaboon in one of the steamers of the West African Steamship Line. At that time there was a steamer leaving Liverpool every month for the west and southwest coast ports. Those steamers carried large quantities of rum and gin. The first stop on the coast was made at Bathurst. The next was at Sierra Leone. Between the latter and Gaboon stops were made. The length of the stay varied from four or five hours to three days. The amount of cargo discharged at the different places varied. A cask or two of rum and a few cases of gin were left at the smallest places; a few boat or canoe loads at places where there was a greater demand.

When the steamer stopped in the Bonny river, several miles from the sea, to discharge cargo, we remained in that almost stifling hot and malarial place more than two days. The great bulk of the cargo discharged was rum and gin. Hour after hour there was an endless line of gin boxes and demijohns and casks of rum, as they were passed from the hold of the vessel up on the deck, across a gang plank into an old hulk that was made to do service as a depot for merchandise. Thousands of those green and red painted boxes, each containing one dozen bottles—about two gallons in each case—of rum or gin, were transferred at that place; and more than once was heard a remark such as this: "These [the gin boxes] are the right kind of Testaments for the Africans."

Writing to an English society from Brass River (near to Bonny) at the end of 1883, Archdeacon Hamilton says, "One of the National African Company's steamers recently carried twenty-five thousand cases of gin and demijohns of rum, and this was to supply two factories only."

We have mentioned above what we saw during one trip on one of those steamers. For the last two years and more a steamer left Liverpool for ports on the southwest coast every twenty-one days. Other steamers (one every month, I believe) leave Liverpool for the west coast, going no further south than Old Calabar. For some twenty years a private firm in Liverpool has been sending a steamer every three months to the southwest coast, calling at Eloby, Gaboon and as far south as the mouth of the Congo river.

A gentleman in Liverpool sent me a small pamphlet in which the following statement occurs: "It is not possible to get at actual shipments, but I am sure I do not overestimate the quantity when I put down sixty thousand hogsheads of fifty gallons each as the annual consumption in the rivers Niger, Benin, Brass, New Calabar, Bonny, Opobo, Old Calabar, Cameroons, etc." That is a coast line of two hundred and fifty or three hundred miles.

There is also a line of steamers from Hamburg to the west and southwest coast. Of this line there is a steamer every month which carries large cargoes of rum and gin. There is also a Dutch line of steamers from Bremen. These steamers go to the Congo district with their cargoes of rum. Rev. W. H. Bentley, of the English Baptist mission on the Congo, writes, "I believe that I once heard of fifty or sixty thousand cases of gin at Mtoma (near the mouth of the Congo) as the annual sale in the factories of the Dutch house."

Here is a statement showing the quantities and value of the spirits exported to Africa in 1884. This is taken from the above-mentioned report, and I infer that only the west coast, not all of Africa, is meant. Great Britain sent 602,328 gallons, valued at £117,143 sterling; Germany, 7,136,263 gallons, valued at £713,634; Portugal, 91,524 gallons, valued at £6166; America, 921,412 gallons, valued at £58,889—in all, 8,757,527 gallons, valued at £893,832 sterling, equal to about $4,344,024.

In this statement no report is made of the amount shipped from France, and her trade and energy are becoming more conspicuous on the African seaboard. From my own

observation I know that the French merchants in the Gaboon do import a considerable amount.

This quantity is certainly appalling; but even this amount is multiplied—how many fold I would not say. In many instances, and to save carriage expenses, spirit of great strength is used in this trade. It must of course be "washed," that is, diluted many times, before even the natives of Africa can drink it. It is said that much of the "stuff" is "doctored" on the coast with absolute alcohol and coloring and flavoring matter. There is much of it adulterated with caustic chemicals. The archbishop of Canterbury made this statement in the House of Lords: "There is a trade rum and a trade gin which are neither more nor less than liquid fire—mere poison, which destroys in a very short time the men and women who consume it, and they consume it without stint." Much of the liquor is of German manufacture, and is said to be a poisonous distillation from the potato, discovered by German chemists. One may have some idea of the quality of the "spirit" by judging from its price. I have seen it stated, and I believe it to be trustworthy, that the gin costs fifty-six cents a case, a case containing scarcely two gallons. The natives in some places call it "death"—a name more fitting than the name "fire-water," given by the Indians of our own country to the New England rum.

What now are the effects of this traffic upon the people? Hugh Waller says: "Here then we come to the indictment against the white merchant which is spread back over many generations. He is accused of having found the African very given to carouse and drink, and he has engrafted upon this desire of his nature an intensified one, which will be satisfied with nothing short of gin and rum. If pombi has slain its thousands, alcohol has in turn destroyed its millions, and every drop of it has been taken to the tribes."

Whether the report comes from Sierra Leone, or Lagos, or Liberia, or Old Calabar, or Gaboon, or the Ogove, or the Congo, it is the same—devastation, desolation, death.

Rev. Hugh Goldie, of Old Calabar, writes of the degradation into which the traffic in rum has sunk the natives. The native Christians find it most difficult to propagate the truth, because "the people to whom they go are found in a semi-intoxicated condition and not disposed to listen."

In Gaboon and the contiguous districts drinking is almost universal. Men, women and even children drink. The once flourishing church there has dwindled down to scarcely one third of its former membership.

From Eloby island has gone out to Corisco and the mainland, to Benita and to Bata, to Evune and to Batanga, the gin box and rum barrel, bringing a greater temptation than many, who are only "babes in Christ," can withstand. And so many who doubtless would have remained steadfast amidst heathen superstitions and practices have been swept back into sin, and with their fellow heathen "driven deeper and deeper into the slough of depravity."

From Gaboon there go out, almost weekly, the small steamers carrying to the upper Gaboon and to the Ogove great quantities of rum and gin, from English and German and French trading-houses. These steamers carry this as far up the river as it is possible usually for them to go. Then it is reshipped into still smaller steamers, row-boats and canoes, and by them distributed by way of the small rivers and creeks throughout all the country. In the Ogove river district the rum-trade has been gradually forced upon the people, until now rum and gin are in demand. I have no doubt that this is true of other districts.

In many of the cases of discipline which we have had in our native churches we have found that rum is the great stumbling-block; causing to fall as many, if not more, than do the sins of adultery and of fetich-worship.

THE ECONOMICAL ASPECT.

"Commerce is employed as a means of elevating Africa; and if of a useful kind is a most powerful means."

"But if a country in opening up new roads for manufactures has at the same time opened up new channels for the destructive

floods of rum and gin, the benefit intended to be conferred is neutralized by the accompanying evil." For some years past on some parts of the west coast there has been, and still is, a depression in trade; a trade in which the manufactures of European countries are exchanged for the products of the African continent; and a trade which—if rum and gin were excluded—would be not only legitimate but profitable to the parties engaged in it.

One commenting upon this topic writes: "One principal cause of the depression of trade existing at present in this country is doubtless the vast amount of money spent in intoxicating drink."

In Old Calabar the trade in a certain kind of cloth (or print) manufactured in Glasgow has of late years largely decreased; drink was the article in demand.

A Mr. Joseph Thompson speaks of the same result following drink traffic in the Niger district. The manufacturers at home anticipated a large demand for prints, but the drink traffic rendered hopeless this demand. It would be to the interest of manufacturers of America and Europe if they would make a decided and united effort to put a stop to the abominable traffic in rum, which fills the pockets of a few barons and rum-dealers, while legitimate trade and manufacture suffer in consequence. The exportation of the goods and manufactures which bring a fair profit to the merchant, and at the same time act as a lever by which the millions of Africa would be elevated, has been superseded by the importation into Africa of that which, while it brings immense profits to manufacturer and exporter, yet fails to satisfy their inordinate greed for gold and plunges the people into deeper degradation.

A stupendous work is before the Christians and philanthropists of America and Europe. But their strength is commensurate with that work. Their hearts will truly respond when they have turned a listening ear to the plaintive cries as they come up from the rum-soaked districts of West Africa. Then let them join hand to hand, and with a prayer to the God of nations for help, push forward the conquest both at home and abroad until they have hunted down, and bound hand and foot, the giant that has brought and is still bringing to the sons and daughters of Ham more misery, more suffering, more degradation, than the slave-trade has done, shameful as that iniquitous traffic has been and still continues to be.

W. C. GAULT.

THE MEDICAL WORK IN MISSIONS.

An excellent paper on this subject was read by Edward Chester, M.D., of Dindigal, India, at the meeting of the International Missionary Union at Bridgeton, N. J., in July last, and printed in the September number of the *Missionary Herald*. The writer ably sets forth his theme in four general propositions: (1) That the medical work should be given a place in every well-organized mission; (2) That the medical work in a mission must be eminently evangelistic and in harmony with all the other work of the mission; (3) That if the medical work is taken up at all, it must be a thorough and efficient work, one which will command the respect and regard of all classes; (4) That the exigency of the times demands a much larger force of medical men and women in mission fields.

Dr. Chester illustrates these propositions very clearly from his own large experience. Under the last head he says:

In the opportunities for work for women in all the countries noted above [India, China, Japan, Africa], there is perhaps the strongest argument for medical missions. I need not give from any table of statistics the proportion of women to men in the population of the prominent countries of the East. Their number is immense; and there is no possible way of reaching and influeno-

ing this countless number of women and girls which will compare with that open to the Christian lady physician. If for every lady physician now on the ground in the countries noted above there were ten—yes, a score—it would not be one too many for the great and important work the Lord is giving to just this class of laborers.

GLEANINGS AT HOME AND ABROAD.

A GREAT REBELLION.—Rev. Mr. Maplesden, of Secunderabad, gives the following account of a very significant event in mission work in India. It shows that education does not Christianize:

"The Christian College at Madras is a union institution which has about fifteen hundred Hindu students. The condition upon which they receive a first-class English education is that they shall listen to instruction from the Bible one hour every day and attend opening prayers. The college has hitherto exercised a great influence for good, but converts have been few. A few days since a young Brahman offered himself as a candidate for baptism. Thereupon five hundred of the students arose and, after assaulting and insulting their teachers, left the college. They now stipulate that they will not return unless certain concessions are made, which would, if granted, nullify all Christian teaching. This college is the largest Christian institution in India. The rebellious students are being strongly supported by Hindu newspapers and wealthy Hindu gentlemen. This is the largest student rebellion ever known in India, and is considered quite a crisis in missionary work. Just now Hindus everywhere rage against the gospel of Christ."—*Baptist Missionary.*

Buddhist opposition in Ceylon is becoming more and more virulent; and one of the greatest hindrances to the gospel, writes a missionary, is "the coquetting with Buddhism which has become fashionable among many Europeans. Buddha's birthday is now a government holiday in this island of Queen Victoria."—*Spirit of Missions.*

MEXICO.—A very remarkable General Assembly was held lately in the city of Mexico—an assembly comprising representatives of all the missions of Protestant churches in the country. They met to strengthen each other's hands, and to devise a plan which would prevent their trespassing on each other's fields or wasting their energies in an unprofitable manner. After full and friendly discussion they agreed unanimously upon a plan which will happily prevent collisions and greatly promote co-operation. A committee representing all the missions has been appointed, which shall determine any difficulties that may arise.—*Presbyterian Record.*

The Rev. Dr. Ashmore writes from China: "Things brighten in this eastern sky. I never knew a more hopeful time in Chinese missions."—*Spirit of Missions.*

He who has taken pains to familiarize himself with the history of anti-saloon legislation and operations under it in all parts of the Union must see that there has been a tremendous growth of anti-saloon feeling in recent years, and that it is just as strong in the minds of Democrats in Kentucky, Tennessee, Georgia, Mississippi, Missouri, Florida, etc., as in the minds of Republicans in New England, the middle states and the Northwest. This is not a party question, it is a question of soberness and salvation.—*Washington Post.*

The Presbytery of Missouri (Southern) recently passed the following resolution:

"We rejoice at the action taken by the Assembly in Dr. Woodrow's case, but regret that the motion introduced by Dr. Campbell in regard to organic union was not adopted; believing that it would have been better for the church had it, instead of the action taken, been passed."

Dr. Campbell's substitute was as follows: "This Assembly believes that as the result of the work of the committees of the two Assemblies, progress has been made in the growth of Christian confidence, in a readiness for co-operation in church work, though it frankly expresses the belief that the time for organic union is not yet. In the wish and hope that further progress may be made in church conference and in co-operative church work, this Assembly continues its committee as a committee of conference, enlarging it by the addition of three ministers and two elders, and

said committee is instructed to report the result of its work to the next Assembly."—*Mid-Continent.*

WORK IN MADAGASCAR.—The London Missionary Society continues to push its work in Madagascar with increasing success, notwithstanding the political changes and the aggressive attitude of the Church of Rome. With its 30 English missionaries, it reports the astounding number of 838 native ordained ministers and 4395 native preachers, 61,000 church members and 230,000 adherents. But as yet scarcely one half of the population have been reached by the gospel.—*Presbyterian Record.*

The progress of the Presbyterian Church in Victoria during the past fifty years has been very great. Taking in the whole of Australasia, we are told that there are 571 Presbyterian ministers, 672 charges and 51 presbyteries—all within the past fifty years. The other Protestant churches have also increased with great rapidity.—*Presbyterian Record.*

Near the close of the London Missionary Conference The Harmony, the missionary vessel of the Moravian brethren, set sail from London upon her annual voyage to Labrador. The present is the fourth vessel which has borne the name of The Harmony. It is a bark of two hundred and fifty tons, and this will be her twenty-seventh voyage. The first vessel went out in 1770. In the long record of one hundred and nineteen annual voyages, passing to and fro with missionaries and supplies, no boat has ever been lost, nor has there been any serious accident. This is a remarkable statement, and we cannot wonder that the Moravian brethren regard their vessel as under the direct care of divine Providence. This year a member of the committee goes out for an inspection of the missions, and a Mr. and Mrs. Martin go to commence labors in Labrador.—*Missionary Herald.*

The American Baptist missionaries at Banza Manteke report that the church is steadily growing, and that there are more candidates for baptism. Those who have confessed Christ are standing firmly. The church has chosen two evangelists, agreeing to support them, although one of them, the chief's son, refuses to receive any pay. Seven people are reported as having been put to death because of their Christian faith, and the Christians were much tempted to retaliate upon their enemies. They were taunted because they did not seek to revenge the martyrdom of their associates. One man reported that it took him three weeks to get the victory over himself in this matter of seeking revenge.—*Missionary Herald.*

At a woman's missionary conference not long since, while discussing the question "How shall we interest our daughters in the subject of missions?" it is said that a sweet-faced old Methodist lady remarked that some things which had been said reminded her of the story of a farmer whom a stranger observed harnessing a colt with his mother. When asked the reason therefor, he replied, "Oh, it's the way I take to break him into the work. Trotting by the side of his mother, he soon learns to do just as she does; so that when the time comes for him to go alone, I have no trouble with him."—*Helping Hand.*

The Rev. C. F. Warren, an English Church missionary in Japan, said at the general missionary conference that Japan had owned nine female rulers in the history of her past, and, as the result of an expedition led by one of them, all the intellectual life for which the nation is conspicuous seemed to have been originated. A large proportion of the best works in Japanese literature had been written by women. The great wave of change in woman's position now going forward was still further raising them. A million of them were now under teaching in their government schools, and a strong movement toward the "higher education," as we term it, was progressing. Their diligent study of English, their favorite foreign tongue, rendered work amongst them increasingly possible, even without mastery of their own language. There was a great encouragement in the results already granted. Even now the women among the converts in Japan number forty per cent. more in proportion than among any other people.—*Spirit of Missions.*

This is how a native Hindu paper summarizes the work of Carey, Marshman and Ward at Serampore: "They created a prose vernacular literature for Bengal; they established the modern method of popular education; they gave the first great impulse to the native press; they set up the first steam engine in India; in ten years they translated and printed the Bible, or parts thereof, in thirty-one languages."—*Spirit of Missions.*

MINISTERIAL NECROLOGY.

[All notices, etc., with reference to deceased ministers should be sent to Rev. W. H. Roberts, D.D., Lane Theological Seminary, Cincinnati, O.]

ADAMS, WILLIAM HENRY—born September 4, 1807, at Portsmouth, N. H.; graduated, Yale College, 1834; studied theology in Yale Seminary; licensed to preach, 1838; ordained, 1840, pastor at Wellfleet; subsequently labored at Harwick; spent a few years in teaching; preached to Presbyterian churches in Turin, N. Y., Danby, N. Y., Brooklyn, Pa.; pastor of Presbyterian church East Greene, Erie county, Pa., 1867–80, then retired from regular service, but continued to preach occasionally; he was blind for several years before his death, March 27, 1888. Married Miss Mary Ann Pettengill, daughter of Rev. Amos Pettengill, Naugatuck, Conn., 1840, who survives him with a son and two daughters.

BEACH, DAVID EDWARDS—born, Stephentown, N. Y., November 13, 1833; graduated, Marietta College, 1859, Lane Theological Seminary, 1863; ordained, Galena and Belvidere Presbytery, May 5, 1864; pastor, Beloit, Wis., 1864–65; pastor, Granville, O., 1865–69; professor of Intellectual and Moral Philosophy and Rhetoric, Marietta College, 1869–88; died, Marietta, O., July 24, 1888. Married, April, 1864, Miss Alice Allen, daughter of Dr. Allen, of Lane Seminary, Cincinnati, O., who survives him with three sons. D.D., Wabash College, 1884.

CAMP, EDWARD HARRISON—born, Newark, N. J., December 13, 1839; graduated, Princeton College, 1858, Princeton Theological Seminary, 1867; ordained, West Lexington Presbytery, January 26, 1868; pastor Second Church, Lexington, Ky., 1868–69; pastor, Troy, Pa., 1870–72; pastor, Avondale, Cincinnati, O., 1874–78; residing, Newark, N. J., 1879–83; stated supply, Sag Harbor, N. Y., 1883–84; in ill health, Newark, N. J., 1884–88; died, Newark, N. J., August 19, 1888.

COMINGO, NEVILLE B. CRAIG—born, Steubenville, O., March 8, 1850; graduated, Washington and Jefferson College, 1870, Western Theological Seminary, 1873; ordained, Pittsburgh Presbytery, August 25, 1874; pastor, Mount Olive, Pittsburgh, Pa., 1874–88; corresponding secretary Permanent Committee on Temperance, 1886–88; drowned, Conemaugh river, Pa., August 21, 1888.

HYNDSHAW, JAMES BAILY—born, Stewartsville, N. J., January 14, 1801; graduated, Princeton College, 1820, Princeton Theological Seminary, 1824; ordained, evangelist, Newton Presbytery, November 23, 1824; pastor, New Providence, N. J., 1826–32; stated supply, Milford, N. J., 1832–35; pastor, Reformed Dutch church, Walpack, N. J., 1836–39; principal, Stroudsburg, Pa., 1839–54; pastor, Presbyterian church, Red Mills, N. Y., 1845–50; teacher, Brooklyn, N. Y., 1853–54; chaplain, United States Hospital Service, 1862–65; honorably retired, Morristown, N. J., 1868–81, Norwood Park, Ill., 1882–84, Chicago, Ill., 1885–88; died, Norwood Park, Ill., July 7, 1888. Married, February 14, 1826, Miss Abigail Cutter, of Morristown, N. J.

MOORE, JOHN—born, Fairview, W. Va., October 16, 1822; graduated, Washington College, 1843, Western Theological Seminary, 1846; ordained, Allegheny Presbytery, June, 1847; pastor, Harrisville, Clintonville and Pleasant Valley, Pa., 1847–51; pastor, Cherry Tree, Pa., 1851–56; pastor, Williamsburg, Pa., 1856–63; teacher, Mantua and Pottstown, Pa., 1863–75; pastor, Galesville, Wis., and professor of English Literature, Galesville University, 1876–80; pastor, Ripon, Wis., 1880–82; in ill health, Chatfield, Minn., 1882–88. Married Miss Ann E. White, of Fagg's Manor, Pa., April 27, 1847; his second marriage was to Miss Abby W. Johnston, of Chatfield, Minn., August 26, 1879. Four children survive. He received the degree of Doctor of Divinity from Galesville University, 1880.

☞ When does your subscription for THE CHURCH AT HOME AND ABROAD expire? Probably with the December number. Do you wish for it next year? It is time to send your name and money to John A. Black, 1334 Chestnut Street, Philadelphia. And are there not others in your church who will subscribe? Talk it up at the prayer-meeting. Get all the present subscribers to renew; and get as many new ones as you can. Do not you think it will be good for them?

FOREIGN MISSIONS.

The following exhibit shows the decline in receipts as compared with last year. Largely the falling off is in legacies, but *every* class of gifts has fallen off:

RECEIPTS FROM MAY 1 TO OCTOBER 1, 1887 AND 1888.

	Churches.	Sab-schs.	Woman's Boards.	Legacies.	Miscellaneous.	Total.
1887.	$35,630 19	$5,005 66	$30,653 73	$88,678 14	$15,236 72	$175,204 44
1888.	33,416 05	3,758 93	24,174 96	12,907 90	8,035 72	82,293 56
Loss.	$2,214 14	$1,246 73	$6,478 77	$75,770 24	$7,201 00	$92,910 88

November is close at hand. Only six months of the fiscal year will remain when the above figures shall be read. The outlook is serious. The missions are all complaining; what can the Board do but make known the facts?

One of our oldest and most faithful missionaries in Syria asks, "What shall we break up? Our village schools (about the only things that can be stopped) are the very life of our work. They keep the doors open for the preaching of the gospel when people otherwise would not come."

Two interesting farewell missionary meetings have been held recently at the Presbyterian Mission House in New York—the former on September 15 and the latter on October 3. On September 15 a group of missionaries were about sailing for Persia and Syria. (See October number.) The last meeting was on the occasion of the departure of missionaries to India. (See calendar.) It is to be hoped that such occasions will be frequent, now that the new Mission House affords every facility for such gatherings.

It is impossible to hold such meetings as uniformly as in the case of the Church Missionary Society in London. England is a small country, and all foreign missionaries go in one general direction. In almost all cases they go from London. With us the conditions are very different. Our churches cover a great continent, and that continent lies between the great oceans and in a position midway between the outlying heathen nations. Our missionaries start from many points of departure, and sail from either coast. They go not only by the Atlantic and the Pacific, but by the southern gulf. They cross the continent by four different trunk lines or over the international routes to Mexico. There are, however, some advantages in all this. It affords opportunity for farewell missionary meetings at many different points, and to some extent such meetings are held. It is but fair to say that, as a rule, they are more largely attended in the interior cities than in New York.

Is it not well in all cases to give our missionaries a cordial and prayerful adieu? Such occasions are needed to remind the church that these are her ambassadors, that the evangelization of the world is not the task of the few, that the great body of Christ is held responsible and cannot "let out the job." Think what a sending that was when two missionaries went from the church of Antioch!

Oh, when will churches, Sabbath-schools and individual supporters of mission work learn to co-operate through regularly-organized and approved agencies, instead of giving their money to every sort of irresponsible enterprise with the notion that because it is outside of regular work it is just so much clear gain and likely to be the more successful! Over against the cry from the missions that the very vitals of established and organized work are being cut up, well-established and useful schools stopped, there

comes to us an instance in which $1000 has been given for a sort of half-missionary and half-secular enterprise which no missionary board could conscientiously approve, and for which nobody but the one individual conducting it is at all responsible. Tens of thousands of dollars are scattered like stubble before the autumn winds upon the mere impulse of mistaken sentiment. The time has come when the growing, pressing work of missions requires the filling up of the solid ranks, the careful husbandry of funds, and the clear and pronounced loyalty of the churches to their own constituted agencies.

The extension of European protectorates over various parts of Africa and Pacific isles is likely to necessitate many changes in missionary operations. The French at Gaboon are not alone in requiring that missionary schools shall lay aside the English and use French.

French Protestants in Basuto-land assert that they are required to use the English and not the French in all schools of the higher grades. The German governor at Cameroons is said to have placed such restrictions upon the English Baptist missions within the German territory that it was thought best to transfer the mission to the Basle society. Already the English Church Missionary Society agents in the east African lake country are beginning to complain of difficulties from the German occupation of territory between the lakes and Zanzibar.

In the islands of New Hebrides and Samoa, like perplexities are looming up; and all will remember the troubles of American Board missionaries last year in Micronesia.

Our Dakota missionaries, who have had so much trouble from governmental interference with their vernacular work, will have, therefore, abundant sympathy from all parts of the world—though for strict and arbitrary suppression, the orders of Assistant Commissioner Upshaw were rather in the lead.

The financial results of the year's effort, as they were published at the 1st of May last, were such as to cheer every friend of missions and every member of the Presbyterian Church. It must not be supposed, however, that such results were then accomplished or can be repeated without great and assiduous labor. This church and that sent up its contribution, not knowing what others would give, but doubtless in many cases feeling that it was all too small, and with a faint hope that somebody else would do better, and that the Lord would take care of his own cause somehow. In a smaller number of cases there was at least a real solicitude and a very earnest effort. But if the work is to go forward with that resolute step which means victory and conquest, with no drawbacks, no faltering in the ranks and disappointing retrenchments, the nerve of a constant purpose and the devotion of a loyal and earnest stewardship must pervade every church, every Sabbath-school, every woman's auxiliary society, nay, every Christian heart. The time to determine the results which shall be published next May is now. It is not the beginning of the fiscal year, but it is the beginning of the season of more earnest and vigorous work.

The Roman Catholic missionaries on the Ogove give fair notification to our Protestant French teachers at Kangwe and elsewhere that they will fight them and fight us at all points. We have therefore one more element of opposition than Paul encountered. We have not only "the world, the flesh, and the devil," but by way of culmination the Jesuit is added.

One would think that the habitations of cruelty were dark enough—that fetishism, the murder of witches, the burial of wives in funeral celebrations, the slave-trade, cannibalism, the liquor traffic under the flags of Christian nations, were sufficient to unite all branches of the Christian Church in the rescue; but no: the motto of the Catholics is, "Down with the Protestants!"

The Editorial Committee appointed by the late Missionary Conference in London to issue the reports of its proceedings have

been hard at work through the summer, especially the editor, Rev. James Johnston. The report is being printed, and will cover 1200 pages, making two volumes of 600 pages each. Large-hearted and generous Christian men in Great Britain and a few in this country have contributed special sums toward the expense, in order that the two volumes may be brought within the reach of every friend of missions, and thus multiplied and scattered abroad like the leaves of autumn. It is exceedingly desirable that others shall come forward and still further reduce the expense, for so large a work will still be thought to be beyond the reach of the poor. Why will not liberal Americans cheapen the circulation, as they may do by meeting in part the expense of an American edition, which must be increased by heavy custom taxes and by heavy postage rates in the distribution?

The London committee have made a series of offers regulated by the number of volumes which shall be taken. Should ten thousand be issued among all the Protestant denominations, the sheets for the volumes could be afforded at a cheap rate per volume unbound, and it would seem as though that number at least should be circulated among the American churches. If, however, only five thousand or two thousand should be taken, the expense will be much greater. It has been hoped that the two volumes could be afforded for one dollar and fifty cents, or seventy-five cents each. If the cost exceeds that, it will be owing to the small number called for. It will probably reach two dollars and fifty cents.

These volumes will constitute an encyclopedia of missions. The committee state that, "after carefully examining the papers, they are satisfied that in ability and practical dealing with the great problem of missions, as well as in their extensive grasp of the work in its length and breadth, the reports will exceed in interest anything that has ever been published." We have been asked for some encyclopedia of missions. An attempt was made five years ago to publish such a work, but to gather the materials by correspondence was found to be impossible; and so the difficulty of being obliged to consult many books in order to get comprehensive views of the work has gone on unrelieved. Now, however, one hundred and forty societies have met together. Nearly fifteen hundred representatives, embracing missionaries of all leading Protestant missionary societies, have compared their experiences and amassed their facts. These have been carefully preserved by stenographic reporters, and the aggregate is now offered to the friends of missions at prices which it is believed will be within the reach of all. Every pastor should possess these volumes. Every woman's auxiliary society, every theological seminary and college library, every Sabbath-school, every Christian layman who loves the progress of Christ's kingdom, should possess a copy. The materials would then be at hand for writing missionary papers, and it is to be hoped that such light would be thrown upon this whole subject that the skepticism and indifference which lurk even in the churches would be wholly removed, and that the great issues which rest upon this generation of the church should be understood and more efficiently met.

The late Mohonk Conference devotes a large part of its discussions to Indian education. No topic could be more timely and few could be more important. The operation of the Dawes bill in breaking up the reservation system will thrust new and untried conditions upon the Indian whether he is prepared or unprepared. The duty of all Christians and philanthropists in his behalf is very great.

Among other things the platform of the conference says:

In view of the great work which the Christian charities have done in the past in inaugurating and maintaining schools among the Indians, and of the essential importance of religious, as distinguished from secular, education, for their civil, political and moral well-being—an element of education which, in the nature of the case, the national government cannot give—the churches should be allowed the largest liberty, not, indeed, to take away

the responsibility from the government in its legitimate sphere of educational work, but to supplement it to the fullest extent in their power by such schools, whether primary, normal or theological, as are at the sole cost of the benevolent or missionary societies, and it is the deliberate judgment of this conference that in the crisis of the Indian transitional movement the churches should arouse themselves to the magnitude and emergency of the duty thus laid upon them in the providence of God.

On the above the *New York Mail and Express* says:

In a word, the Indian, in order to become a good citizen, must become not only civilized but also Christianized; and in that process the schools of the various religious bodies among the tribes are the most efficient agency. The administration will do well to take to heart this advice from those who have made a special study of the Indian question and who have the welfare of our Indian population most at heart.

Now that Dr. G. W. Mathews, of Quebec, has been chosen as permanent secretary of the Presbyterian Alliance, is there not good hope that some systematic plan may be reached for aiding the Protestant churches of continental Europe? Thousands of dollars are given every year, but too often in a sort of sentimental way. Too much depends on the eloquent appeal or the picturesque and striking character of the object or the money-getting skill of the agent, and not enough on the substantial merit and permanent success of the work accomplished. We were impressed during the late council by the array of organizations essentially Presbyterian which are struggling against papal superstition and tyranny on the continent,—all capable, if well sustained, of building up permanent and self-perpetuating institutions; yet too often some transient individual scheme obtains the ear of our churches, to the utter neglect of all these alike.

There come from the mission fields sad complaints, as usual, of retrenchments. There is, perhaps, more of the element of disappointment in these complaints than in other years, for the reason that the centennial effort created great expectations, and it is difficult for the missionaries in any one field to understand how universal is the law of increase and increased demand created by the very prosperity of the work. They cannot, therefore, fully realize the extent of the distribution, which involves, of course, diminution in the amount that can be given to any particular mission.

We earnestly entreat the pastors of the churches and all who are charged with touching the springs of action, that they will not let any opportunity pass, whenever it may be, without an earnest, prayerful effort, not for the Board but for the Master, whose eye is upon all his work.

Our friends in Great Britain seem to have no fear of the smell of viands about their missionary headquarters; they much prefer it to the crypt-like odor of mildew which gathers in such places when they are so fearfully separated from ordinary human affairs that few people care to visit them.

Our transatlantic cousins associate breakfasts and teas with their religious work, and they make their great missionary establishments as houselike as possible. The British and Foreign Bible Society recently gave two entertainments in its superb buildings in Queen Victoria Street—one to the Missionary Conference and the other to the Presbyterian Council. The latter was an evening reception presided over by the President and Right Honorable Earl of Harrowby. It was a very pleasant occasion.

Both Church Missionary Societies gave entertainments in their missionary rooms to delegates of the Missionary Conference. And yet all these buildings are rendered peculiarly sacred as places of regular social prayer and praise. No missionary goes to his field without a farewell meeting of prayer and tender words of parting.

Hospitality was the one element that rose to view constantly during the great gatherings in London.

The best Christian families in the city and vicinity seemed to vie with each other, and the various societies, not only those above

named, but the Religious Tract Society, the National Temperance Union, the Evangelical Alliance, etc., seemed to find it difficult to find an unoccupied hour when their foreign friends could do just a little more visiting and eating. No welcome was ever more hearty or abundant. It should be said that the expense of the societies' entertainments was borne by individuals.

We received the impression during the late Missionary Conference that woman's work in missions is farther advanced, if not more completely organized, in America than in England. And the interest on the subject is more general. Any American city of even fourth-rate dimensions could have drawn together much larger audiences of Christian women than those which were assembled in London during the great Conference. It would have been easy also to have secured on short notice a larger number of female speakers who out of their own ripe experience could have made the exercises instructive.

There is in all this no ground for boasting, however: in many if not most things our English friends set us examples worthy of our following; but it is simply just to say that woman's work is more advanced on our side of the Atlantic.

In relation to no subject was there a stronger or more unanimous protest given by all missionaries at the great Conference than that pronounced on the idea of sending natives from the mission fields to Europe or America for education.

While there have been a very few noble exceptions, the united experience of all missionaries and all missionary societies goes to show that such a course is ruinous, that the young men who are sent or who come of their own accord are denationalized and spoiled, that their personal ambition proves stronger than their patriotism or love of race, that they are unwilling to cast in their lot with their countrymen and live as they live, that they insist upon the status of a foreign missionary and so excite the jealousy of their people and repel them, that their higher salaries and greater honor create discontent among preachers and teachers who have been trained at home, that their supposed success stimulates the aspirations of the brightest youth to go and do likewise, and that thus the mission fields are in danger of being robbed of that material which they so much need for an earnest, home-trained native ministry. Will not all friends of missions in our home churches consider this danger? The fact that a few of these men reach positions of influence in our own country as pastors or teachers does not help the difficulty; the lure of others is none the less, and how paltry is the consideration that England or America, with all their wealth of talent, has gained a useful man at the expense of the waste places of the earth!

A printed missionary hospital report comes to us from a new quarter—Kiung Chow, Hainan. It is published at the *China Mail* press, Hong Kong, by Dr. McCandliss, of our Hainan mission. No one can read it without being profoundly impressed with the value of medical work as an auxiliary of missions. While there has been hostility on the part of government officials toward the work of the Hainan mission, particularly in the matter of the purchase of property for missionary structures, and while the native Christians have been to some extent under the fires of persecution, the heart of the people and of the officials themselves is open for medical work, and by means of that will soon be open for Christian effort. The effect of the successes of Dr. McCandliss not only, but of his associate Mr. Jerimiassen at Nodoa, has been most marked. Scores of native soldiers have been restored to health, diseases have been checked in the army, and, as a result, most generous contributions have been made by the commanding general and others for the prosecution of the work. The financial report shows $200 contributed by the Canton Medical Missionary Society, $11.28 by British residents in Hoihow, two subscriptions of $10 each from British officers, $15 from a mercantile firm,

two subscriptions of $20 and $19 respectively from native officers bearing Chinese names. Touching cases of restoration to health are reported.

Why may not the wealth of the church flow out to the dark places of the earth through such channels as this, to the untold blessing of both the souls and the bodies of men?

Still later than the publication of the report comes a private letter from Rev. Mr. Gilman, stating that a mandarin has contributed $200 for this work.

Revs. William M. Langdon and George E. Woodhull were ordained by the Presbytery of New York on Sunday evening, September 30, at the Fourth Avenue Presbyterian Church, Rev. Howard Crosby, D.D., pastor. Sermon by Rev. D. G. Wylie, charge to the candidates by Rev. Dr. Ellinwood, and ordaining prayer by Rev. H. Chapin, D.D.

Mr. Langdon and Mr. and Mrs. Woodhull started on the next day, October 1, for the foreign mission field; the former to Peking and the latter to the Osaka mission.

Among the returned missionaries at the great London Conference was Rev. Mr. Ross, the Scotch Presbyterian pioneer of Mookden in Manchuria.

He is a modest man, but he has shown himself a hero.

For five years he was the only missionary on the field, male or female. His personal safety was at that time altogether problematical; his home was a narrow, cold and cheerless hut with almost no means or appliances of comfort, and in the short winter days of that high latitude, the strain of depressing influences was such that only the most cheerful disposition and the strongest confidence in his Master and in his work could have sustained him. Now, however, he has his little family about him and associate missionaries and a flourishing Christian church, and a most promising development of his work through a wide region.

He has also gained what comparatively few missionaries secure in China, the cordial friendship of the local officials and other gentry.

Mr. Ross in his early missionary years labored persistently at translations, giving the Scriptures not only to the Chinese of Manchuria, but also to the Koreans across the border. One of his native Bible-readers was the first to introduce the vernacular Scriptures into Seoul, where several persons had expressed hopes of conversion before our American missionaries had arrived.

There could hardly have been a better preparation of the soil for our Korean mission than the Bible work of Mr. Ross in far-off Mookden. And what a grand argument is here for the work of the Bible societies!

The work of the American Board in Japan is full of instruction. About fifteen years since, when President Seelye returned from a visit to the mission fields, he said to us, "Tell your Board to multiply its missionaries in Japan. It is the great mission field of our time. Give it the first place." The same counsel was given to the American Board, and it was heeded. It had but just begun its work. It now reports 7000 communicants. Its churches have contributed over $40,000 during the year, and the gain in its membership has been fifty per cent.

Among the practical, pithy "Notes on Mission Work" recently published by Robert N. Cust, LL.D., are such as these:

I stand up for the native races against governments, against the white man, against missionaries, and indignantly reject the idea that any white man has a right to lord it over the black man, whether he goes as a governor, a traveller, a merchant, an immigrant, or a missionary. I am obliged to speak plainly upon this subject. The albococracy (pride of white races) of the age is terribly heartless.

This utterance may apply not only to the eastern hemisphere, but to the western as well. A little more of this sentiment would render color lines fainter, would divest the

California hoodlum of his brutality, and would suggest some nobler thoughts to those who appear to think that the only good Indian is the dead one.

On the clock of history the hour for missions has sounded. I write with a profound feeling of conviction that the church, the family and the individual, if they do not place the duty of conquering new kingdoms to the Lord in the first line of their obligations, abdicate their position. Those who are most liberal to home requirements are not less forward in aiding foreign missions.

And what shall be said of those who withhold personal service, if the message has come to them, if the Lord has unmistakably called them, if he has given them talents and leisure and opportunities?

What shall be said of parents who withhold their children who are willing to go, and who have no field of usefulness, . . . who are sitting at home with folded hands, doing nothing, crushed by the conventionalities of home family life, eating, drinking and sleeping? Parents! parents! if the Lord calls them, let them go. What happened to the servant who wrapped his talent in a napkin?

The missionary appears to me to be the highest type of human excellence in the nineteenth century, and his profession to be the noblest. He has the enterprise of the merchant without the narrow desire of gain, the dauntlessness of the soldier without the necessity of shedding blood, the zeal of the geographical explorer but for a higher motive than science. Now, if there is anything greater than a British missionary it is an American. My words may be read on both sides of the Atlantic, and I write them deliberately. If my convictions were the other way I should not hesitate to express them.

Above all things let us do our best that the historical dissensions of the Christian Church in Europe shall not be repeated in Asia, Africa and Oceanica. This is one of the greatest blights of modern missions, and one of the occasions of blasphemy given to the infidel, the indifferent, and the Papist. Can any one read such biographies as those of Steere, Saker, Judson, Ragland, Hannington, Carey, Duff, Williams, Patteson and Krapf without feeling that after all it is the same spirit appearing in different human forms?

A novel suggestion for the suppression of the slave trade which centres around Lake Nyassa has recently been made by Rev. Horace Waller, F. R. G. S. He advises the placing of a British gunboat on the lake. His idea is that such an armament at the sources of the traffic could be maintained at much less cost than the British cruisers on the coast, and would be much more effective. Mr. Waller readily foresees two objections in the way: the possible entanglement of Great Britain with the tribes of the interior, and the difficulty of securing passage for a gunboat through the Portuguese territory which lies between the coast and Lake Nyassa. It is not considered, however, that the objections are at all serious compared with the advantages to be derived. It is claimed that the presence of a gunboat would effectually stop slave-raiders over the populous regions on both sides of the lake; that the industries of the natives would be encouraged; that trade companies would be protected in their efforts to establish commerce, and that the mission work on or near the lake would be carried on without interference. It can scarcely be doubted that the presence of a British gunboat would tend to arrest the infamous slave traffic, and by so doing would encourage trade and protect those who have given their lives to the evangelization of the vast population in the lake region. Whether the leaders of Christian enterprise in Great Britain may count it a wise expedient, and if so, whether they have sufficient influence to induce the government to try the experiment, remains to be seen.

We call special attention to the calendar, found elsewhere, of the departure of missionaries. This calendar will be repeated from month to month, and will serve as a convenient answer to many inquiries.

MONTHLY CONCERT.

SUBJECTS FOR MONTHLY CONCERTS.

JANUARY.—General summary in connection with week of prayer.
FEBRUARY.—China.
MARCH.—Mexico and Central America.
APRIL.—India.
MAY.—Siam and Laos.
JUNE.—Africa.
JULY.—Indians, Chinese and Japanese in America.
AUGUST.—Papal Europe.
SEPTEMBER.—Japan and Korea.
OCTOBER.—Persia.
NOVEMBER.—South America.
DECEMBER.—Syria.

SOUTH AMERICA.

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not: doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works? (Prov. 24: 11, 12).

MISSIONS IN SOUTH AMERICA.

MISSIONS IN THE UNITED STATES OF COLOMBIA.

BOGOTA: the capital of the country; situated on an elevated plain; latitude, 4 degrees north; climate, temperate; population estimated at 90,000; occupied as a mission station, 1856; missionary laborers—Rev. and Mrs. M. E. Caldwell, Rev. and Mrs. J. G. Touzeau, Miss Maria B. Franks.

BARANQUILLA: situated near the sea-coast at the mouth of the Magdalena river; occupied as a mission station, 1888; missionaries—Rev. and Mrs. Thomas H. Candor.

In this country: Rev. and Mrs. M. E. Caldwell.

MISSIONS IN BRAZIL.

BAHIA: 735 miles north-northeast of Rio de Janeiro; missionary laborers—Rev. A. L. Blackford, D.D., and his wife. *Outstation:* Cachoeira.

LARANGEIRAS: Rev. J. B. Kolb and his wife.

CAMPOS: about 150 miles northeast of Rio de Janeiro—*Rev. M. P. B. de Carvalhosa.*

RIO DE JANEIRO: capital of the empire; population variously stated up to 400,000; occupied as a mission station in 1860; missionary laborers—Rev. John M. Kyle and his wife, Rev. F. C. Schneider and *Rev. A. B. Trajano.*

SAO PAULO: 300 miles west-southwest of Rio de Janeiro; chief town in the province of same name; population, 27,000; occupied as a mission station in 1863; missionary laborers—Rev. George W. Chamberlain and wife; Rev. Donald MacLaren; H. M. Lane, M.D.; Miss Ella Kuhl, Miss Mary P. Dascomb, Miss P. A. Thomas, Miss Marcia P. Browne, Misses Mary and Effie Lenington.

SOROCABA: 60 miles west of Sao Paulo—*Rev. F. Zacharias de Miranda.*

RIO CLARO: over 120 miles northwest of Sao Paulo; occupied as a mission station in 1863; missionary laborers—Rev. J. F. Dagama and wife; Miss Eva Dagama.

BROTAS: 170 miles northwest of Sao Paulo; occupied as a mission station in 1868; missionary laborers—Rev. J. B. Howell and wife.

CALDAS: 170 miles north of Sao Paulo—*Rev. M. G. Torres.*

CAMPANHA: *Rev. E. C. Pereira.*

BOTUCATU: 160 miles west by north of Sao Paulo —*Rev. F. R. C. Braga.*

CORYTIBA: about 500 miles southwest of Rio de Janeiro; chief town of the province of Parana; missionary laborers—Rev. G. A. Landes and wife.

In this country: Miss Ella Kuhl, Mrs. Chamberlain.

MISSIONS IN CHILI.

VALPARAISO, the chief seaport of Chili, latitude, 33 degrees south; population, 100,000; laborers—Rev. Messrs. David Trumbull, D.D., W. E. Dodge, J. F. Garvin, and their wives.

SANTIAGO: the capital of Chili, 120 miles south of Valparaiso, with which it has railroad connection; population, 125,000; laborers—Rev. Messrs. S. J. Christen, J. M. Allis, W. H. Lester, Jr., William B. Boomer, and their wives; *Rev. Albert Vidaurre.*

CONCEPCION: near the coast, about 300 miles south of Valparaiso, connected with Santiago by railroad; population, 20,000; laborer—*Rev. Francisco Forquera.*

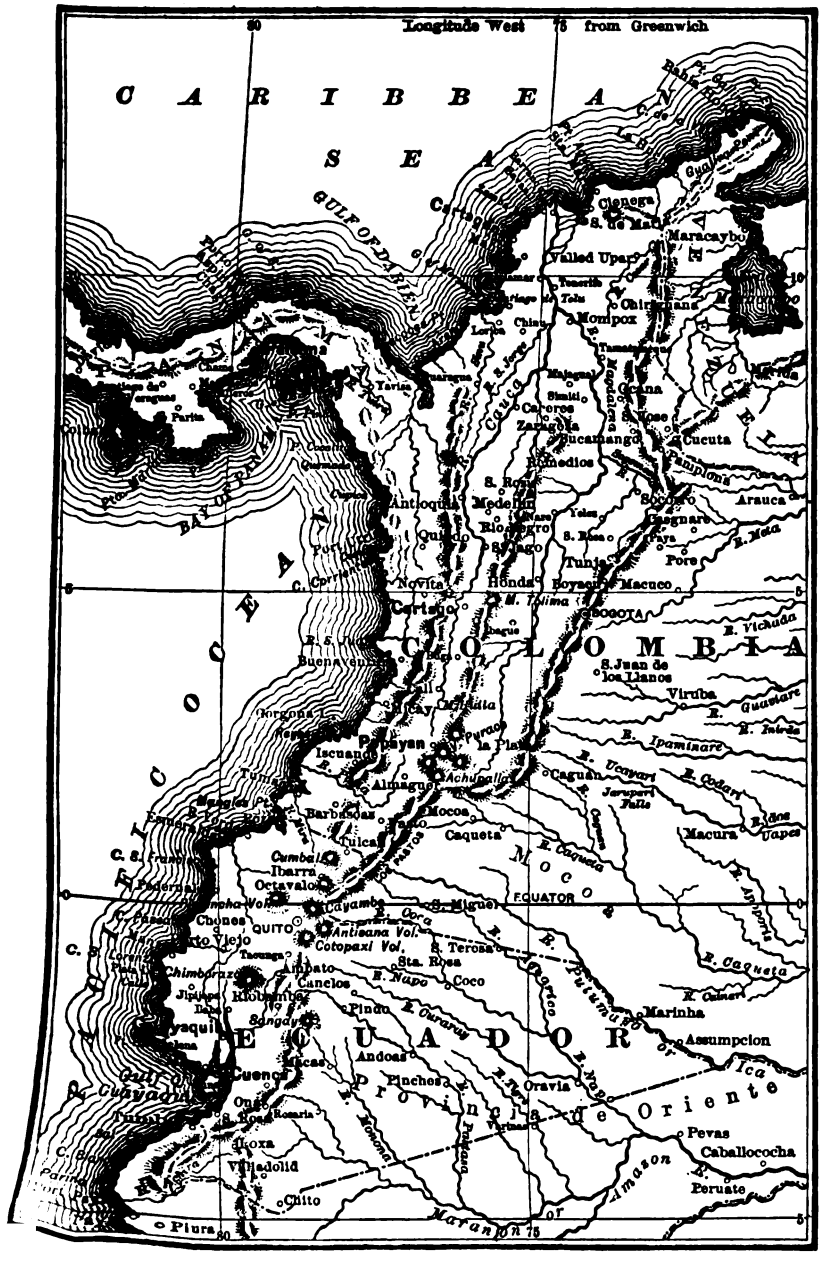
CONSTITUCION: a seaport about 150 miles south of Valparaiso; population, 8000; laborer—*Rev. Moses Bercoritz.*

QUILLOTA: on the railroad connecting Valparaiso and Santiago; population, 1500; laborers—Rev. and Mrs. William H. Robinson.

A VIEW OF OUR MISSIONS IN SOUTH AMERICA.

MISSIONS IN COLOMBIA.

The plans of the mission in the republic of Colombia have of late included more decided efforts than in the former years of this mission to carry the gospel to new points in the republic. The second station has already been occupied—Baranquilla, at the mouth of the Magdalena river. This little city, with a population of about four thousand, has an importance beyond what is given to it by its own size, because of its position at the gateway of the country, and because of the comparatively easy access to other places of importance from this point. Rev. and Mrs. T. H.



MAP OF COLOMBIA.

up their residence in Baran-
quilla. Having already spent
in Colombia at Bogota, they
familiar with the Spanish language
the people among whom their
They write that already their
well attended, and a good beginning has been made by Mrs. Candor in the establishment of a school for girls.

It is probable that Rev. J. G. Touzeau, now at Bogota in the absence of Mr. Caldwell, will, on Mr. Caldwell's return, take up his residence at some point between Bogota and Baranquilla, thus forming a third sta-

tion, to be another centre of evangelistic tours and of Christian influence.

Within the last two years an unprecedented number of copies of the Scriptures have been distributed through the widely-separated provinces of Colombia. Those who have received them have been constantly insulted and threatened, and by means of the confessional many have been brought to trial, and the books in many cases seized and in some instances burned. Nevertheless it is known that the larger part of the hundreds of Bibles which have been sold are still retained and read by those who purchased them. It has been found as a result of these labors, especially during the last eighteen months, that there are very many persons throughout the country thirsting for the truth, or at least curious and eager to study the Scriptures for themselves. There has been found also, in the large number of places reached by our brethren in their tours, very great readiness to come to the public preaching of the gospel. Angry bishops, proposing to excommunicate those who have attended Protestant services, found in one instance that, if this were undertaken, they would have upon their hands the task of excommunicating nearly the whole town.

It is greatly to be regretted that Miss Mackintosh has been compelled to return to the United States on account of ill health. Although possessed of perfect health through all her life previous to her residence in Bogota, she found, as so many others have, that the great altitude of that city, fully eight thousand feet, affected her so unfavorably as to make her stay impossible. Miss Maria B. Franks will, however, return this fall, her health being completely restored. Having already acquired the use of the language and a thorough acquaintance with the school, its pupils and the families from which they come, she cannot deny herself the privilege of returning to make one more attempt to live and labor there.

MISSIONS IN BRAZIL.

Our missionary brethren in Brazil all write of the act of emancipation recently passed in that empire as the opening of a new era in its history. They look especially for an immense and rapid increase in the emigration to Brazil both from European and Asiatic countries. This seems a very reasonable expectation when it is considered that vast regions within the boundaries of the empire, equal in extent to all our states east of the Mississippi river, are still not only practically unoccupied, but unexplored. The present population of thirteen millions has occupied scarcely more of its vast territory than had the population of the United States a century ago of our own dominions. In a single province in Brazil, Rio Grande do Sul, are already found fifty thousand Germans and twelve thousand Poles. Eighty thousand Italians, besides Germans and Portuguese, are already settled in the province of Sao Paulo. The Chinese commissioners who visited Brazil discouraged immigration to that country on account of slavery and its effects; but the present year has broken down that barrier.

THE NEW SYNOD OF BRAZIL.

Our readers are familiar with the action taken by the last General Assembly with reference to the formation of the Presbyterian Synod of Brazil, an independent ecclesiastical body. The Assembly gave expression to its satisfaction in view of this approaching union of the various Presbyterian churches in the empire, and appointed a large committee to visit Brazil and attend the meetings to be held in the month of August last, for the purpose of completing the organization of the synod. This Presbyterian Church of Brazil will be formed by the Presbytery of Rio de Janeiro, with its thirty-three churches, scattered over the whole field of our widely-extended mission, from the extreme south of the empire to the province of Sergipe in the north, combined with the Presbytery of Campinas and with the churches in the province of Pernambuco, Rio Grande do Norte and Maranham, of the Southern Presbyterian Church.

THE FANATICAL NORTH.

Our missionaries in the northern part of the field—Rev. Dr. Blackford, at Bahia,

and Mr. Kolb, in Sergipe—find themselves laboring in one of the darkest portions of the empire, and where the obstacles to the truth, arising from the fierceness of priestly opposition and the superstitions of the people, are peculiarly great. Mr. Kolb writes that the Capuchin monks in Sergipe have preached a fierce crusade against them, stigmatizing them as thieves, robbers and assassins. The inflammable passions of the ignorant populace have been so excited by the harangues of these men that the Protestants have lived under constant threats of violence. Mr. Kolb writes of a certain occasion when the monks ordered a so-called "day of penitence," gathering in a procession nearly all the population of the town. The crowning act of their "mission," as they termed it, was an auto da fé, or burning of books. The monks ordered the people to bring their Bibles and tracts and have a *grand festa* in burning them. This was done at the foot of a large cross which the people had set up under the orders of the priests.

At Bahia the Rev. Dr. Blackford, if meeting less violent opposition, has encountered discouragements which would have wearied out a less tenacious spirit. He is almost alone in the midst of a city with more than one hundred thousand souls, with a populous province lying around it. He writes:

I am almost weary of writing of our opportunities and pressing need of help, which I have been urging for seven long years, hoping against hope. I labor under the disadvantage of not being able to present great results, as many can. But I appeal to those who profess the same holy faith, and though men fail me, I feel assured that he who is true and faithful will not. Yet I pray you, brethren, help us.

GREAT OPPORTUNITIES.

As regards the widespread religious destitution in Brazil, and the opportunities for planting the pure gospel there, we wish that our readers might ponder the words of Rev. J. M. Kyle, of Rio Janeiro, in a recent letter:

I am overwhelmed with the fact that outside of Rio Janeiro and Nitheroy there is not now a Presbyterian minister on the whole extent of coast from Bahia to Sao Paulo, a distance of 1000 miles, including the entire provinces of Rio Janeiro and Espirito Santo, considerably more than Minas Geraes, besides the southern half of Bahia and the eastern third of Sao Paulo. If you will open the map of Brazil you will see how large is this territory. It is equal in area to several of the largest states of our Union. It is the most populous portion of the empire of Brazil, and yet it is being completely overlooked, constituting an immense field which we are making no effort to fill.

To-day there is a crisis in Brazil such as there has never been before. By a sudden and marvellous impulse the slaves are emancipated. These changes will open a new era for Brazil. All this territory of which I have spoken has been the stronghold of slave power, and would have opposed the introduction of Protestantism; but it will now be opened as never before for the preaching of the gospel. Brazil is awaking to a new life. Shall Protestantism infuse its health-giving power, or shall we allow atheism and infidelity to do their deadly work? Romanism I do not name, because it does not enter into the question. Its influence is a thing of the past, except as the Jesuits may be able, in some possible political situations, to control in some degree the policy of the government. But progress is the promise of every hour. If the Christian Church can take the tide at its flood, I firmly believe that more is to be done in the next ten years toward establishing Protestantism than can be done in the succeeding fifty if this opportunity is neglected.

As regards the field to which I have referred, the uplands of eastern Minas afford an excellent climate, and at that point a new missionary centre might be established which would serve as a connecting link in the chain of stations of the Presbyterian Church (North and South), extending from Maranhao on the north to Parana in the south. We need also immediately not less than three men to establish still other stations in this territory for which I am pleading. In the wide expanse which I have described, much of it well populated, our only force is the three of us, who have more than we can do in this great city alone. It is the capital of Brazil, with 400,000 souls. It is serious business for us to neglect the heart of this empire. In regard to the great provinces outside of the city of Rio Janeiro which I have named, it is important to note also that in entering this field we should not be trenching in the least on the work of other denominations. The Methodists have one compara-

tively uneducated local preacher in the vast province of Minas, and another man of the same sort at Palmeiras in this province. But besides these no other board has any work in this whole field.

The educational work of the mission centering at Sao Paulo has been attended with great prosperity during the past year. Mr. McLaren writes:

Dr. Lane's excellent management has already given the school a new start in every way—205 on the rolls, and more clamoring to get in. The new building will be a great relief.

Dr. Lane writes:

The school has always been boldly evangelical, and no compromise has been made in its religious teachings to gain pupils. The word of God and the Westminster Catechism form an important part of its daily work. In spite of all this, and of the bitter opposition of the Jesuits, it grows and grows. It is destined to play quite as important a part in the political and social history of Brazil as has Robert College in that of the Orient.

The school has been so well supported by the Brazilians themselves that it has been able to assume the expense of two additional teachers from America. Although the girls' school has a capacity for accommodating with comfort only one hundred and fifty pupils, it is now attended by more than *two hundred.* Every room is crowded to the utmost, while in spite of persistent refusals almost every day brings applications for new scholars.

Dr. Lane illustrates this in one of his letters:

Yesterday a prominent Brazilian lady brought a girl of twelve years, who had come in from the country for the sole purpose of attending the American school. To my statement that I could not give her a seat, she replied, "I will send a chair for her." "But," I added, "I have no desk or even table for her." "I will also send a table," she answered. "You must take her;" and we took her.

The Rev. Mr. McLaren is engaged in active work at Sao Paulo, and in addition to his teaching duties has assumed the duties of the *Imprensa Evangelica.* This is the oldest evangelical paper in Brazil, and every year it is extending the circle of its influence.

Rev. J. B. Howell is laboring at Brotas and its region, giving more than half his time to extended preaching trips and caring for the schools and the three churches under his charge, whose members are scattered over a territory about equal to half the state of Connecticut. At the same time he has established a central high-school, to which the most promising pupils can be brought from the various primary schools. Having secured for this enterprise, without expense to the mission, an old plantation house with about one hundred and fifty acres of ground, he has moved thither with his family and with nine young men, who receive five hours of schooling each day and agree to work five hours a day on the farm. The whole is under the charge of a young Brazilian farmer who directs the labors of the young men, while his wife superintends the domestic department. Mr. Howell's aim in this arrangement is both to develop industrial capacity and virtue among his pupils, and at the same time to make the school, in a large degree, self-supporting.

From Corytiba, in far-off Parana, in the southwest of the empire, Mr. Landes, who is laboring there alone, cries out to the Board, "We hope against hope, and will ask till we receive."

There is most urgent need in Parana—a province as large as Pennsylvania and Ohio together—of immediate reinforcement. We should have in order to meet the call there, besides another man, two lady teachers. There is an admirable opportunity in the city of Corytiba to exert, through a school, a strong influence on the whole province.

MISSION IN CHILI.

The mission in Chili has been reinforced by the addition of Rev. and Mrs. W. H. Robinson and Rev. and Mrs. W. B. Boomer. Rev. W. H. Lester, Jr., after a brief furlough has rejoined the mission with Mrs. Lester.

It has been found in this mission that the evangelization of the Spanish-speaking population could be effectively aided by work among the English-speaking residents of the principal cities. It is because of this

that there were formed the Union churches of Valparaiso and Santiago. The church in Valparaiso, under the joint pastorate of Rev. Dr. Trumbull and Rev. W. E. Dodge, is wholly self-supporting, and is itself the centre of a powerful influence on the Spanish-speaking population of that city. The same is true of the Union church in Santiago. Of churches whose services are exclusively in the Spanish language there are four, located respectively at Valparaiso, Santiago, Concepcion, Constitucion. These churches number two hundred and sixty-five members, of whom forty-two were added during the last year. Their leaven is far-reaching.

As in all missions in Spanish America, a large part of the work of the missionaries is educational. The *Escuela Popular* in Valparaiso, under the superintendency of Rev. J. F. Garvin, is a day-school for boys and girls, having a total attendance of two hundred and forty pupils. The school is largely self-supporting.

The *Instituto Internacional* in Santiago, a boarding and day-school, is under the superintendency of Rev. S. J. Christen. Its pupils number ninety. It need not be said that the object of these schools is education in secular branches united with thorough instruction in God's word, and with religious services, both through the week and on the Sabbath, calculated to lead their pupils to Christ. The school in Santiago is also self-supporting, with the exception of the salary of Mr. Christen and a small sum for incidental expenses.

The theological instruction of young men in preparation for the ministry is committed mainly to the care of Rev. Mr. Allis. This, however, constitutes but a part of his onerous duties in mission work. The mission has also under its care a home for neglected children, where twenty-three found shelter and training during the past year.

A religious paper is published bi-weekly by the mission, the *Heraldo*. This paper, in connection with many books and tracts prepared expressly for this field, is preaching the gospel to congregations of thousands. Mr. Dodge writes:

> Our papers and tracts are welcomed more than ever. Chilians are eager readers when their interest is won, and I believe there is no more effective appeal to the whole country than this.

The whole mission, including the venerable Dr. Trumbull, no doubt the best-informed man living respecting Chilian affairs, unite in an appeal for a printing establishment to be opened by the Board and operated by the mission. The annual report of the mission justly says:

> This little republic, with its population of two and a half millions, is the most accessible of all the South American fields. If it is wise to occupy in force fields that are wide open, it certainly becomes us to push the work in Chili with all possible vigor, in humble reliance on divine grace.

SANTIAGO, THE CAPITAL OF CHILI.

REV. WM. BOOMER, SANTIAGO.

Santiago is one of the largest and finest cities in South America. It is by no means as foreign a place as many of our missionaries could describe. An American sees here much that is quite familiar, and yet enough that is new and strange to make it very interesting. For America, Santiago is an old city, having been founded in 1541. There is little to be seen now, however, that wears a look of age. An old bridge across the Napocho, with curious tiny shops in the shape of niches built on the piers, a large but homely cathedral, and a few other buildings, tell of bygone days.

Supposing that we have just arrived, let us take a rapid view of the city and its more novel sights. The one railroad station, which is at the lower end of the Alameda and near the outskirts of the city, will be a good starting-point. Here we may take a coach for a small sum, or ride to almost any division of the city in an American horse-car. Taking the latter, we notice at once that the conductor is a woman, and very soon we perceive also that it is customary for gentlemen to smoke. Recently a sign has been put in the cars requesting that there be no smoking when ladies are riding, but the request is not always efficacious. If you do not mind the company, we may take a

seat on the top of the car; here we shall see much better. This avenue, the Alameda, is very broad, being for a part of its extent several hundred feet wide. In this respect it furnishes quite a contrast to the majority of the streets. It has two paved carriage roads, broad walks, and is adorned with rows of Lombardy poplars and elms and a number of statues. In the spring a band plays on alternate evenings in the Alameda and Plaza, and hundreds of people sit or promenade in the cool evening air.

The Plaza, distant but a few squares from the Alameda, is like the Roman Forum, a centre of life and business. Every Chilian city, so far as I have observed, has its Plaza. Here, in Santiago at least, is the *Intendencia*, a government building corresponding somewhat to our city hall; the post-office, a model worthy of imitation in the United States for cleanliness; the cathedral, a large arcade full of retail stores displaying imported goods, etc. These, with other buildings, surround the little park adorned with statues and fountains. The buildings of the National Congress and National Library are only a block away, and a little farther in the opposite direction is the bold, rocky hill known as Santa Lucia, formerly a fort, now converted into a park and pleasure ground. A well-graded carriage drive leads nearly to the summit. One is well repaid for the climb to the highest point. At your feet lies the city with its regular streets, red-tiled roofs and pretty gardens; to the west, a broad plain bounded by low mountains stretching north and south till they seem to meet the higher eastern range. Looking east, we see the plain shut in by this high range of mountains, rocky and nearly bare, though here and there are visible a few trees. As you look from the city you think the mountains within a comparatively short distance, but it would require a fifteen miles walk to bring you to their base. Turning a little to the north, we are confronted by lofty peaks said to be higher than Italy's famous Mont Blanc, and, like the Alps, throughout the year clad in pure white snow.

The business portion of the city wears to an American a very natural look. As he glances into the windows of the stores one might forget for a moment that he was not in the United States did he not catch sight of a Spanish sign, or see a lady at her shopping, wearing in place of bonnet and shawl the black *mantilla*.

The residence part of the town is somewhat more foreign in its appearance, especially as you get farther from the fine houses of the wealthy. Here are seen the bright, particolored pouches worn by the men; horses and donkeys with big panniers of fruits, vegetables or cans of milk; queer-looking wagons with heavy, lumbering wheels, drawn by two yokes of oxen; men with baskets of raw meat on their heads, others with large bunches of live fowls thrown over their shoulders. Almost all the men of the lower classes wear leather sandals and Panama hats. If you are taking a morning walk your attention is directed to the women, most of whom are going to mass and carrying a kneeling-rug. If you step into a church you find but few men, even on a feast day not many men who are well dressed, while the body of the edifice will be filled with kneeling women. Interspersed in this sombre throng is now and then a figure in white or blue, which indicates that the wearer of this particular color has taken a vow.

The streets in this part of the city are narrow, but in the centre well paved and kept much cleaner than in many an American city. The houses, built for the most part close up to the narrow sidewalk, have generally one or two stories, rarely more. Their fronts are covered with stucco and painted all the colors of the rainbow. Looking up the street you see a forest of flag-staffs, and over many front doors gas jets in various designs arranged for illumination. One misses the pretty front door-yards and grass plats of our American streets. Where there is space enough for any ornamentation it is often covered by tiny cobble-stones, yet through the open doors you get glimpses of inner courts and gardens, with flowers and orange trees just now golden with the ripening fruit. The plan of the residences, around a patio, or series of patios, is strikingly like that of the ancient Greek and Roman houses.

SCENES AND COSTUMES IN HONDA.

A JOURNEY TO BOGOTA.

We have been much interested in a somewhat extended account given recently by Miss Maria B. Franks, of the mission to Colombia, of the journey to Bogota, together with some statements relative to our mission work in that city.

Miss Franks justly remarks that comparatively little is known about the republic of Colombia even by intelligent friends of missions. This is undoubtedly due in large part to the real remoteness of the country, in point of time, and the difficulties of the journey thither. These are well brought out in Miss Franks' narrative.

Leaving New York on a steamer of the Atlas line, the route lies between Cuba and Hayti, and skirts San Salvador. The first stop is made at Kingston, on the island of Jamaica, five days from New York. A run of three days from Kingston over the choppy waves of the Caribbean Sea brings you to the mouth of the principal river of Colombia, the Magdalena. Here stands the city of Baranquilla, which once was the seaport, but its harbor is now closed by a huge sand-spit. Accordingly the landing has to be made at Savanilla, a point about fourteen miles from Baranquilla, with which it is connected by a railroad. In Baranquilla you may enjoy meeting a Mr. Adam Erwin, formerly a teacher in the mission established there. Its work was discontinued some years ago, but Mr. Erwin, although a cripple and an invalid, still labors as best he can, independent of any mission society.

The Magdalena river is nearly twelve hundred miles long, though not navigable all that distance. Honda, the town to which the river steamboats run, is five hundred miles from Baranquilla by the winding river route. The journey consumes from seven to ten days, according to the state of the river and the detentions due to shallows. After the first night, the boat is tied up at a landing, both for the sake of laying in a supply of wood and because it is exceedingly dangerous to travel in the dark. The Magdalena is very crooked, running to all points of the compass within a few miles, varying in width from one eighth of a mile to three or four miles, and with great and sudden inequalities of depth. The mosquitoes are a great pest along the lower reaches

of the river. One night I saw a woman seated on a platform, six or seven feet high, under which was a smouldering fire. It seemed as if she must be suffocated, but she appeared to be happy at being free from her tormentors.

The banks of the river are usually low and covered with impenetrable forests, containing many trees of valuable woods. Monkeys without number are always performing their antics among the branches, and multitudes of birds of gaudy plumage, though little song, are to be seen on every hand. Alligators line the banks, some of them tremendous fellows. They lie basking in the tropical sun, their mouths wide open and tongues extended to catch flies and insects. As we approach Honda, the current becomes extremely strong, but the dangers of the rapids are avoided by landing below them and taking the railroad to the town. Being but five degrees from the equator and but little over two hundred feet above the ocean, Honda is a very hot place. Its population is about four thousand, quite a sprinkling of foreigners being among the number. Its principal business is the forwarding of goods in transit to Bogota and other towns of the country.

Now we begin the most novel and tiresome part of the journey—the mountain climb of three days. It takes that time to cover the forty-two miles between Honda and Los Manzanos, where a stage for Bogota is taken because of the extreme difficulties of the road, which has to ascend more than eight thousand feet in getting up to the level of the table-land. The ascents, descents and winding paths among the mountains at first seem frightful; but one soon gains confidence as he sees how sure-footed the mules are and how skillfully they seek out the best paths. A great part of the road lies in the dry, rocky bed of a mountain stream. In the rainy season this becomes almost impassable, so that communication between Bogota and Honda is cut off for quite a time.

An early start in the morning is essential in these rides, as the midday sun is almost unbearable. We ride until about eleven o'clock, if we can manage to arrive by that time at one of the little inns by the way. These houses are very roughly built, and their accommodations far from first class; yet the traveller is glad to enjoy their shelter after the fatigues of the journey. The scenery of this part of the Andes is equal to that of the Alps, so those say who have seen both. Looking down into the valleys thousands of feet, one sees rich plantations of coffee, rice and cocoa and groves of oranges, bananas and other fruits. At certain points one catches a view of the snow-covered peaks, rising from 16,000 to 18,000 feet above the level of the sea.

The amount of travel and transportation between Honda and Bogota is wonderful. Nearly everything that passes up from the coast goes this way, though there is another route from a point farther up the river. Men and even women vie with the mules as carriers. Every piano (and Bogota has been called the city of pianos) is carried up in boxes borne on the shoulders of eight or ten Indians. Mules often have boxes strapped on each side so large that little but their ears, tails and feet is visible. The wages of the carriers are but from twenty to forty cents a day, scarcely enough to buy proper food and clothing; yet they seem happy, and are always in good spirits, calling to one another and singing as they go. They are particularly polite to all travellers, wishing them a pleasant day and happy journey.

Once through the mountains and upon the broad table-land, it takes but a few hours to cover the twenty-five miles still between you and Bogota. The city stands at an elevation of 8700 feet, and is only about four degrees removed from the equator. The average temperature is about sixty-two degrees the year round. The days are of almost uniform length the whole year through, the sun rising and setting at nearly the same hour from day to day. The population of Bogota is between 90,000 and 100,000. The houses are mostly low structures, with red-tiled roofs, and there is a sameness about the architecture which gives a monotonous impression. To the east of the city mountains rise to the height of more than 3000 feet above it, and thence is drawn the abundant water supply.

Turning to the need of missions in Colombia, Miss Franks says:

In this great land, six times as large as the New England states, with a population of 6,000,000, there is but one Protestant church, one Protestant school and two Protestant ministers who can preach and teach the saving truths of a pure gospel. The church and girls' school were started more than twenty-five years ago. The field has been hard and discouraging, though not more so than was Mexico a few years ago, where now we see such cause for encouragement. The present membership of the church is about sixty. Most of these members are earnest and consistent Christians, and are showing, what is so

much needed, the great difference between the effects of a real, heart religion and one of outward ceremonies. Some, however, are unfaithful and inconstant, a severe trial to a faithful pastor's heart. During the last three years the light has seemed to break more through the clouds.

I must give you a peep into the girls' school. The building is large, having three stories on one side and two on the other sides of the oblong, with two large courts and one smaller one at the rear. It has thirty rooms in all, and is well adapted for a boarding-school. This school for little boys and girls, with advanced classes for larger girls and young ladies, is considered the best in the city, though having to compete with many strong Catholic institutions. This year there are about fifty pupils. Mrs. Caldwell is the principal, assisted by native Christian ladies, and by Miss Mackintosh also until ill health compelled her to resign. It is always understood by parents who bring their girls to the school that they will be expected to commit to memory some part of the Bible every day, and to study the Catechism and sacred history. They also attend family prayers and church and Sabbath-school, as also the Wednesday evening prayer-meeting. Many times opposition is shown to these religious requirements, and the school could have many more pupils but for them. The priests use all their power, especially that of the confessional, to work against the school, and through them and their threats we have lost many scholars and in one case a valued native teacher.

At the closing exercises of the school last year, sixteen girls, between the ages of eleven and seventeen, stood upon the platform to receive prizes for having committed to memory the entire Gospel of Mark. Each one received a Spanish Bible, nicely bound; and although the majority were nominally Catholics, as were the larger part of the audience, every one seemed pleased with the task that had been accomplished and with the gift which was its reward.

Much progress has been made during the past year in the spread of the printed word. Mr. Milne and Mr. Penzotti, agents of the American Bible Society in Uruguay, passed through Colombia a year ago, and sold many hundreds of Bibles and religious books. Mr. and Mrs. Caldwell also took a trip into a northern state, Santander, with two young men of the church. They were away from Bogota over two months, travelled 800 miles, and sold about 1700 Bibles, Testaments and religious books. This is the work that needs to be done in Colombia, hand in hand with the educational and evangelistic work that is being done. The common people need to be taught to read, the Bible to be circulated in every part of the country, more ministers and teachers to be sent forth; and with these things done and a good and stable civil government secured, Colombia might become a power among the nations.

CHRISTIAN SCHOOLS IN BRAZIL.

MISS ELIA KUHL, SAO PAULO.

For three years the girls' department of the Sao Paulo school has suffered for want of room. We can now accommodate only thirty girls. Sixty, or even more, we could readily obtain if we had adequate dormitories. We need a new wing to our building. Parents come a whole term in advance to gain admission for their children into our school, and all vacancies are rapidly filled.

Sao Paulo was wisely chosen as a centre of Christian educational work in Brazil. It is the capital of one of the most influential provinces in the empire. The climate is much better than that of most Brazilian cities, as the place has an elevation of 2500 feet above the sea. It is the centre of the coffee-producing region, and the wealthy planters and dealers are anxious to educate their children. From this centre an ever-increasing influence is going forth that is leavening Brazilian society.

And now a new era has dawned upon us. Slavery is abolished and new Brazil is clamoring for liberty of conscience. Some time since one of our missionaries in Sao Paulo had a most interesting conversation with a distinguished citizen, whose name will pass down in history as a prime mover in the abolition of slavery. Our missionary said, "Senhor Prado, when you see the desire of your heart, the abolition of slavery, what then will you do for your country?" He replied, "Then we must have liberty of conscience."

In the years that are past, through opposition that amounted almost to persecution, our school has held its ground, the Bible being one of our text-books. Now God is honoring us by giving

us the loving favor of influential Brazilians who demand the very best advantages for their children, and are willing to pay liberally for those advantages. Prosperous planters from the far interior come to Sao Paulo bringing their daughters to us, because they think that only foreign teachers can teach their daughters to manage homes without slaves. Many of them admit also that the moral and religious training of the Sao Paulo school is far superior to that of Brazilian schools. Although they all know that every scholar is required to study the Bible and attend the Protestant church, still they bring their children and urge us to admit them. Is it right for us to neglect such an opportunity for doing good?

Financially also a larger building would be of great advantage. We could double our income and thus pay more missionaries or native teachers. The fund at present contributed by the ladies' societies to our school ought not to be diminished. Perhaps no money spent in Brazil has been more richly blessed than that. If the contributors could see the fruit of their self-denial they would be highly gratified. These bright young Brazilians compare favorably with our educated American girls. Some of them have developed into excellent teachers. They are selected from the families in the various churches and come recommended by their respective pastors. Most of them are professing Christians, and their influence is excellent. We expect to keep these three or four years and train them as teachers. When girls who are not Christians come into the school they find that high above them in the classes are bright Protestant girls who are their helpers and companions, and they at once respect and emulate them. Not only in the family of thirty girls, but in that great day-school numbering 250, is the influence of these Christian pupils felt.

We feel that educating these girls and training them in Christian knowledge and character is our first, our most important work. Will not the friends at home allow us to lengthen our cords and strengthen our stakes? This cannot be accomplished unless some liberal friends of missions will contribute six thousand dollars for the needed enlargement. And we cannot ask for this as a sum to be withdrawn from other mission work for which our Board is already responsible, and which is taxing to the utmost its resources. We do not wish to rob Peter to pay Paul. Let us pay both.

ELEMENTS OF PAGANISM IN THE ROMISH WORSHIP.

REV. M. E. CALDWELL, BOGOTA.

IMAGE OF THE SUN.

In all the old Spanish churches in Colombia we find the image of the sun placed just above the altar; so that as the priest has the censer swung, the incense rises before the image as if to do honor to the pagan god. Doubtless this portion of the old pagan idolatry, a remnant of the ancient Indian worship, was adopted by the Romanists as a sort of compromise to gain easier access to pagan hearts. It is but one of many abuses which have in this way from time to time crept into the Romish service.

THE VIRGIN MARY.

The adoration of the Virgin Mary is made grossly prominent in Colombia. Once in each year the streets of Bogota are gayly decorated with flags and banners. Most beautiful white banners hang from the windows of the houses, and inscribed upon them in golden letters are phrases conveying all manner of praise and adoration to the virgin—"Queen of Heaven," "Mother of God," "Mary forever Virgin," "Glory to the Virgin," "Holy Mother of God," "Mary the Immaculate Mother of God," "Most Holy Virgin," etc. It is too plainly true that in Colombia the Virgin Mary takes the first place in the hearts of faithful Romanists. They look to her in their sorrows, go to her in time of sickness and distress, invoke her blessing for safe and prosperous journeys, pray to her in the hour of death, and hope through her to obtain a blessed immortality. In the worship of the faithful followers of the pope, Mary, not Christ, occupies the chief place as mediator between God and the ruined sinner.

PALM BRANCHES.

Now and then, as you pass some farm or field, you will observe uplifted palm leaves,

plaited in a peculiar way, so that the palm branch or stem has somewhat the appearance of an oar. This palm branch is fastened to a pole fixed in the ground. On inquiry, you will find that the poor people have had these palm branches blessed by the priest and then mounted in the midst of their fields, believing that thus their crops will be insured against failure. You will also notice many houses with these plaited palm branches fastened just outside the windows. They are supposed to keep evil away from those households, and to secure for them various blessings.

SCAPULARIES.

Something very similar to the custom above named is the practice of wearing scapularies. The scapulary consists of "two small slips of cloth or flannel, on one of which an image of our Lady of Carmen is engraved, painted or embroidered." These slips of cloth, suspended by a cord or string of beads, are worn one over the breast and the other on the back, and when blessed by the priest are supposed to ward off countless evils, temporal and spiritual. Thousands of men, women and children in Colombia wear them. In short, the people are taught by the priests themselves to confide in these pagan charms rather than in the living God.

ADORATION OF THE HOST.

There is nothing, perhaps, more annoying to Protestants in Bogota than the practice of carrying the "Host," or sacred wafer, through the streets. Suddenly you are surprised by hearing the tinkling of bells, and before you know you have run into a procession carrying the "Host," and you presently find the people all around you taking off their hats, many falling on their knees, praying and showing every sign of the greatest reverence. If you stand looking on, without taking off your hat, you will be scowled at as a monster. It will not be strange if you are stoned or knocked down. You will notice in the procession a boy ringing a bell, then a bare-headed priest, dressed in his stately robes, comes walking under a broad red canopy or an umbrella, which an attendant holds over his head. After the priest comes a bare-headed rabble, and all persons within sight of the red canopy are expected to be on their knees, or at least to take off their hats. If you ask what all this means, you will be told that the priest is carrying the sacred wafer to some sick bed, that the wafer is truly Christ our Lord, his body and blood, and that therefore you must worship the Host as it passes by. Sometimes Protestants are greatly annoyed by these processions, and are obliged to enter some house or store or retrace their steps to avoid insults or violence.

ELEVATING THE HOST.

Similar to this is the custom of striking the bell in the tower of the cathedral or the principal church of a town or city three times at morning mass, just at the time when the priest within the church elevates the Host. As far as the bell can be heard, the people take off their hats in the streets, and walk or ride bare-headed until the third tap of the bell dies away. They do not, however, cease from their business or conversation. If the great market square in front of the church should be full of people, at the first sound of the bell off come the hats until the third stroke of the bell.

THE ARCHBISHOP.

When the archbishop walks out wearing his costly robes many of the people fall upon their knees and do reverence to the "most holy father." He is to the people their king and lord, and his word to them is law and gospel. In short these poor people are taught to fear man more than God, and to bow down to images and perishable things rather than to worship in spirit and in truth the unseen Jehovah.

GENERAL ARTICLES.

A MEMORABLE MEETING OF THE CHURCH MISSIONARY SOCIETY.

REV. F. F. ELLINWOOD, D.D.

On the 3d of July last, in company with Dr. A. T. Pierson, of Philadelphia, I was invited to attend a regular business meeting of the Committee of the Church Missionary Society in the Mission House, Salisbury Square, London. The meetings of this society, or, more strictly perhaps, the large Committee which represents it, are held weekly, and they are occasions on which the members make it a point to be present. Some of them are men of leisure, but many others are subject to numerous engagements either as clergymen or as business men. But the administration of this foremost missionary board or society in the world is looked upon by these men as the King's business, and most faithfully and prayerfully is it conducted.

As patrons and vice-presidents, the society has four archbishops and a host of bishops, besides other clergymen of different ranks, several men of very high rank, the significance of whose names on the lists is not small, however little service they may render, since the very fact that they have arrayed themselves on the side of Christian missions and stand forth to the world as friends of this great cause carries weight with many people.

On the occasion to which I refer, there were between thirty and forty present, with the president, Sir John H. Kennaway, Bart., M.P., in the chair. The room was plain, but exceedingly comfortable, and withal venerable as a place of sacred memories and experiences. As we entered the place, there was an earnest and most solemn discussion going forward with reference to the Uganda mission, on Lake Victoria Nyanza. The Committee were confronting the great problems which invest that mission, and more particularly the dangers of the field and the sacrifice of human life. There were differences of opinion, but the speakers seemed all to feel how solemn and responsible was the action which they were called to take. It is scarcely necessary to say that the preponderance of sentiment leaned very decidedly toward a courageous faith and trust in God, at the same time that large discretion was left to the missionaries themselves. Not long before, the news of Bishop Parker's death had reached the Committee, and the portrait of the young missionary hero, the second who had fallen in the same diocese, was everywhere seen in the religious prints. Very naturally, therefore, it was felt that no flippant commonplaces should be uttered in connection with such a subject, and no ill-considered and random decisions should be ventured upon. One thing became certain, and that was that none thought of relinquishing the Uganda mission. The cruelty of Mwanga and the almost equal cruelty of the malarious climate were well considered; but the last great command of the Redeemer was still in full force and his promise sure, and the whole history of his church was full of proofs that it is not a vain thing to trust in the Lord.

At the close of the discussion, which was in favor of continuing the mission not only, but of sending reinforcements, eight missionaries were introduced into the meeting for the purpose of receiving the farewell salutations of the society. One of these was destined to the very field which had been under discussion, three had been appointed to China, one to Japan, two to Freretown on the east African coast, and one, a young engineer, to the mission on the Niger, to serve on a mission steamer which has been sent out to that river. To each separate group an earnest address was made by a member of the society appointed for the purpose, making three or four in all, each carefully written and full of good advice and affectionate sympathy and interest. These were followed by a few words of tender farewell by Canon Hoare, and also by the president, Sir John H. Kennaway, after which all kneeled down and were led in a most earnest and comprehensive extemporaneous prayer offered by Rev. Webb Peplow. The two American visit-

ors were now more formally received, and after greetings by the president were invited to make some remarks, to which brief and cordial responses were given. Then, with an earnest handshaking on the part of all the members of the society, the young missionaries withdrew, all intending to sail the same evening from Southampton.

It is generally understood in England and throughout the United Kingdom that the Church Missionary Society is characterized by peculiar earnestness and spiritual power. Perhaps there is no society or board whose work has less of the cold formalities of business, or more of that tender and prayerful spirit which impresses itself on the hearts and on the memories of missionaries as they go forth to their distant fields. Never in my life have I attended any service which touched me more deeply, and in which there seemed to be so much that was well worthy of imitation. The desirableness of face-to-face communication with every missionary on the part of the whole Committee, the unspeakable value of the kind look and sympathizing word and earnest cordial grasp of the hand, impressed us deeply.

THE CHRISTMAS OFFERING.

It is early to think of the festivities which belong to the Christmas season, but none too early to plan for the Christmas offering for foreign missions. If anything beyond a mere penny collection is to be aimed at, there must be careful preparation in advance. The children of our Sabbath-schools ought not only to be advised that such an offering is in contemplation, but some plan ought to be suggested to make the undertaking a success. This plan ought to combine at least three things: (1) Instruction on the subject by pastors, superintendents and teachers. This ought not to be regarded as a difficult matter when such a vast amount of missionary material is within easy reach, in magazines, newspapers and leaflets. (2) Some method by which to accumulate the mites during the weeks which intervene till Christmas. Mite-boxes, jugs and barrels have answered an admirable purpose in this direction in recent years. Last year 35,000 barrels and 12,000 jugs were sent out from the Mission House to aid in this noble work. As intimated in the September number of THE CHURCH, these little treasuries are still available on the same terms as heretofore, namely, *free* to all Sabbath-schools, the express or freight charges to be paid by those receiving them, but the *barrels* to be sent prepaid to mission Sabbath-schools and schools connected with home mission churches. (3) A well-arranged service in connection with the presentation of the gifts. Some importance ought to be attached to the gathering of the fruits. No doubt *Children's Work* will be ready to give a helping hand in this direction this year, as it did last, by furnishing an appropriate service. There are doubtless pastors and superintendents, however, who prefer to arrange their own service for such an occasion. With a view to aiding them in this we take pleasure in inserting the following hymn by the late Rev. I. W. Cochran, of Mendham, N. J., which was written for the last number of the *Foreign Missionary* (December, 1886), but was received too late to appear in that magazine. It will be noticed that the hymn contemplates an offering in which old and young, parents and children, teachers and scholars, take part. May many such offerings for foreign missions be found ready when the Christmas bells ring out their merry peals!

CHRISTMAS OFFERING.

(*Tune, Belmont.*)

Come, ye infants, offerings bringing,
Though ye lie in mother's arms;
There the wise men found Christ clinging,
Sheltered from the world's alarms:
King and Infant,
He can shield the babes from harms.

Come, ye children, offerings giving,
You're baptized in Jesus' name;
For his praise you should be living,
Yield your hearts unto his claim:
Children's Saviour,
To redeem your souls he came.

Come, ye youth, your gifts bestowing,
Full of life and hope and joy;
Christ to you was plainly showing
How to live while yet a boy:
Son and Sovereign,
All your powers he can employ.

Come, ye older Bible scholars,
Bring your offerings to the Lord;
He would have you all his followers,
Peace and joy your souls afford:
Love and Wisdom
Find in him their sweet accord.

Come, ye teachers, bring your money,
As you bring your love and thought;
You have found his word like honey,
As you've studied, learned and taught:
Christ, the Teacher,
Lessons sweet to you has brought.

Come, ye parents, bring a present
For your own and children's sake;
Christ has made your home more pleasant,
You and yours he'll ne'er forsake:
Elder Brother,
Home above for us he'll make.

Come then, all, and offer gladly,
At this merry Christmas time,
For the souls that die so sadly
In their childhood, youth and prime:
Great Redeemer,
Cleanse their hearts from sin and crime.

NOTE.—It is suggested that a representative from each class named in these verses should carry forward the offering, while the rest of the school sing the appropriate verse.

THE PSYCHOLOGY OF BUDDHISM.

REV. DAVID G. WYLIE, PH.D., NEW YORK.

Buddhism rests on the old foundation of Brahminism, just as Christianity rests upon Judaism, and Mohammedanism upon Christianity and Judaism. Gotama, the founder of the new system which has had such marvellous influence over the minds of countless millions, took the old doctrines of Brahminism and transformed them. He put old faith into new lights, and old phrases into new forms—new wine into old skins. He rejected only those parts of his earlier creed which were clearly inconsistent with what he held to be true.

It is a serious question how far Gotama intended Buddhism as a reform of Brahminism. Certainly, at the beginning, he did not contemplate the overthrow of the old faith. He did not even break with the ancient creed of his fathers at first, but on the contrary put himself under the best Brahminical instructors. These failing to satisfy him, he resorted to an ascetic life and to absolute dependence upon himself.

Gotama never made any attempt to solve the mystery of the origin of the universe, but rather to alleviate, in a practical way, the sorrows of life. His system was a protest against the tyranny of caste and the multiplication of sacrifices; for at that time the people were wearied and disgusted with the old system, while blood flowed from all the altars.

The new religion of Gotama set itself in opposition to the old creed in the following particulars: the rejection of the Vedas; of caste; of sacrifice; of rites; and the denial of the existence of God and the soul. Buddhism was thus marvellously bold in its thought.

The psychology of Buddhism is very peculiar and mysterious. There is nothing like it anywhere. It seems to have been a new product of Gotama's mind. According to Rhys Davids, "the distinguishing characteristic of Buddhism was that it started out on a new line, that it looked at the deeper questions men have to solve from an entirely different standpoint. It swept away from the field of vision the whole of the great-soul theory which had hitherto so completely filled and dominated the minds of the superstitious and of the thoughtful alike. For the first time in the history of the world it proclaimed the salvation which each man could gain for himself, and by himself, in this world, during this life, without any the least reference to God, or to gods either great or small."

The fact that Gotama excluded the great-soul theory makes it exceedingly difficult for us to speak "with any technical precision on Buddhistic subjects." We must of necessity use great circumlocution. We have to alter the meaning of words if we would rightly understand the system.

The first doctrine of Buddhism is that of the *skandhas or aggregates.*

What are the skandhas? These stand in the place of the soul in other psychologies. It is no easy matter to understand their significance. In order to have any right conception we must study the Buddhistic theory of sentient beings. According to this, man consists of an assemblage of different properties or qualities, none of which correspond to the Hindu or modern notion of soul. They are a confused jumble of material qualities, sensations, abstract ideas and mental powers. These, in

turn, subdivide themselves into many classes. For example, there are in the material properties or attributes twenty-eight classes, in the sensations six classes, in the abstract ideas six classes; while the tendencies or potentialities have fifty-two classes or divisions. Yet what is strange about this classification is that none of the groups are permanent. "The material qualities are like a mass of foam that gradually forms and then vanishes; the sensations are like a bubble dancing on the face of the waters; the ideas are like the uncertain mirage that appears in the sunshine; the mental and moral predispositions are like the plantain stalk without firmness or solidity; the thoughts are like a spectre or magical illusion."

The enumeration just made includes all the bodily and mental parts of men. These are the skandhas or divisions of the qualities of sentient beings. Yet Buddhism constantly affirms that these are not the soul. The body itself is constantly changing, and so of each of the other divisions which are only functions of the living body, produced by the contact of external objects with the bodily organ. Man is never the same for two consecutive moments, and there is within him no soul, no abiding principle whatever. Belief in soul and in individuality are rank heresies in the Buddhistic philosophy. Gotama in his discourses to his mendicants discusses sixty-two kinds of wrong belief, among which are those held by men who think that the soul is eternal. According to him the teaching that the soul is either conscious or unconscious after death or in a state of joy or misery is rank heresy. If, therefore, there is anything in Buddhistic psychology or ontology which corresponds to our conception of soul, it is the skandhas which compose every sentient being.

The second doctrine of Buddhism is that of *karma*.

Since it is well established that Buddhism does not believe in soul, how does it find a link of connection, a bridge between one life and another, in order to provide a moral cause for the suffering condition of men in this life? Buddhism retains the doctrine of transmigration in a modified sense, and resorts to the "expedient of a mystery"—the mystery of karma. This is as follows: "That as soon as a sentient being dies, a new being is produced in a more or less painful and material state of existence, according to the karma, the desert or merit of the being who dies." This new being is not a new soul, but a new set of skandhas, a new body with mental tendencies and capabilities. The karma, or the merit or desert of the previous set of skandhas or sentient beings, determines the nature and future of the new set of skandhas of the new sentient being. Strange as it may seem, this mysterious doctrine has been the most permanent of all the doctrines of Buddhism; has been the most universally accepted; and has had the greatest practical influence on the lives of its believers.

In order to find an adequate cause for the sufferings of this present life, and for its inequalities, Buddhism takes a peep behind the curtain and looks into the darkness of the past. It is convinced that if a man reaps sorrow, disappointment and pain, he himself, and not some other person, must at some time have sown folly, error and sin; if not in this life, then in some former birth. As Spence Hardy says, in the old karma there "may be the crime of murder, committed many ages ago but not yet expiated; and in the next existence its punishment may have to be endured. There will ultimately be a reward for that which is good; but it may be long delayed. It acts like an hereditary disease; its evil may be latent through many generations and then break out in uncontrollable violence."

Where then is the identity between him who reaps and him who sows? "In that which alone remains when a man dies and the constituent parts of the sentient being are dissolved; in the result, namely, of his actions, speech and thought, in his good or evil karma, which does not die." Karma then is literally *the doing*, whether good or evil, of a former sentient being which remains and passes on to the next sentient being.

In illustration of the influence of karma over the new being, M. P. Sinnett, in his "Esoteric Buddhism," mentions the case of Bacon, of whom he speaks as follows: "Bacon, for instance, whom a poet called

'The brightest, wisest, meanest of mankind,'

might reappear in his next incarnation as a greedy money-getter, with extraordinary intellectual capacities. But, however great the latter, they would find no field in which that particular line of thought pursued during his previous lifetime by the founder of modern philosophy could reap all its dues. It would be but the astute lawyer, the corrupt attorney-general, the ungrateful friend and the dishonest lord chancellor who might find, led on by his karma, a congenial new soil in the body of the money-lender and reappear as a new Shylock. But where would Bacon, the incomparable thinker, with whom philosophical inquiry upon the most profound problems of nature was his first and last and only love,—where would this intellectual giant of his race, once disrobed of his lower nature, go to? Have all the effects of that magnificent intellect to vanish and disappear? Certainly not. Thus his moral and spiritual qualities would also have to find a field in which their energies could expand themselves. *Devachan* is such a field. Hence all the great plans of moral reform, of intellectual research into abstract principles of nature, all the divine, spiritual aspirations that had so filled the brightest part of his life, would in devachan come to fruition, and the abstract entity known in the preceding birth as Francis Bacon, and that may be known in its subsequent reincarnation as a despised usurer—that Bacon's own creation, his Frankenstein, the sun of his karma, shall in the meanwhile occupy itself in this inner world, also of its own preparation, in enjoying the effects of the grand beneficial spiritual causes sown in life. It would live a purely and spiritually conscious existence, a dream of realistic vividness, until karma, being satisfied in that direction, and the ripples of force reaching the edges of its sub-cyclycic basin, the being should move into its next area of causes, either in this same world or another according to his stage of occupation."

According to this author, who is by no means recognized as a trustworthy authority, there is both a good and an evil karma. "The karma of evil, be it great or small, is as certainly operative at the appointed time as the karma of good."

The third doctrine of Buddhism is that of *trishna* and *upadana*.

How does it come to pass that there is to be a new sentient being in the future existence? Does not death end all in the Buddhistic philosophy? No; and for the reason that there are in the skandhas two inherent qualities called *trishna*, meaning thirst, and *upadana*, signifying grasping; and these are the causes which produce the new being.

According to Rhys Davids, "Sensation originates in the contact of the organs of sense with the exterior world; from sensation springs desire to satisfy a felt want, a yearning, a thirst or trishna; from trishna or thirst results a grasping after objects to satisfy that desire, upadana; that grasping state of mind causes the new sentient being." Thus according to the philosophy of Buddhism the skandhas with their inherent trishna and upadana must result after death in a new being, and the nature of this new being is determined by the influence of the karma, or the good or evil desert which passes over from the old being that decays or falls away.

By way of recapitulation: briefly defined, the *skandhas* are the constituents of a sentient being; the *karma* is the good or evil act which alone remains at death and passes over to the new being; *trishna* and *upadana* are the thirst and grasping of the skandhas which cause them to produce a new sentient being.

THE SABBATH IN PERSIA.

REV. J. N. WRIGHT, SALMAS, PERSIA.

It begins at sunset of our Saturday, and ends at sunset of our Sunday. With the Persians the evening and the morning, the night and the day, are the first day of their week.

Their custom of beginning the Sabbath with the evening is the primitive one; nevertheless, it is somewhat confusing to us Occidentals. Occasionally a missionary makes an appointment to preach on "Sunday evening" at a town some distance from his place of residence. The people, understanding him to mean *their* Sunday evening, gather at the chapel, but no minister appears. Our Sunday evening comes, and the missionary repairs to the chapel to

fulfill his appointment. Not a soul is there to hear his message. The missionary had forgotten himself. In all our engagements we must bear in mind that the *evening* of the Persian day *precedes* its morning.

In Salmas we have three weekly Sabbaths. We make up in number what we lack in quality.

The Mohammedans, who are vastly in the majority there, keep Friday, calling it *Jum'a*, *i. e.*, meeting day. In some regions many of them shut up their shops or quit their work to meet in their mosques for prayers and preaching, but in Salmas very few do this. Work of every description goes on about as on other days. Even those who pretend to observe the day do so only till noon, and spend the remainder of the day in business or pleasure.

As the service in the mosque is for the most part in Arabic—a language little understood by even the best educated of them—one cannot think it very strange that they stay away from meetings where they get neither instruction, amusement nor profit of any kind.

The Jews keep their Sabbath with punctilious strictness, as they did in our Saviour's time, giving no place even for works of necessity and mercy. They kindle no fires and light no lamps on that day. In case a house gets on fire or a flood comes and is in danger of washing the house away, they can do nothing themselves to save it. If a child falls into a well, they consider it a breach of the Sabbath to help it out. They can, however, call on their Mohammedan or Christian neighbors in such emergencies to do for them what they dare not do for themselves. This permission generally alleviates the sufferings which these Pharisaical customs might otherwise cause.

The Jews of Salmas are prosperous; many of them are wealthy, and it is no uncommon thing to hear the Mohammedan and Christian population attributing the Jews' prosperity to the strictness with which they observe their day of rest. I myself have no hesitancy in saying that the Jews' Sabbath, with all its Pharisaical traditions, is preferable in nearly every respect to that of their neighbors. The former gives rest and worship; the latter, scarcely a show of either.

As for the nominal Christians (the Armenians, the Chaldeans and the Nestorians), that they do not observe the day as one of rest and worship is evident from the very name by which they call it, viz., *Bazaar*, *i. e.*, market day. Considering it wrong to work at their trades on Sunday, the Christian population of Salmas (the largest in Persia, that of Oroomiah excepted) have chosen that day to do their buying and selling, their bartering and trafficking. On Sunday morning all classes—the clergy as well as the laity—find their way to the market. They take with them any live stock, produce or manufactured articles they have to sell, and exchange them for calico, muslin, sugar, coffee, tea, etc. Of course the Christian merchants and artisans are all in their places of business, just like their Mohammedan competitors. Not only the marketing, but also most of the buying, selling and renting of real estate, the lending and borrowing of money, the writing and sealing of notes and deeds, the building of bridges and the collection of taxes takes place on Sunday. Should our Lord rebuke them as he did his ancient people in the temple, he could truly say, "Take these things hence. Make not my day, which is a day of prayer for all nations, a day of merchandise." Sunday, too, is the day for weddings and rope-walking—the two together keeping up a constant uproar, caused by the shouting of men, beating of drums, playing of fifes and discharging of guns. Sunday is the day for cock-fights and hunting, for feasting and carousing, for visiting and pleasure excursions generally.

Much week-day work, too, is done in Salmas by the nominal Christians; for while it is considered wrong, as we have said, for a man to pursue his direct and everyday business, anything which he may consider as merely incidental or preparatory thereto is lawful. For instance, a blacksmith must not make spades, shovels and ploughshares, but he may burn and get ready his charcoal for the coming week's work. A mason must not build a wall on Sunday, but he may dig the trench in which to lay the foundation, may wet earth for the mud plaster, and trample it so that it will be tough and ready for the wall. A farmer must not plough, but he may irrigate his field; must not

trample out his wheat, but may winnow it on the Sabbath. The building of churches is an exception to the rule indicated in the above examples. Any work connected with building a church, whether it be the hauling of stone and timber or working on the building itself, is not only lawful but highly meritorious.

The women do their house-cleaning and bread-baking for the week, clean the wheat preparatory to having it ground, and carry on most of their week-day work besides. Their *calling* is so indefinite in its nature that nearly all their work about the house may be considered sufficiently incidental, and consequently lawful.

Among the Armenians there are many saints' days, which they call *Sabbaths*, giving the name to them which should be kept for the Lord's day. These humanly-appointed days are observed much more strictly, as a rule, than the divinely-appointed day of rest. They tend directly and strongly to break the latter down, and to produce confusion in the minds of the people as to which are and which are not binding on their consciences.

On the Sabbath their worship, so called, consists, for the most part, in the performance of certain rites and ceremonies by the clergy, such as the chanting of the ritual, which is accompanied by the jingling of bells, the burning of incense, and parading about the church in variously-colored and figured sacerdotal vestments. Some of the people, at certain signals, bow the knee; others are engaged in kissing pictures of the saints and burning wax tapers before them, especially before that of Mary.

It is little wonder that these poor people, left thus without any instruction in divine truths and having little to interest them in their forms of worship, use the day mostly for worldly pursuits and carnal pleasures.

The Protestants in Salmas observe the Sabbath much as the better class of Christians do in the United States. As a rule they gradually adopt our custom of beginning and ending the day at midnight. During the day they assemble to hear the word preached "in their own tongues wherein they were born," and for its study in the Sabbath-school. This the old as well as the young attend.

May God hasten the time when throughout Persia the number of those who know and remember the true Christian Sabbath shall be greatly multiplied; when the Lord's day shall bring rest from their worldly cares and callings, and gather them to worship God in spirit and in truth!

A VETERAN MISSIONARY.

Few men have borne the burden and heat of the day on mission fields with more fortitude and success than our veteran missionary the Rev. Dr. McGilvary, of the Laos mission, who for thirty years has labored for the evangelization of the Siamese and Laos. A recent letter, to be found in this issue, tells of a serious illness which overtook him during a tour among the outlying districts, brought on, the physician thinks, by exhausting labors in that trying climate. Happily, in the good providence of God, he has so far recovered as to be able to preach again, and with his own pen to report the continued progress of the work in that fruitful field. About eighty adults had been baptized during the first nine months of the current year, and, as he wrote, a deputation from villages east of Chieng-mai had arrived to entreat the missionaries to visit them with a view to beginning work in their midst. About a dozen families in these villages were anxiously awaiting instructions, while reports had been received from a place in the Lapoon province that about twenty believers were ready to be baptized.

The Rev. C. DeHeer, of our Gaboon and Corisco mission, recently administered the Lord's Supper at Bata, an outstation, when six persons were received on confession of their faith in Christ and baptized. The services connected with the communion season were largely attended, many of the people having to remain outside for lack of accommodation. The native minister at Bonghile station also reports visible indications of the presence of the Holy Spirit. Since the last communion fifteen persons had been enrolled in the inquiry class.

LETTERS FROM THE FIELD.

CHINA.

ENCOURAGING INGATHERINGS.

NINGPO, July 18, 1888.

REV. W. J. M'KEE:—Nine persons recently appeared before the session of Ningpo church asking to be received into the church by profession. Eight of these were advised to present themselves again before next communion. One was received without any hesitation; this was the wife of the harbor-master at this port. I have in a former letter spoken of her as a bright shining light, and so she still continues. Her constant source of joy is that she now knows the love of a heavenly Father and a Saviour Jesus Christ. Her constant prayer is for more knowledge of this love and for her dear husband and children, that they too may "taste and see that the Lord is good." She gives liberally to the church, because she says the money belongs to our heavenly Father and we must not withhold it.

Ten days ago seventeen persons applied to the session of Tsiu-Ong church for baptism. Six of these were received and the remaining eleven were deferred until next communion. For some years there have been constant inquirers in this place. Ninety-six persons were present at the last communion; and the wonder to me is how they get so many into one room of a common native house. An appropriation has been asked for enlarging the building, and we hope it has been granted.

A man over seventy years of age has just united with Zong-yu church. He is present every Sunday, walking five miles each way to and from church, the way being very hilly. He is a man of good position, and suffers much persecution from relatives for Christ's sake.

FEELING AFTER GOD.

At the same place is another precious soul apparently seeking the light. Five years ago his wife and child both died. Sorrow and despair led him to give up his occupation as a fisherman and devote himself to religious exercises, fasting and worshipping in the Buddhistic sense. One month ago he began attending our church services and became deeply interested. The great difficulty with him was to break his vow by again eating meat, from which he had so long abstained as a work of merit. He had vowed never to taste animal food again, praying to be cast down to hell if he broke the vow. He was instructed as to the futility of a vow made in ignorance and in connection with a false religion. After being prayed for, and praying for himself, he received strength to break the vow, to put away the false and, we trust, to embrace the true. He has bought a boat and cormorants, and resumed his old trade of fishing. You will see how important it is to deal very tenderly with such a case. Surely we need much of his spirit who quenches not the smoking flax nor breaks the bruised reed. Truly there are signs of the Holy Spirit's presence with us.

ISLAND OF HAINAN.

The following is from a detailed account of an extensive tour recently made in the island of Hainan by C. C. Jerimiassen, M.D., of our Canton mission:

We arrived at the district city of Lim Ko at 5 P.M., and put up at an inn. This is a place of about three hundred and fifty families, situated in the northern part of the island about seven miles from the coast. A river comes down from the south, that is, from the centre of the island, and passes along the southern wall; it then turns north, which course it is said to follow until it enters the sea. The river is not navigable by boats except for one or two miles from the sea. The wall, if we might so call it, is a mass of ruins. At the east gate a massive stone bridge leads over the river, and a pagoda (after the model of the one of Kiung-chow) rises about forty feet high and faces the east end of the bridge. The main and only street of the town runs about east and west. Near the centre of the town is a very nice college, which is, I think, about the only building worthy of notice in the place. On the morning after our arrival the magistrate sent me his card asking me to come and see him in the afternoon, he having some cases that kept him busy in the morning. I returned the compliment, and sent word by his servant that I would see him in the afternoon if my time would permit. I opened my medicines shortly after breakfast in a temple beside the Ya Men. The magistrate sent several men to keep order, as the crowd was very great, but the people were all peaceable. Quite a number of sick peo-

ple came for relief. After dinner I visited the magistrate, who received me very politely. He was very anxious to know whether I had been in any way molested or hindered in my work, as he said he knew the people were sometimes very rude. He was also anxious to know something about different countries, and said that he had met some of my countrymen in Shanghai when he held an official position there several years ago. I presented him with a New Testament and two sheet almanacs, pointing out to him the different countries, etc. He constantly made remarks and asked questions, and was evidently quite interested. He was a man nearly sixty years of age. After some conversation he asked me to see his wife, who had been ailing for some time. She was a lady dressed in the fashion of northern ladies, about thirty years old and rather small in stature. I gave her some medicine, which acted favorably. The old man himself was also troubled at times with toothache, caused by a decayed stump. I tried to persuade him to have it out, but he refused, so I gave him a little medicine to use when it ached.

NOT ORIGINAL LOIS.

I spent three days in Lim Ko, as the country round about is pretty thickly populated, that is, for Hainan. Most of the country people speak the Loi language, but a different dialect from that spoken by the real Loi tribes. They are evidently quite a distinct race from the original (Loi) inhabitants of the island. They are much smaller, uglier and altogether not so sturdy a race. Some of them dress like the Chinese, but others have a dress peculiar to themselves. It is easy at a glance to see that they do not belong to the Chinese race. According to the description given of the *Miao-ts* and *Ius*, I think they must belong to one of those tribes, which also agrees with the opinion expressed by the late consuls Mayers and Swinhoe. A number of the men speak Hainanese as well as their own language, but the women, for the most part, speak only Loi.

CROWDS OF WOMEN.

Great crowds of people came daily, and I saw during my three-days stay (one day being Sunday) two hundred and thirty-six patients, and performed six operations. The last afternoon I gave entirely to women, as many of them felt somewhat bashful in coming forward in the crowd. I had arranged to see them in the inn, admitting only six or eight at one time into the room; but what a crowd and what an uproar there was! They all pressed forward to get in at one time, and the room having only the one entrance, I was obliged to let them in and out by the same door, which made it somewhat awkward, as the moment I would open the door to let out those from within, those on the outside would press up and crowd in, not allowing the ones already examined to get out. Notwithstanding I had four strong coolies to keep them back, I feared several times that the door and partition would be burst in. I had also some difficulty in getting proper light, as there was only one window in the place, and many of the men, curious to see what was going on inside, would crowd around this window, making it almost dark within. I soon found, however, an excellent remedy for the evil. I had a large bucket of clean water brought in, and then made use of my large syringe, which, without hurting any one, acted very efficiently in keeping them off, and afforded great amusement to the crowd. I also applied the same remedy when opening the door, and here also it had the desired effect, except in one instance when a very old woman rushed in saying she had made up her mind to see me, and water would not stop her.

A STRAW VILLAGE.

Sang hoe Kang is the harbor port of the city of Sang hoe, which is about two miles inland. The harbor is very small, only capable of holding eight or ten junks. It is a great resort for fishermen. During certain seasons of the year they come with their families and put up straw houses on the sandy beach, while they salt and dry their fish, which is taken away by junks to all parts of the mainland. When I arrived there was quite a large straw village, containing not less than sixty or seventy houses. We left at once for the city. Sang hoe is a district city, and has the best-preserved wall of any of the cities I entered, but the city itself might almost be said to have ceased to exist. It reminds me very much of Jerusalem, of which it was said there should not be "left one stone upon another." All that is now left of the city is about fifty houses toward the south and east gates, whilst all the remaining part is in ruins. It is said to have been a very prosperous city until fifteen or twenty years ago, since which time it has gradually fallen away until nothing but a heap of ruins remains. Even the civil and military heads of the district live in hired houses, and all that is

to be seen of their yamens is a heap of brick, and the large granite pillars with inscriptions which still stand as a kind of tombstone to remind coming generations of what has been. A new city has lately been built a few miles off, where new residences have been prepared for the civil and military heads, but ghosts or evil spirits are said to have taken possession of the houses; so, of course, there is no room for the officials, who are constantly left out in the cold. Both the civil and military mandarins sent me their cards inviting me to come and see them. The latter asked me specially to see him, as he was not well. Accordingly I called on them, and they both complained very much of the poverty of their district, saying that their whole income was hardly sufficient to enable them to live on rice and salt fish alone.

PERSIA.

COLLEGE NOTES.

ORROMIAH, July 20, 1888.

REV. E. W. ST. PIERRE:—College is now closed and its hundred pupils are scattered in many villages of the plains and also in the mountain districts. Some are engaged in preaching the word, others in teaching, others in applying the benefits of the trades learned in our industrial department, and still others are doing ordinary manual labor. But we hope that all unite in disseminating ideas of intellectual, moral and religious progress in those sluggish regions. Is it not a pleasant reflection that the very ideas we by the help of God have been allowed to implant they now teach others and thus multiply the power? Our sincere prayer is that they may become centres of light in the surrounding darkness, and oh, may the blessed light spread to all parts! Most of these boys will return to us in the fall to continue their course of study, but fourteen have gone to return no more as pupils. These have been graduated from the theological department and are now added to the list of regular helpers. May God consecrate these young men fully to his service! was the prayer uppermost in our hearts as we bade them good-by. Among them there are some very able and consecrated men.

COMMENCEMENT WEEK.

Commencement week was crowded with work, but no less crowded with precious experiences. The public examinations were well attended and the boys did credit to the teaching. Friday, Saturday, Monday and Tuesday morning were given up to this work. There were four examiners appointed and they attended every recitation, while many others came and went according to inclination. Tuesday evening five young men graduated from the college department read their essays in the tabernacle prepared for the occasion. The tabernacle was very roomy and cool, and a great success in every respect. Wednesday morning the theological students delivered their orations and sermons with good effect. Among them the mountaineer was quite noticeable by his peculiar dress, different accent and bold front. These wild men make the very best Christians, with their independence, courage and strength of character. They know the language of the still wilder and heathen Koord too, and already offer to become missionaries to them. Some of them sang a gospel song in the Koordish tongue. May we not hope that they are the leaven to leaven the whole lump in those mountains? Already some Koords profess Christ.

ALUMNI TEA-DRINKING.

Wednesday was the most precious occasion of all. The alumni, or sons of the college as they are called, were entertained on the grounds so as to have their business meeting in the morning. Tea was served in real Oriental style on the roof of the college building. All were seated on pristas spread on the roof, and ate from low tables. The bill of fare was simple, as it consisted only of shenra (a native dish of meat with bouillon), bread and tea. But the feast of reason and heart which followed was extraordinary. Dr. Shedd sat in the chair and announced the toasts. Every man seemed to overdo himself in eloquence and effectiveness, and as each sat down all called out in a gentle manner, "Well done!" The subjects were varied. There were fourteen toasts in all. When at the end we all joined in prayer and sang the doxology, the feeling was high and blessed. The business meeting of the alumni lasted all the forenoon of Thursday. This Alumni Association is divided into three branches, each with its specified duties. One is the physical, another the intellectual and the third the spiritual branch. Each branch held a private meeting and discussed the work of the preceding year and laid out plans for the coming year, and each reported in the public meeting, thus all working in unity. Subscriptions to the amount of some seventy tomans ($105) were taken for the industrial department of the college.

INDUSTRIAL DEPARTMENT.

By the way, let me urge upon you the importance of this branch of our work for this people. The past term I have been connected with this department very intimately and can conscientiously recommend it. Shoe-making, hat-making and carpentry were successfully taught, and we hope to add some other modest industries as soon as means allow. We are now a little in debt and need your assistance. We all hope out here that the establishment of industries such as these will prove the solution of a very difficult problem in our mission work. The natives are with us in a body, and, as you see, contribute out of their want to push the work forward. All in all this commencement was a great source of encouragement to us new comers. Not being here before, I cannot say how it compares with preceding years, but so far as I can see, the college is of prime importance in the evangelization of Persia.

HAMADAN.

REV. JAMES W. HAWKES:—On the 19th of last April Mrs. Hawkes and I started for Senneh. This is a city of about twenty-five thousand inhabitants. It is situated on the west side of a little plain, watered by the Shirwan river, and is surrounded on all sides by mountains. The descent by which we entered the plain is very steep and rocky, and it was not without considerable difficulty that we arrived in safety.

We had much trouble in getting settled, as we wished to find a house where we would be likely to meet Moslems, Catholics and Jews. This was impracticable, and we kept the house in the Catholic part of the city which we had taken temporarily. Here we remained seventeen days, and met many of the principal people of the three nationalities. They all seemed desirous of being friendly, so far as it did not compromise their standing among their own people. I had one or two very stiff controversies on the subject of religion.

There are here two hundred and fifty houses of Jews, and many of these people desire that we should start a school in their midst. They signed and sent us late in the winter a petition that we would do so, but now we could not find three heads of families bold enough to stand up and acknowledge it before Jew, Christian and Moslem.

A FOREIGN MISSIONARY NEEDED.

It is very evident that there is a small party of Jews and a few Catholics and Moslems who would be much pleased to welcome the missionary among them; and, introduced by one of the older missionaries, he would have no great trouble in establishing himself. Once established, he could do a grand work. The Catholic Nestorians, of whom there are sixty-five houses, with a bishop and two priests, would not as a body welcome us, but I am persuaded that quite a number would soon become reconciled upon finding that we were seeking only their spiritual and temporal welfare. I think it next to impossible for any *native* teacher or preacher, of whatever nationality, to hold his ground in that city, but a foreigner would be able in all probability in one year to surmount all obstacles.

Leaving Senneh, where we met a few kindred spirits among the many opposing ones, we came in three days to Sungur, a town of some five thousand inhabitants, where we spent Sunday and Monday.

A TRADE CENTRE.

Three days more brought us to Kermanshah, where we spent about two weeks as the guest of the British agent, a large merchant and the owner of much property both inside and outside of the city. He is the most influential resident in that place. Knowing his great friendship to Europeans, and that his son, a boy of thirteen years, is studying English, and that we would be able to assist him in his studies during our stay, we were the more ready to accept his proffered hospitality. We were unfortunate, however, in the time of our visit, as it happened just in the midst of the great fast of Ramazan. On this account we were not able to meet the people as much as we could have done at another time.

Kermanshah is a much larger city than Hamadan, which has a population of 40,000, and, being the entry city for the trade from Bagdad, is in a more prosperous condition. Its climate is warmer than that of Hamadan and Senneh, but its people, largely of Kurdish

extraction, are noted for their sociability and hospitality. There are only a few nominal Christians there, but many Jews, probably five or six thousand. We are making an effort to start a school among the latter people, instead of the one that failed in Senneh. We left our teacher there, and hope he will be able to make his way among them.

The Mohammedans inquired several times why we did not establish a station there, believing it a more hopeful place than Hamadan. We promised to make an effort to obtain one missionary family for them. Kermanshah and Senneh should be occupied as soon as possible.

LAOS.

ROYAL FRIENDSHIP.

CHIENG MAI, June 20, 1888.

REV. J. M. MCGILVARY:—We have had continued evidence the past week of the friendship of the king and of even a growing interest in our work. Both the king and the chief Siamese commissioner attended a missionary reception given on the day of our daughter's marriage. He seemed to be quite interested in the affair, and both of them were very pleasant and agreeable. On the following Sabbath, in answer to an invitation of Mrs. Cheek given through his wives, the king attended our communion service, which was conducted that day by Mr. Wilson. Although he arrived an hour and a half too soon, he remained through a long service, and took a polite leave just as the wine cup was ready to be distributed.

Another subject of special importance to us and our cause here was the holding of a congregational meeting in the afternoon of communion Sabbath to take measures to build a church. Considerable interest was manifested in the subject, and we have decided to commence a church as soon as possible. We have long since been driven from our bamboo house by its straitness. Now the new female school building in which we have been worshipping will be needed for its original purpose, and we must move again. We decided that we must have a church in the city and one worthy of our cause, such as will attract rather than repel the rulers. We were pleased to see the native Christians awake to the importance of the subject. We are going to do what we can ourselves and through our friends, and then ask the Board to supplement our efforts.

SCHOOL WORK.

Both of our schools are now at regular work. Miss Westervelt, with Miss Eakin's moral support at least, has forty-six pupils, and Mr. Collins, at the head of the boys' school, nearly as many. Both of them will no doubt show lasting results on the mission and the place. Mr. Dodd is busily engaged in laying the foundation for his training class. Last Sabbath our Sabbath-school was organized on a more permanent basis and for more systematic work, with Mr. Dodd as superintendent. Dr. Cary is, in his quiet and pleasant way, working up his department and gaining the confidence of all classes. I am sorry not to be able to report greater progress in the evangelistic work from causes readily seen; but it is a great comfort that the work goes on without our aid.

VILLAGERS INQUIRING.

While I am writing, a deputation is in from new villages to the east of the city to get me to visit them. About a dozen families are anxiously awaiting further instruction, and a similar call from the Tappoon province reports nearly twenty believers, some of whom are awaiting baptism. I believe we have had about eighty adult baptisms during the first nine months of the year.

JAPAN.

THE LEAVEN WORKING.

YOKOHAMA.

REV. H. LOOMIS:—At the close of the service at the native church one Sabbath morning two strangers appeared at the door and were very anxious to enter. They were told that the services were ended, and with an air of great disappointment one of them said, "My name is Okabe, and I am from the distant province of Shinshin." Rev. Mr. Ballagh then invited them into the session-room, and learned that Okabe was the elder of the church at Kasugawa, and had come to attend the meeting of the presbytery. He was present at the prayer-meeting in the evening, and gave some account of the place and his work. He is about thirty years of age, with a remarkably fine and intelligent face, and is the teacher of the school in the town where he resides. He was a member of the Liberal party, and first heard the gospel at Uyeda and Komore, which is about twelve miles distant from his home.

As soon as he became acquainted with the teachings of Christ he felt their truth and tried to fol-

low in the right way, and began to teach this religion to the children and people of the village. His skill as a teacher, combined with his popularity and zeal for the Master, soon resulted in the conversion of eight persons, and a missionary was sent for to baptize them.

Without any regular preaching the work grew, and after some time an elder of one of the churches went to assist in teaching and preaching as best he could. More were soon gathered in until in the spring of last year a church was organized, and Okabe was chosen the elder. Such was the confidence in him and his work that when a place was required for Sunday and other services it was suggested that the village temple was unoccupied and not used, and that could be taken for that purpose. So it was cleared out, and has been converted into a Christian place of worship.

Hearing of what had been done at Kasugawa some people in a neighboring town asked to have the same preacher come and use their temple in like manner. And so without a word of opposition these buildings, erected for the worship of idols, have become the means of spreading the knowledge of the true God and Christ the Saviour of the world.

Okabe is full of love for the Master and the Master's work, and reports that twenty-four have been baptized, and ten more are applicants for baptism. And thus, without any effort on the part of the missionaries or the native ministers, this work of God's Spirit has grown into a nucleus of great power and good in that secluded valley away in the interior of Japan.

MISSIONARY CALENDAR.

ARRIVAL.

FROM BEIRUT, SYRIA.—September 8, Rev. James S. Dennis, D.D., and wife.

DEPARTURE.

FROM NEW YORK.—For the **Syria Mission**, September 8, Rev. William S. Nelson, Presbytery of Cincinnati, and wife (Miss Emma Hay, of Cincinnati, O.). September 15, Miss M. C. Holmes (returning).

For the **West Persia Mission**, September 15, Rev. Benjamin Labaree, D.D. (returning), and his son, Mr. Robert Labaree, Miss Anna Melton, of Bardolph, Ia., and Mary E. Bradford, M.D., of Lexington, Ill.

For the **Eastern Persia Mission**, September 15, Rev. J. G. Watson, Presbytery of New Brunswick, and wife (Miss Jessie C. Rood, of Randolph, Ia.).

For the **Guatemala Mission**, September 20, Miss M. L. Hammond (returning), and Miss Imogene Stimers, of Bloomfield, N. J.

For the **Furrukhabad Mission**, October 3, Rev. J. C. R. Ewing, D.D., his wife and their three children (returning), and Mrs. John Newton, Jr. (returning).

For the **Lodiana Mission**, October 3, Rev. U. S. G. Jones, Presbytery of Zanesville, Miss Harriet A. Savage, of Newtown, Pa., Miss Alice E. Bird, of Pennfield, Pa., and Miss Bessie Babbitt, of Morristown, N. J.

FROM SAN FRANCISCO.—For the **Siam Mission**, September 8, Rev. Charles E. Eckels, Presbytery of New Castle.

For the **Laos Mission**, September 8, Rev. Hugh Taylor, Presbytery of Platte, and wife (Miss Dora B. Martin, of Parkville, Mo.), and Miss I. A. Griffen (returning).

For the **Central China Mission**, September 29, Rev. V. F. Partch, Presbytery of Highland, and wife (Miss Jennie Childers, of Lucas, Ia.), Miss Mary A. Posey, of Henderson, Ky., and Miss Mary Lattimore, of Washington, D. C.

For the **Korea Mission**, September 29, C. W. Powers, M.D., of Cleveland, O., and Miss Mary E. Hayden, of Ironton, Mo.

For the **Osaka Mission**, September 29, Rev. J. B. Ayres, Presbytery of Peoria, and wife (Miss Marian C. Stilson, of Galesburg, Ill.), Rev. J. M. Leonard, Presbytery of Lima, and wife (Miss Flora E. Miller, of Findley, O.), Rev. A. G. Taylor, Presbytery of Alton, and wife (Miss Clara Hurd, of Carlinville, Ill.).

For the **Tokyo Mission**, September 29, Miss Emma C. Hays, of Mifflintown, Pa.

For the **Siam Mission**, September 29, B. P. Paddock, M.D., of Cleveland, O.

For the **Peking Mission**, October 9, Rev. William Langdon, Presbytery of New York.

For the **Shantung Mission**, October 9, Rev. William B. Hamilton, Presbytery of Washington, and wife (Miss Clara Linton, of Belle Vernon, Pa.).

For the **Osaka Mission**, October 18, Rev. George E. Woodhull and wife (Miss Lillie M. Johnson).

For the **Tokyo Mission**, Miss Lily Murray of Lockport, N. Y.

FROM VANCOUVER.—For the **Peking Mission**, October 2, Marian E. Sinclair, M.D., of Toronto, Canada, and Miss Jennie McKillican, of Ontario, Canada.

Mrs. William T. Findley (Miss Winifred Halderman) joined the **Winnebago Mission** in September.

TRANSFERRED—Miss Annie G. Dale from Teheran to Tabriz, Persia.

HOME MISSIONS.

$850,000.

***Resolved,* That the amount needed for the Board of Home Missions the coming year is likely to reach $850,000, and we recommend that the churches be requested to raise that amount for the Board.**—*The Assembly of* 1888.

A million a year for the next decade, as the entire continent shall progressively open itself to our Christian gifts and activities,—a million a year for the next decade, and two millions beyond that point, would be no excessive measure of either the abilities or the duty of a church which, when fully consolidated, will have no superior in either resources or power among the evangelical denominations on this elect continent. In the presence of the manifested providences of our God toward us, what smaller measure would this General Assembly dare to propose!—*The Assembly of* 1888.

We still continue to receive good accounts of the labors of students who have been doing summer work in the West, either as preachers or Sabbath-school workers. See the letter of Superintendent Adams in this number of the magazine.

Dr. Irvin, one of the secretaries of this Board, is on a trip west extending as far as Alaska. A letter will be found in this number giving sketches of men, places and things as to the first part of his journey. Other letters of like character may be expected in succeeding numbers.

The superintendent of Castle Garden, where all immigrants land in New York city, lately detained fifteen Mormon children, and returned all but four of them to their old homes in the old world, on the ground of inability to care for themselves, and that they would become paupers upon the community where they settled. This is the first effort that has been successful in restricting Mormon immigration. It is to be hoped that something may be done which will be more effectual in preventing this great evil. Were it not for the constant influx of recruits from other lands, Mormonism in its worst forms would die out.

In these last forty years we have incorporated out of the Old World well-nigh 15,000,000 citizens—mostly young, vigorous, thrifty, determined in purpose, positive in ideas, great-souled, looking forward to a brave future and resolved on it—and they have gone into the rich life of this people. . . . Beginning with nothing, we have brought into active existence that wonderfully-adjusted system of instruction that now—with its annual expenditure of more than $100,000,000 from public funds, and its able corps of more than 250,000 teachers—penetrates the entire nation with its presence, touching every family with an uplifting power. —*Dr. Henry M. Storrs.*

The additions to the churches during last year were but 270 more than the year before. But the additions on examination were 2824 *less* the last than the year before.

SYNODICAL AID—THE OLDER STATES.

A member of one of the Philadelphia presbyteries writes as follows:

Our work among the Germans is an encouraging one, but needs fostering and generous care. Our own presbytery might be called a home mission presbytery. It is growing in its population with a bewildering rapidity. About 4000 new comers will have settled in my own field in a period of eighteen months.

And my case is not alone. New fields are opening every year; our young churches are appealing for aid and in vain. It is pressing upon us that no better field for home mission work can be found than in our own presbytery.

Another writer says:

In the course of the summer I travelled in Pennsylvania over two thousand miles of the new home missionary district recently laid out, which embraces Pennsylvania, New Jersey, Maryland, District of Columbia, Delaware,

Virginia and West Virginia. Nothing impressed me more than the destitution of gospel privileges so near New England and New York. I know by experience what western pioneering life means, in its rudest and most trying aspect, for I have traversed forest and prairie, and walked miles through snow to my appointments in my early ministry; but I never saw places anywhere in the West more needing missionaries than in Pennsylvania. Among the mountain regions I found swarms of Swedes, with only one missionary to minister to them when there should be fifty. That one is the good pastor of the Swedish church at Ridgway, 1300 feet up among the mountains.

I could scarcely believe it when I came across a town of 4000 inhabitants, about fifty-five miles from Elmira, N. Y., which, on the Sabbath previous, had no preacher of any denomination. While there, I met a Swedish minister at the station who had come to care for his own nationality, of whom there were 650 in the town.

THE LAKE MOHONK CONFERENCE.

The sixth and best meeting, as we think, of the Mohonk Conference has just been held. This conference collects facts and discusses principles. The facts were most encouraging. We are apt to think almost nothing is done or can be done for the Indians; but a review of work done for the last five or ten years shows that great things have been accomplished. The land grants in severalty, although confined almost exclusively to the last year, can already be counted by hundreds if not by thousands. The number of children in schools, the number of men that have adopted the white man's dress, the number of well-kept farms and comfortable homes, is constantly and rapidly growing. See the telling statement of General Armstrong about our Sisseton agency, on another page. The number of successful schools is most encouraging; so also is the success of church work on the various fields. There was no word of discouragement at Lake Mohonk.

But the conference took the ground the government should undertake, at once, the education of all the Indian children in the country; that it is as much the duty of the government to make ample provision for this, as it is the duty of the state of Massachusetts to make ample provision for all the children in that commonwealth; that if it is wise, obligatory and necessary in a state to educate its wards, it is equally important that the government should educate all Indian children, which are its wards. High and positive ground was taken that what the government had undertaken in a half-hearted way, and prosecuted in a slip-shod way as if wishing to be rid of it, and therefore accomplishing very little, was to be prosecuted vigorously by Congress and by the Indian Department as a great and immediate duty.

Meanwhile it was shown that for the present and the future, till the government has provided facilities for this work such as sufficient school-houses and teachers, it is clearly advisable for the churches, boards and philanthropic societies to carry on their school work among the Indians and for the government to continue and enlarge the contract system with them. It was abundantly proved that the largest and best part of the work of Indian education has been carried on hitherto by such organizations, and that it is no longer necessary to approach the government with trepidation and shamefacedness to ask aid from the government; but as tried organizations that have had experience in their vocation and know whereof they affirm, to say to the government, we have schools and teachers; we are ready to assist you; we offer our services to help you educate your wards in the rudiments of an English education and the useful arts as farming, carpentering, blacksmithing and shoemaking; we are ready to enter into contract with the government to do this work cheaper than it can do it for itself.

The conviction got firm hold of the Mohonk Conference that neither the administration, nor Congress, nor the country, nor the churches, are more than half awake on this subject. Forty thousand children to be educated, and how soon half of them will be past school age! The work needs to be taken hold of with new vigor and pushed with new zeal.

The conference in their platform give the following conclusions:

I. That the Indian ought to be protected by Federal courts, not left to the Indian agent or the state courts for protection.

II. That the United States government ought at once to establish a comprehensive system of secular education for all Indian children of school age, to be maintained at government expense and kept under government control.

III. That this education should be compulsory; but that the compulsion ought not to deny the Indians liberty to choose a private or religious school, provided it comes up to the national standard.

IV. That this duty of the government to establish such a system ought not to be made an excuse for discontinuing or lessening appropriations to religious schools, while its larger duty remains unfulfilled.

We desire to lay emphasis on the second of these propositions. There are less than 40,000 Indian children of school age on the reservations. Less than five million dollars a year would suffice to put all these children in the way of education for manhood and self-support. But we spent $273,000,000 in ten years, 1876-86—that is, $27,000,000 a year—to keep these Indians in pauperism and to fight them when they broke out of the reservations. To make the Indians men will cost us $5,000,000 a year; to keep them paupers costs us $27,000,000 a year. This is the economy of selfishness.

Emphasis was also laid on the fourth item in the following terms:

And it is the deliberate judgment of this conference that in the crisis of the Indian transitional movement the churches should arouse themselves to the magnitude and emergency of the duty thus laid upon them in the providence of God.

Nothing should be done to impair or weaken the agencies at present engaged in the work of Indian education. Every such agency should be encouraged and promoted, except as other and better agencies are provided for the work. In particular, owing to the anomalous condition of the Indians and the fact that the government is administering trust funds that belong to them, what is known as the "contract system"—by which the nation aids by appropriations private and missionary societies in the work of Indian education—ought to be maintained by a continuance of such aid, until the government is prepared, with adequate buildings and competent teachers, to assume the entire work of secular education. In no case should the government establish schools to compete with private or church schools which are already doing a good work, so long as there are thousands of Indian children for whose education no provision is made.

In accord with the resolution of the last General Assembly the Presbytery of Peoria adopted the following resolutions:

Resolved, 1. That it be made a part of the regular duties of the Permanent Committee on Home Missions to make arrangements with our weak and vacant churches, so far as practicable, and at the fall stated meeting to appoint one or more ministers to go to each of said churches and hold special protracted services for at least one full week.

Resolved, 2. That it be the duty of said committee, in accordance with the action of the last General Assembly (Minutes General Assembly, page 60), to "utilize ruling elders in conducting services in destitute neighborhoods and vacant congregations."

Resolved, 3. That the pastors and sessions of the churches be requested to send to the chairman of said committee the names of any ruling elders who may be willing and qualified to fill such appointments.

Resolved, 4. That the attention of the ruling elders of vacant churches be called to the following recommendation in the Form of Government, chapter 21, viz.: "It is recommended that every vacant congregation meet together on the Lord's day for the purpose of prayer, singing praises and reading the Holy Scriptures, together with the works of such approved divines as the presbytery within whose bounds they are may recommend and they may be able to procure; and that the elders or deacons be the persons who shall preside and select the portions of Scripture and of the other books to be read; and to see that the whole is conducted in a becoming and orderly manner."

The presbytery deems it of vital importance that regular services be kept up in our churches on the Sabbath; and it is hereby enjoined upon all the ruling elders of our vacant churches, in case they cannot secure the services of a minister, that they conduct the Sabbath service themselves; and, if they have not the gift to speak to the people, that they read a sermon of some approved divine, as in such cases they are required to do by the constitution of our church.

THE NORTHWEST.

REV. WM. IRVIN, D.D.

St. Paul and Minneapolis, the metropolitan twin cities of Minnesota, constitute a strong, solid and growing Presbyterian centre. The cities are nine or ten miles apart, and in some degree rivals; but they are rapidly growing together, are forming closer relations by the construction of fine broad avenues and a noble boulevard, are joined by half-hourly trains on two great railroads, the Northern Pacific and Manitoba, and have in many respects a real and increasing unity. St. Paul is the older of the two, but Minneapolis has already taken the lead in population, though still inferior in wealth, and may probably also be credited with a more stirring life and a more vigorous enterprise. It is some thirty-nine years since the first Presbyterian church was organized in the territory of Minnesota, which then included the whole of what is now Dakota Territory—some 230,000 square miles in all. There is some discussion whether the church at Stillwater, twenty miles from St. Paul, or the first church in St. Paul itself, is entitled to the honor of pioneer. There was certainly but a short interval between the two; and the fact seems to be that Stillwater first began regular services, while St. Paul first ordained elders, Stillwater not finding suitable persons so soon as the larger place to fill the office. Now, after less than twoscore years, St. Paul has eight organized churches and two or three missions. As I spoke to the large, intelligent and prosperous congregation which filled the beautiful edifice of the "House of Hope" (Rev. Dr. Christie), at the Sabbath morning service, it was impossible not to revert to the small and feeble beginnings from which have come such large increase and still larger promise. Minneapolis, in a shorter time, has made still more rapid progress. The Rev. Joseph C. Whitney, or "Captain" Whitney as he is more often called, who has known and helped to make Presbyterian history in that region from the beginning, was our kind guide in a survey of our church interests and work in the city, and showed us afterwards a map of the city hanging in his office, on which were marked seventeen churches and stations, and three more soon to be occupied. Ten years ago or so there were but three Presbyterian churches in the city. An active Presbyterian elder of St. Paul, a member of an old and well-known Scotch Presbyterian family in New York, drove me to Minneapolis on Sabbath afternoon to speak on home missions in the Westminster Church (Rev. Dr. Burrell), where I had the pleasure of meeting several of the pastors and some of the most active officers and members of the churches. There are a goodly number of men and women in these two cities who are resolved that, so far as they can bring it about, the Presbyterian church there shall do its part and fulfill its mission. There is in each of these cities a Presbyterian Alliance, which pushes church extension wisely and vigorously, especially the one in Minneapolis. It may be confidently hoped that when these two cities shall have grown together into one great metropolis of the Northwest, our church will be found to have more than maintained its present prominence and promise.

NORTH DAKOTA.

Monday afternoon saw us started westward on the Northern Pacific Railroad. Much of the best portion of north Dakota was passed through during the night, without giving us a chance either to see the face of the land or to catch a passing glimpse of the churches and the brethren. In this way we missed Fargo, Mapleton, Casselton, Wheatland, Buffalo, Tower City and Sanborn. At Jamestown, soon after daylight, Rev. F. M. Wood, our synodical missionary, my classmate in Princeton Seminary, having been apprised by telegraph, boarded the train, and rode with us several hours, to our great profit and pleasure. At Bismarck Rev. C. B. Austin met us at the station, and rode with us to Mandan, where we had time for a brief look and a talk with Rev. E. C. Dayton and an elder of his church.

This region is simply magnificent. People are steadily pouring in. Men will be

found in time for old fields and new; and even now, comparing the work of our church in Dakota to-day with its small and weak beginning not much more than ten years back, we find past hard work abundantly repaid and larger future success guaranteed.

Crossing the Missouri at Mandan, we saw miles away on a rise of prairie to the south the buildings of Fort Abraham Lincoln, from which General Custer led out his force on his last gallant but fated expedition. Further on, Dickinson needs a man, or did need one, and should certainly have one, although we heard it described as "dead." Dead western towns, however, are often suddenly resuscitated. There are other points in western Dakota that might soon be occupied *if* only the men can be found. If fifty good men would go to Dakota to-morrow, and the Board had the money to pay their way, the vigilant and zealous synodical missionaries, Messrs. Wood and Pomeroy, could station them all to good advantage in a month or two. Our church should have a firmer and broader hold on that splendid territory, soon to be two mighty independent states; and with the divine blessing, a little more of men and money would entrench us there in impregnable prominence and power.

MONTANA.

Passing from Dakota to Montana, Presbyterian churches become fewer along the railway. Miles City is the most important point east of Helena. We did not get a chance to see Rev. T. C. Armstrong. Stopping over, even at important points, where trains are so infrequent, is impracticable for want of time. The train was hours late at Helena, and we were thus defeated in a plan to go to Anaconda and see our church and Brother Lamont, and possibly also get a sight of the big smelter there. We stayed over a day in Helena; drove through the main street, out of which some $10,000,000 were taken; went up Dry Gulch, averaging twenty to thirty feet wide or more, and a dozen feet deep, all washed out by placer-mining; went through a small ten-stamp mill, the only one within our reach; looked at the stately buildings and handsome residences which have succeeded the rough cabins of the early mining days; got some notion of the city's wealth and wickedness; and then closed the day by joining Rev. T. V. Moore, pastor of the church, who had been our very kind guide, at his evening prayer-meeting.

Before bedtime the Rev. Dr. McMillan, president of the college at Deer Lodge, arrived to see us. I failed to get a similar meeting with our presbyterial missionary, Rev. A. K. Baird, who was absent in the Yellowstone Park. Dr. McMillan rode with us next morning as far as Garrison, his junction for his home at Deer Lodge. His experience, energy and cheerful courage make him a power in his place, as he has been in Utah and other places, and cannot but be anywhere on the home mission field. We telegraphed ahead to Rev. Hugh Lamont, of Missoula, but found him absent, fifty miles away on a ranch. Beyond that we have nothing along the line of railway, and only one point, Rathdrum, "in the thumb" of northwestern Idaho which is interposed between Montana and Washington. We skirted Lake Pend d'Oreille, beautiful in the moonlight, beyond which lay, to the southward, the Cœur d'Alène mountains and mines, and several of our missions.

I need not take time and space to attempt a formal description of the wonderful ride over the mountains; the twisting, toiling climb between deep cañons and lofty peaks, through dark tunnels and over dizzy trestles, up to the Mullan tunnel on the summit, and the easy flight down the more gradual western slope, with lovely views of mountain and river and valley, rapidly changing and vanishing, sometimes as fascinating as a fairy dream. Nor need description be expended on Montana. That wonder-land of wealth and beauty, incalculably rich in soil and mine, in field and forest, surpassingly grand in mountain and fair in vale and valley, fast filling with eager and busy men—our church *must* spare more of her sons to possess the land and hasten the Lord's kingdom there, or she will be shamed for her shortcoming before God and man.

The Congregationalists are in distress for men as well as ourselves. In the October number of the *Home Missionary* there is an article on "A Training-school for Home Missionaries," from which we take the following extracts:

The problem of securing a supply of ministers and missionaries sufficient for existing churches and for the new work constantly opening, as Christ's kingdom advances at home and abroad, is a very serious one. The laborers are few in comparison with the work that is to be done. We need a fifth more ministers than we have to man properly existing churches. For the new churches constantly being organized and for the foreign missionary work still more men are needed.

During the last fifteen years the aggregate number of students in our Congregational seminaries has increased only sixty-six, and only two of this number are college graduates. The colleges are not furnishing proportionately as many men for the ministry as formerly. The lack of ministers is felt most seriously in the smaller churches, where the attractions are fewer and the self-denials greater. At the West especially men are drawn from every available source to meet the needs of the increasing churches. Not a few of them have had a limited education.

A large and influential committee of the General Assembly has just issued a timely circular calling the attention of our churches to this great lack. The General Assembly itself appointed the first Sabbath in October as a day of special prayer throughout the land for a large increase in the numbers of her ministry.

SPECIAL CONTRIBUTIONS.

UTAH.

REV. S. E. WISHARD, D.D.

Have reached home from my journey to Utah, and take the earliest moment to write you.

1. The general movement in the territory since my former visit is hopeful. The tone of Mormon opposition to the laws prohibiting polygamy is quite changed. The brag and bluster of two years ago have subsided largely. The conviction is now general throughout that there is to be no escape from the law and no letting up from its rigid enforcement. Twenty-two marshals in the territory, making a constant hunt for the old foxes, have put a heavy restraint upon the crimes of the leaders, and "have made treason odious."

2. The seizure of church property, formerly used to oppress the people and to aggrandize the leaders, is having its effect. You have probably learned through our brethren that six of the thirteen school districts in Salt Lake City are already in the hands of the Americans, and will be put in line with the American school system. At Ogden City everything is tending that way, though the movements are slow. There is also the shadow of a new doctrine, which was mooted in Idaho, and may soon reach Utah, viz., that the Lord has withdrawn the privilege of polygamy, or is about to withdraw it, from the saints, because they have not faithfully lived up to their privileges. Evidently some new talk is on foot.

I should not fail to mention the fact that the execution of law is putting a new interpretation on crime, and is giving courage to many Mormons to speak out their objections to polygamy. There is much more open condemnation of the system among themselves than formerly.

3. I spent about two weeks in passing from point to point among the brethren, taking in the situation, and trying to encourage our workers.

(1) At Salt Lake City there is need of vigorous push.

(2) At Ogden City I found our work in much better shape than at my former visit. Some disturbing elements in the congregation have departed, and the people are harmonious and

the church growing. Our people want that new house of worship, and then they can go forward with such facilities as will secure their growth. Brother McClain is one of the choice men, a lover of his work and indefatigable in labor. He is especially happy in his present teachers, Miss Whitehead and Miss McDonald. Miss W. is a fine leader of the choir, and is a host in herself.

(3) I was glad to find the excellent chapel and school-room in perfect outfit at Boxelder. Brother Gillespie has "weathered the blast" with unyielding pluck. He has suffered by the loss of his teachers of last year. Ill health has terminated their work. They were especially helpful to his family of five growing daughters. He ought to have a larger support. He must be helped to take care of his family. He ought to be enabled to send the two older daughters to Salt Lake Institute or to some institution in the states. If some woman who is bestowing her affections upon a lap-dog could only discern the difference between doing something for the Master and the other business, it would be a blessed thing. I think of no nobler work than that of fitting these girls for the Lord's work.

(4) Mr. Gillespie drove me over the mountains to Hyram, where we spent the prayer-meeting evening with Brother Bohback, and talked to his people. He is in the beautiful Cache valley, and is working his way into the confidence of the unconfidential Mormons. His Mormon neighbors are softening, and more and more are recognizing him and giving him place in the community. He was invited to deliver the oration on the 4th of July, and had the opportunity of letting the light of our national history into that beautiful valley.

(5) At Logan we found the teachers just returned from California. Brother Green is trying to locate his school property and put his educational work on a broader and more permanent basis.

(6) At Springville the Hungerford Academy is in good shape, and can do good work. The great embarrassment is the poverty of the people. They have not the means to secure an education. Still the presence of a well-equipped institution will have a stimulating effect. It will at least make an education possible when other difficulties are removed, and will help to remove the other difficulties.

(7.) But the special interest of my visit concentrated at Payson, where the ministers and teachers held a meeting of about two weeks. First came the Bible study for about one week. The forenoons, from nine to twelve o'clock, were given to the study of the epistle to the Hebrews, led by Mr. McClain; the afternoons were given to the study of the first twelve chapters of Isaiah, led by Brother Day. The work done was of an excellent quality, and must bear fruit in the future. The information furnished the teachers and the stimulus to their work must be very valuable. The evenings were given to my lectures in the opera house on "Foundation Facts." Beginning with the being of God, and proceeding with the truth of the Bible, its superhuman origin, its inspiration, authority, etc., etc., we had ten lectures, covering as far as possible the evidences of Christianity. They were chalk talks, that is, were given in outline on the blackboard and filled out from the platform. The ministers and teachers expressed themselves as greatly helped by those evening talks. The Mormons filled up the house. I had opportunity to say many things on the subject of inspiration and revelation which would help to puncture the Mormon inflation on those subjects. For the rest of the lectures I must refer you to McClain, McNiece and the other brethren. They passed very enthusiastic resolutions, invited me to go out next year, and put their hands into their pockets and paid for my railroad tickets to Salt Lake City and return.

OUR SCHOOL WORK AT THE SISSETON AGENCY.

General Armstrong, of the Indian Training-school at Hampton, Va., than whom no man can write more reliably on the Indian question, publishes the following letter in the New York *Evangelist*, of our mission at the Sisseton agency, its managers and trustees, and its needs. Our readers will be very glad to read such an encouraging letter:

SISSETON AGENCY, DAKOTA, Sept. 17, 1888.

MY DEAR DR. FIELD:—The importance and interest of the Presbyterian mission work for the Sioux Indians on this reservation inspires me to send some account of it to the *Evangelist*, in the hope that good may come to this most deserving enterprise. The "Good Will Mission School" was born eighteen years ago of the zeal and sacrifice of the veteran missionary, the Rev. S. R. Riggs, D.D., and has had a new birth under its present management, having recently doubled its capacity.

Its appearance, as one approaches it, is striking; the church, two large buildings and several smaller ones making, with beautiful clumps of trees (a rare sight around Dakota houses), the most attractive sight of its kind that I have seen anywhere in the Indian country. It stands on a gently-sloping prairie, the feature of the landscape for many miles around. Half a mile away is the Government Industrial Boarding-school of a hundred pupils, whose officers and teachers are in cordial sympathy with the mission workers—the entire school attending church Sunday afternoons. The Rev. Mr. Adams, Presbyterian pastor, takes the morning service twice a week, and it cannot be said that this good government school is "godless." Two miles away is the agency, in charge of Colonel Jenkins, who gives his earnest moral support to the mission. The Indian Office, last year, doubled its appropriation, granting $108 per annum apiece for the maintenance of one hundred pupils, instead of fifty as before. The Board, of course, provides buildings, outfit and teachers' salaries. It is a pity that the school does not own twice one hundred and sixty acres, its present farm, for then it could raise quantities of hay, abundance of milk and butter, some stock, and thus materially help itself, besides adding to the farm work for boys. More land would be a partial endowment.

Like the best and most Indian schools, it is conducted on the half-time system; those who study mornings working afternoons, and *vice versa*. The new workshop for boys is excellent, having shoemaker's, carpenter's, blacksmith's and wheelwright's shops, not yet fully equipped, but soon to be, and will give a half-day's daily training to twenty-four boys, four in each shop in the morning and four in the afternoon.

The girls' industries are capitally arranged under competent ladies, who teach them to do housework, cooking, sewing, washing and ironing. Miss White, the principal, wishes another department—that of dressmaking—that they may be able to support themselves by making garments for the market; they are easily competent to learn and do this, and the training should be provided. Miss White has two lady assistants and a native Indian teacher, Richard King, trained at Sisseton and Santee schools. This school was opened well, much larger than ever before, and the expected one hundred and twenty-five boarders, from six to twenty years of age (one half girls) will crowd the rooms—from three to nine occupying one room, according to age of pupil and size of room. A number were turned away last winter for want of accommodation.

I have attended some of the school exercises, and regard the teaching and discipline of a high order. The children's faces are bright; all showed interest; the sixteen older young men appeared manly and capable; no educator could ask more interesting material to work upon than these boys and girls. During the two months summer vacation at home, they do not relapse; but although doubtless set back somewhat in a few cases, the teachers report that they come back *clean*. Their influence on their parents is most excellent; the indirection of reservation schools on Indian life is of untold value; just as the indirect effect of our eastern schools on the white race is of high value in another way. Both educate the people around them, and both classes of people need it equally.

A PRESSING NEED.

The great and pressing need in the Good Will Mission School is a new and commodious school-house. This morning I saw nearly a full room, and the students were only about one half in—sixty present, and sixty more to come. I don't see what will be done with them. The present wear and tear and disadvantage from crowding is great. About four thousand dollars would put up a proper school-house. The Presbyterian Board has appropriated three thousand dollars for the purpose, *when they get it*. I write this letter chiefly to urge the need of that school-house. Please, Dr. Field, press for *that school-house* as you once did for *that debt*, and the money will come, and Dakota will rejoice.

Fittingly, a daughter of the Rev. Dr. Riggs, Mrs. Morris, general matron, has an important part in this work.

There are six Presbyterian churches in this reserve of about a million acres, in shape reminding one of the map of South America. Seating, except the much larger Central Church here, over a hundred apiece, they are well filled

on Sundays, and built in part by the people themselves. All are under the care of the Rev. Mr. Adams, who has an English service here Sabbath afternoons. The pastors are native Indians, who are laboring men, and their good example as farmers is most wholesome; a very wise plan on the part of the Home Board. People like these, unused to steady work, need especially preachers who are also leaders in the industrial life, so vital to the Indian's existence and welfare.

The Rev. Jackson Flute, at the north end of the reserve, with his people, by each one making a contribution of material and labor, helped only by one ten-dollar gift, built a small church for themselves. The Rev. Graycloud, a graduate of Santee School, has the best wheat crop in his parish. The Rev. Mr. Renville, from Santee School, who married a white wife, also has a good farm. The Rev. Charles Crawford, native pastor at Good Will, was the only Indian engaged in the Sioux massacre of 1862 who killed infants. Once of noted cruelty, he is to-day a Christian gentleman, and our preacher, and lives in a very pretty cottage on his fine farm near the school.

The 1500 Indians at Sisseton and the 1100 at Devil's Lake agencies are the only self-supporting Sioux. They alone do not live on government beef; this is because of the massacre, after which only land was granted them; rations were disallowed. Fortunately they had good management, and under it their punishment became their blessing.

Government food, though pledged by treaty, is a curse to the Indian. The beef they eat costs more than all other expenses put together. This is the last of six agencies that I have visited during the past three weeks. I found most encouraging signs of progress at Devil's Lake, Standing Rock, Cheyenne river, Crow Creek, Lower Brulé and Sisseton agencies, but none more cheering than the group of Hampton graduates whom I found at Lower Brulé, who had formed a plan to take land by themselves, with a few others, and appeal to the Indian Department to stop their beef and flour, give them the equivalent in agricultural implements and thus save their self-respect and build up their manhood. This is not a new idea; it was done at Santee years ago, and refused; but it is the idea to be pushed to-day; it is born of education. Christian education chiefly led the Indians of Lower Brulé, lately, to break from the influence of chiefs, sign the new treaty, and lead the way to citizenship.

Sisseton is a most encouraging field. Here is the only boarding-school maintained by the whole Presbyterian Church for the 30,000 Sioux —one tenth of all the Indians in the United States—and the work should be pushed; *that school-house first.*

EDITORIAL CORRESPONDENCE.

SEWARD, NEB.

NEW CHURCHES AND BUILDINGS—STUDENTS —MORE MEN NEEDED.

REV. T. L. SEXTON, D.D., SUPERINTENDENT.

The last three months have been full of active service. An extensive correspondence has been carried on with a view of securing more ministers. There is no dearth of men offering themselves for our stronger churches, but the candidates for our feeble mission charges are not sufficient to meet the pressing demand. Several good men have been secured and we hope to get a few more before the snow falls. During the quarter I have held services every Sabbath as well as several week-day meetings preparatory to the communion. Such services as these are most in demand on the fields occupied by the students who are not ordained. We have had eight students at work during their vacation. Five of these are middlers and the other three are juniors. So far as I can learn they have done good work. Some of them have had marked tokens of success in the additions made to the membership on profession of faith. On last Sabbath I received twelve members into the church of Barneston for Brother J. W. Hill.

Three new church buildings have been dedicated, viz., Emerson, costing $1730; Norden, costing $500, and Lambert, costing $1000. These are all within the bounds of Niobrara Presbytery. Thirteen churches have been organized with an aggregate membership of 177, viz., Greeley Centre, Lillian, Gortenburg, Gandy

and Dorp Valley, Garfield, Monroe, Lacota, Ceresco, Friendship, Oak Grove and Ong. Two of them are supplied by students and will be left vacant. One of these will be under the watchful care of a neighboring pastor. The eight other new churches are supplied by men on the field. All of these fields have been visited by your missionary except Lillian and Ceresco, which was organized by men having charge of the work.

The field of Rev. J. C. Sylvanus at New Dorp is thirty-five miles from any line of railroad and is reached by the stage line from North Platte. The people are hungry for the word and show their appreciation by faithful attendance upon the services. On the 19th of August I organized the first Presbyterian church of Cheyenne county, named Lacota, located near the geographical centre of the county. Although several persons who designed to enter the organization were kept away by sickness, there were 21 members entered into solemn covenant with God and one another. The Rev. W. R. Adams has three other points where he holds services with regularity. The country is sparsely settled, but the people appreciate the gospel and come a long distance to hear it expounded. Since Sabbath-school and preaching services are held, the people are less inclined to desecrate the Lord's day by working in the field. I also visited Alliance, in Box Butte county, and assisted Rev. H. J. Brown at the first communion held in that town. At his own expense Brother Brown has fitted up a temporary church building in which the people assemble for services. On the first Sabbath of June, when I was there, the town was less than three months old and had a population of not less than 500 people.

We have several promising fields opening up which we cannot occupy from the want of ministers to perform the work demanded. One of the Sabbath-school missionaries of our Board of Publication sent me a list of 31 names of persons who want to be organized into a Presbyterian church, but I have been unable to secure the man for that field. Thus the work moves forward steadily, and we hope in time to subdue the entire state for Christ and his cause.

TENNESSEE.

REV. J. M. DAVIS, D.D., SUPERINTENDENT.

I have just visited Huntsville, New River, Kismet, Rockwood and Dayton in response to importunities to visit parts of Kingston Presbytery to aid the brethren in urging forward their work. Was greatly encouraged everywhere. Tell the ladies the glad news that four of the brainy and stalwart boys of the Huntsville school, who were converted last winter, have consecrated themselves to our ministry, and will push forward to enter college as fast as they can. Stand by our school work. If we cannot make strong churches in the mountain country, we can send forth a hardy race of Scotch-Irish preachers if you increase our facilities. At the last meeting of Holsten Presbytery the announcement was made that ten candidates for the ministry were under the care of presbytery, the highest number since 1828, from the period when Dr. Samuel Doak sent forth so many ministers from Washington College over the Southwest. I made an estimate the other day, and I found that we have now one candidate for the ministry for every one hundred members in our synod! Will any synod of the Assembly make a better showing?

My superintendency is not all hard work and seriousness. They take me for a drummer everywhere I go until I am found out. Recently a genial drummer sided up to me on the train, and after some inconsequential remarks, asked me, "What house do you represent?"

"The New York house of ——."

"How's trade?" was further inquired.

I replied that trade was brisk, though the road receipts were light and New York margins heavy.

"Blamed if that isn't my luck, too, on this run," was his answer.

When coming from Nashville to Knoxville last winter, an old man from Memphis sitting behind me in the car leaned forward and inquired of me about the route to Richmond. After giving him the desired information, he resumed his posture in the seat. Pretty soon he leaned over again and said in my ear, "I always like to talk to you drummers; *you know everything.*"

TEXAS.

REV. H. S. LITTLE, D.D., SUPERINTENDENT.

The encouragements to work are vital. Our southern presbytery is now fraternal and co-operative. Many brethren have changed front in the matter in other presbyteries. They are weak and discouraged as never before. Their case is much worse than ours.

A new era is dawning in Texas. Multiplied agencies are overturning and overturning. We have the respect of other denominations as never before, as is shown by a bid for Presbyterian schools.

MONTHLY CONCERT.

MONTHLY CONCERTS, 1888.

January.—The evangelization of the great West.
February.—The Indians of the United States.
March.—Home Missions in the older States.
April.—Woman's work.
May.—The Mormons.
June.—The South.
July.—The Roman Catholics in our land.
August.—Our immigrant population.
September.—The Mexicans.
October.—The treasury of the board.
November.—Our missionaries and missionary teachers.
December.—The spiritual condition of the whole country.

OUR MISSIONARIES AND MISSIONARY TEACHERS.

This is the theme for consideration and prayer at the next monthly concert, as pertains to home missions as commended by this Board.

Interest in the laborers is always deeper than any of their appliances. The missionary needs a church edifice, the teacher needs a school-house, books and other appliances to make a school a success. But the workers on the field are human—they are "bone of our bone and flesh of our flesh." *They* hunger and thirst, they need shelter and clothing. The church edifice and the school-house can stand half finished—for a season, if need be, if money fails; not so with men and women. That is one of the reasons why the idea of sending missionary boxes to missionaries and their families has such a strong hold on our churches. Stone and bricks and mortar do not suffer; but human beings may be in want, and in physical and mental distress, and must be helped.

We should pray for the missionaries and teachers, because it is through them that our success is achieved. What they do by faith and courage and self-denial and zeal is what we read of in their reports, from which we gather the glorious statistics that are published in our annual reports and the Minutes of the General Assembly. See what Dr. Wishard says, on another page, of what the schools and churches have done in Utah; see the testimony on nearly every one of our pages. We need to pray for these workers that their faith fail not. If they lose faith and courage and zeal, they will falter and become discouraged in their work. With few facilities for success, encountering many discouragements, they need special divine aid.

This is especially true of the teachers, most of whom are ladies. They have the hardest fields. The "exceptional populations" with whom they labor are mostly a low-down population—Indians, Mormons and Mexicans. With no society or congenial companions outside of their associate teachers in most places, how heroically they bear themselves, patiently toiling for the Master! Who need divine support more than they?

Most of them are young and inexperienced. The dread of the untried future is the great trial with multitudes. The young are buoy-

ant and hopeful. They assail difficulties before which older ones would recoil. This is largely because they do not know the magnitude of those difficulties. When they come to a river they plunge boldly in and are halfway across before they realize the breadth of its waters or the strength of the current. But then they may as well make for the farther as return to the hither shore. But while they thus brave and overcome real difficulties, they often suffer much from such as are imagined to be much greater than they are.

The missionaries, for the most part, are laboring among feeble churches, and their salaries are small. Some such churches are feeble from decay; but by far the greater number are in their infancy and never had the strength of age. In many cases the membership of the churches is very small and all the members are poor; oftentimes there is no church edifice. One must be built; the new settlers are heterogeneous, and they must harmonize all and consolidate. The pastor's salary is uniformly small and often poorly paid. The hardships of poverty are often borne patiently and without calling it poverty.

We ought to remember all such daily at the throne of grace; we certainly cannot do less than to remember them at the monthly concert of prayer.

Our army of missionaries and missionary teachers is a constantly-growing one. Last year we reported to the General Assembly 1750, who were distributed as follows:

Missionaries in

Alabama,		Illinois,	70
Alaska,	5	Indiana,	43
Arizona,	4	Indian Ter.,	37
Arkansas,	1	Iowa,	106
California,	74	Kansas,	128
Colorado,	39	Kentucky,	27
Connecticut,		Louisiana,	1
Dakota,	102	Maine,	2
Delaware,	3	Maryland,	16
Florida,	23	Massachusetts,	14
Georgia,		Michigan,	58
Idaho,	8	Minnesota,	58
Mississippi,		Pennsylvania,	75
Missouri,	64	Rhode Island,	2
Montana,	13	South Carolina,	
Nebraska,	96	Tennessee,	19
Nevada,	3	Texas,	28
New Hampshire,	2	Utah,	19
New Jersey,	23	Vermont,	
New Mexico,	24	Virginia,	3
New York,	122	Washington Ter,	29
North Carolina,	1	West Virginia,	9
Ohio,	45	Wisconsin,	53
Oregon,	37	Wyoming,	1
Total,	1486		

Missionary teachers:

Among the Indians,	115
Among the Mexicans,	48
Among the Mormons,	81
Among the southern whites,	20
Total,	264

As will be seen by this statement, they covered nearly the whole of our vast country, and were almost literally everywhere in it, preaching and teaching the gospel.

It is but fair to say of them that, as a whole, they are men and women of the most cultured class, thoroughly educated in all that pertains to the Christian ministry and the school requirements. We doubt if any other body of people engaged in similar work can be found who will stand as high a test in these regards as those under our care. Our church has always been noted for its cultured ministers and its zeal in educational affairs, and to-day it is further advanced than ever before. The ministers, almost without exception, are the graduates of college and theological seminaries. The teachers need to undergo a most rigid examination before the Board will send them out as its representatives.

We claim for them a high place in the esteem of the church for their own as well as their work's sake. When prayed for, it should be kept in mind that they are "our best," who stand in their places bearing burdens, which we, who are at home at our ease, may not have the courage to bear. The work they are doing will reach far into the future in its effects, and only eternity will reveal its greatness.

NEWS FROM THE FIELD.

PIKEVILLE, KY.

A Good School Begun.—A Student's Experience and Work.

REV. DAVID BLYTH.

I take pleasure in sending you a report of my work for the vacation of 1888. I know that I ought to state to you the condition of my field in few words, but I ask indulgence to give more than an ordinary statement. Pikeville is a mountain town, sixty miles from the railroad, population 325. The work is purely a missionary work and demands the best class of men to conduct it properly. Ignorance and prejudice possess the people, and education and Christianity are the only forces that can overcome them. A few statements concerning the morals of this people would make you shudder, but I refrain from giving any. The truth is proving itself mighty, and the dawn of a brighter day has come.

My church work has been as follows: I have but this one place for preaching, but have preached at five other points during the summer (one to three sermons at each point). There are two Sabbath-schools, one in town and one a half mile in the country, which I organized the last Sabbath in July. There are 50 scholars. In the town school over 100 enrolled, and an average attendance of 77. I have taught the Shorter Catechism, and on June 20 presented Bibles to a class of eight young girls for committing and reciting it perfectly. There are several more studying it. I have a class of over twenty in the Child's Catechism; eight of the class have completed it and quite a number have made good progress. These children are from Methodist families mostly (good doctrine will not hurt them). I have received four members on profession.

I have been instrumental in the hands of the Master in starting a school that will be of untold benefit to this country and an honor to the church. Pikeville is the centre of a region 150 miles square that has not a single high school or college. I suggested the plan to the Presbyterian church of erecting a school to meet the wants of this country just one year ago. To-day we own three acres of ground beautifully located, for which we pay $1000. We have plans for a $5000 school building, and the contracts for the stone and brick work let for $2200; foundations almost done, and the building will be under roof by December. I have raised $2200 for the school in this place, have pledged $1000 myself, and Ebenezer Presbytery has pledged $1000. School will begin September, 1889. We have raised, all told, $4500. Our buildings and grounds will cost us $6000, but we need a residence for the principal of the school, with dormitory attached, which will cost $5000. We want to raise this amount in a few months. The buildings we have planned for will cost $20,000, but we desire to build only half of them now.

The Lord has blessed us at every step, and we believe that he will give us all we need for his glory. The Lord alone can do the work that is to be done here. I have preached twenty-three times. I have called at every house in the town and many in the country.

JACKSON, MICH.

A Good Year of Work.

REV. C. S. ARMSTRONG, D.D.

How shall I make my closing report for a year? I can hardly believe it, but so the flying days declare a year. One year ago I found this church in discouragement—divided in feeling, in debt, poor people every one, small congregations, etc., etc. There has been no remarkable rising, but through the year a good and steady growth. To-day there is complete harmony. Congregations are large and steady, and there is a growing home feeling in and about the church. The congregation has responded fairly to all our reasonable demands for support in money and moral effort. The Sabbath-school numbers 110. It is very happy and prosperous. It yields some numbers to unite with the church at every bi-monthly communion. There have united with the church 47 persons, of whom 26 were on profession of their faith. Our prayer-meetings are large and excellent. We hold a young people's prayer-meeting, a general weekly prayer-meeting, and shall continue our district prayer-meetings. These have been held in each of the various wards of the city, and have been very profitable in bringing us to acquaintance with non-church goers and professing Christians who were not identified with any church. But we have not outgrown our property yet. Our whole list of names is 187 (of whom, however, many have been dismissed), but in all, I think, we have but two

men who own their business. Besides carrying our expenses, we have reduced our indebtedness about $700.

In my last I wrote of my disappointment in not securing the melting and cementing influences of revival upon our church. This is still a cause of anxiety. We are made up like the inclosures of the gospel net, which "gathered of every kind." We have but two men, as I now remember, who were reared in the Presbyterian Church. We need the pointing out of the Spirit and earnest efforts of revival to result and bring to homogeneity. I am preaching three times every Sabbath, and riding to a point six miles distant for a 2.30 P.M. service, and returning to preach at night. I have preached 161 sermons, and held more than the same number of other services. Our people have entered on a scheme of benevolence, contributing every Sabbath and giving to all the boards.

MINNEAPOLIS, MINN.

STUDENTS' WORK.

REV. R. A. ADAMS, D.D., SUPERINTENDENT.

My student force are doing excellent work, and are located as follows:

G. W. Fulton at St. Paul Park, six miles from Union Depot.

J. R. Stephenson, Warrendale, Comovilla and Cherokee Avenue, St. Paul.

T. S. Anderson, Providence Mission, Minneapolis, and two months at Rush City.

S. M. Lapsley, Royalton, Minnesota and two points in the country.

W. F. Weir, Jordan and Belle Plains.

R. M. Moore, Hinckley, Moose Lake and Barnum.

In Mankato Presbytery I located J. M. Irvin at Rushmore, new church reported in April. He has exceeded beyond all expectations. The poople agitate the question of building, and will begin at once provided he will remain out of seminary for a year and continue there, which he has almost decided to do.

W. H. Reynolds has done solid work at Windom. At his last communion twelve persons were received, ten on confession, most of them people of mature and some of advanced age. He is a young man of decided promise.

R. M. Latimer has done good work at Swan Lake. They also have the building fever. They hope to complete their church before winter. The field he occupies is new, the church being only a year old, but is full of hope, and with a building that work will be on a solid basis. I wish to say here that the eight students sent out by Dr. Worden have been of immense value to the general work. Their experience this year will render them doubly efficient as middlers next year. I hope they will all return to me next vacation, and most of them have consented to do so provided it is the mind of the Board.

Mr. Iddings is under the direction of Brother Wood, but has done some work at East Grand Forks and an adjoining point in my field. As he is on Brother Wood's list, I simply wish to commend his faithfulness. I visited him once, and was much pleased with the start he made. We organized a Sabbath-school in East Grand Forks, and also at a point in the country six miles distant. To hold the ground and do efficient work it will be necessary for us to organize a church soon. At St. Paul Park we expect to organize very soon, and have a man to put into it. I sent a man to Shakopee and Eden Prairie this week, and hope to settle him over these churches. I told them plainly that they must hereafter do for themselves; so they have agreed to unite in calling Rev. S. Stone, a Congregational brother, who has come to us. I have endeavored to keep before our churches in Scandinavian communities the importance of gaining that people. The work is necessarily slow in this direction, but we are gaining. What we want especially is one able, consecrated Scandinavian to work as a Presbyterian in the interest of these people. They are not so set in their prejudices as other foreigners. What they want is reason, light, and by these they can be easily and readily led. A little work done now will tell immensely in the next generation.

Franklin Avenue church, of this city, since my last report has proclaimed its independence. I hope we will have a few others soon.

Bloomington Avenue, that received aid from you a year ago, is now engaged in building a $45,000 church. One lady of Westminster gives $30,000 of that sum, so you see that Presbyterianism in Minnesota moves.

N. P. JUNCTION, MINN.

The Interest is Widespread.

REV. JAMES A. PAIGE.

Since my late long vacation my work on this field is prosperously resumed. At our late communion here we received fourteen new members—six on confession of their faith. Several more will be received at our next communion. A like interest prevails at Thomson, the county seat, near by, where I have preached regularly for two years. The fruits begin to appear. Many there are turning to Christ, and will soon enter the organization I am forming there preparatory to building a sanctuary, for which they have the money raised. There are indications of the same interest at Barnum, too, where I preached last Sabbath to large and very attentive audiences. And there also the people are moving to build a house of worship. This general interest over so wide a field keeps me quite busy. But how easy to work when the Spirit goes before and prepares the way! To him be all the praise.

HAMILTON, DAK.

A Fine Opening.

REV. C. H. M'DONALD.

I preached at three stations, two of which are regular organizations, viz., Hamilton and Glasston, and the third only a preaching point called Flemming. Hamilton had been vacant two months when I came. Glasston is a new congregation (one year old), and had never before had a service every Sabbath. The people seemed to be waiting, and they rallied right around me, and I have not one time during the summer in any of the three places preached to any but a full house. Sometimes the people sit on the platform and improvise all sorts of seats, sometimes sitting in buggies at the windows. I have been surprised at the attendance. The people themselves say that it has never been so before. People come regularly to church now who never attended before or for a long time previously. I look upon this as a great indication of what can be done if a good man is sent in immediately. It will not do to wait. The people are thoroughly aroused, and a good, grand field can be made here. They want a minister, and will subscribe liberally to his support. I would respectfully beg the Board to endeavor, if possible, to send in a good live man at once. He will have to meet people of culture and intelligence. In this respect the people of this neighborhood are in advance of their brethren in the East.

RAPID CITY, DAK.

In the Black Hills.

REV. W. S. PETERSON.

In spite of many drawbacks encountered in this work, a look over this quarter indicates an advance. I preached once at the Reid school-house to as full a congregation as the house would hold.

Audiences at Rapid have enlarged a little. The Sabbath-school has just held its own. The young people's prayer-meeting is upon a good, firm basis. The regular weekly prayer-meeting is growing. We think we observe an increased interest in the word preached. Our elders, especially the young men, take hold earnestly, and in general the church seems to be in healthy condition.

The vacation of one month from August 15 was spent mainly at Hot Springs, Dak. It was thoroughly enjoyed. While at the springs I preached twice for the pastorless Methodists. One of our vacation experiences was a trip, in company with a brother and Dr. Bliem, of Chicago, to the top of Mount Harney. The view from the summit is grand. It is more than 5000 feet above the adjacent prairies, which stretch away to distances seemingly immeasurable, through an atmosphere clear as crystal, giving one a sight not easily duplicated. We saw timbered mountains all about us, and near at hand some of them partially obscured by thunder-clouds, while in the distance the prairies were brilliant in the bright sun, and varied in their color as they have the rich grapes or the deep-colored grains. We seemed to be lifted above the earth and to be gifted with a vision almost supernatural. We could wish for every missionary no happier vacation experience than a climb to the top of Mount Harney.

Looking back over the year (for we are now starting upon the third year in this charge), we recount an addition of eight to membership, the election of a board of three elders, the establishing of the young people's prayer-meeting and the lifting of the church debt. The church owes to-day, upon all accounts, only about $100, and that amount is easily raised. The contributions to benevolent objects have been about $30.

The outlook for the year to come is encouraging. Our town is growing, our people are stimulated to greater activity and are more hopeful. We expect a year of blessings in things spiritual.

FALLS CITY, NEB.

Organized Work Brings Self-support.

REV. S. B. NEILSON.

There has been a good interest in the church during this quarter. I have been with the church every Sabbath since my return from the General Assembly except one. We have recently lost some families by removal, but others have taken their places. During the quarter we have received ten new members, one by profession and nine by letter. Our prayer-meetings are improving in attendance and interest. The Ladies' Missionary Society is doing much better work, and promises to increase in interest. Our society of "Christian Endeavor" is doing good work among the young people. The Sabbath-school is in good working condition, and has lost nothing on account of the warm weather. Our teachers have all remained with us. Money matters are still very close here, and the church is behind, but will make up the deficit before the year closes. There will be excellent crops in eastern Nebraska, and I think our people will be able to reach self-support next year. Our people are fully determined to cut off from the Board at the close of this year, and are working hard to accomplish that end. I think this year's work has been the most successful since I have been with the church. The outlook is good, hoping for better things in the future.

BANCROFT, IOWA.

A Student's Vacation Work.

REV. S. W. STEELE.

In presenting a report of the work done during the summer at Bancroft and Burt, Iowa, I would state that I came upon the field May 12. I found the church at Bancroft in good condition, although no preaching had been held for three weeks on account of bad roads. Since that time services have been held every Sabbath, and good congregations have been in attendance. As we meet in union with another denomination, the numbers do not show our individual strength, but I think it safe to say that two thirds of the numbers belong to our people. The attendance has averaged about 75 in the morning and about 50 in the evening. This falling off in the evening service is due to the fact that there is also other preaching in the evening, while in the morning we occupy the field alone.

In regard to the work at Burt, I would say that when I arrived on the ground, a new house of worship had just been completed. This was dedicated July 8 by Rev. T. S. Bailey. The church there is also in good condition. Services were held on the alternate Sabbath mornings until July 1, since which time evening services also have been maintained. The evening meetings were undertaken as an experiment, but they have demonstrated the fact that evening preaching can be maintained in Burt. The congregation at this point number about 125 in the morning and 75 in the evening.

The people in both places seem to be much in earnest, and are active in their efforts to advance the cause of Christ among their fellow men. May the blessing of God rest upon this field. All of which is respectfully submitted.

CRESTON, IOWA.

A Good Summer's Work.

REV. J. A. FITCH.

Your letter came last week, and I was too busy to answer it immediately. I will now give you a report of my summer's work. I arrived here the 15th of April, and preached about four and a half months. Our work has been on the whole encouraging. Our church has grown in the size of our congregations, many who are not usual church goers being seen frequently at our church. The church is almost always fairly filled. A like growth is seen in the Sabbath-school, it being at least one third or one quarter larger than when the work begun. Our Protestant missionary came and conducted a service in March before I arrived, and fourteen were added to the church. There have been three additions and three dismissions during my stay. The young people have conducted a Young People's Christian Endeavor Society, and though it started under discouraging circumstances, it has grown. The young people have become more ready in conducting the service, and seem much encouraged. I have held three services every other Sabbath, preaching at Groveland, a point five miles out in the country, once in two weeks. The church, as you know, was much run down and discouraged. It had been about two years since they had had regular services, and a debt netting $600 weighed down and discouraged them. At my leaving $470 of the amount is pledged, and every prospect for it all to be cleared up. The pastor was to have $50 per month. I was there nineteen Sundays; counting that four

and a half months the salary would amount to $228. The whole amount has been paid, and a balance of a few dollars is in the treasury or in good subscriptions. This I think is a good showing for the church, for it has always had difficulty with its finances.

MANKATO, KAN.

"PROHIBITION DOES PROHIBIT."

REV. W. MAYO.

There has been no additional interest in my church to carry its members above the usual level. I have been disappointed in some from whom I had confidently expected aid in our church work. There is more interest in worldly things on the part of some of our membership than in religion. I am doing my utmost to correct this, and I hope soon to be able to report a change in their spiritual condition. Some who used to be indifferent to the prayer-meeting are now regular in their attendance, while others find a ready excuse for their non-attendance, and the Sabbath-school is fairly maintained. We hope for good from it to the church. In common with others, our ladies are working in the Women's Christian Union, and are doing good. A Loyal Legion is sustained among the children, and I think good is done by it. Our ladies maintain their women's missionary society, though it is with considerable difficulty, as so many are away on long visits. Politics runs high, and I shall be glad when the present contest is over, let it be decided whichever way it may. There is no liquor sold in Mankato even on physicians' prescriptions. There is liquor drunk here, however, but it is shipped in from other states. Prohibition is as well enforced as any other class of laws. Persons are convicted of murder, rape and horse-stealing and punished. So it is in respect to violations of the laws. One of the leading physicians of this region spent thirty days in our jail this summer, and the costs and fine must have neared $300. Prohibition does prohibit here, as any one can see who is on our streets now and compares the present quiet and order with the disorder that existed when liquor was had freely. There are so many ways in which my labors are demanded that it seems almost impossible for me to meet them. They are Sabbath-school conventions, addresses at mass meetings under the direction of the Women's Christian Temperance Union, addresses at old settlers' meetings, and funerals often at a long distance away. As the only Presbyterian minister in the county, I feel a strong desire to do the best I can for the sake of the denomination, as well as for myself. I have been nearly fifty miles by rail this week to address a Sabbath-school convention.

TIMNATH, COL.

A NEW CHURCH.—NO DEBT.—NOW FOR SELF-SUPPORT.

REV. C. A. TAYLOR.

I am very glad to be able to report some good news for this quarter. For the last two quarters we have had a good deal of hard work in connection with building a new church, but now, I am happy to say, it is completed and dedicated. It is a beautiful, comfortable and thoroughly substantial house of worship, which with furniture complete cost us a little over $3500. For five years we have worshipped in the little district school-house, there having been no time before when we could attempt the work of building. The church have had to make a great sacrifice, and have given liberally, much more so than they would have given, I presume, had they anticipated so short a crop this year. Last year we had the only first-rate crop since I came here, and this year it has been almost an entire failure. We have pulled through, however, and are out of debt. What is more and better, there is prospect of increasing our congregation. The Methodist Episcopalians have withdrawn their appointments from the two adjoining districts north and west of us, and some of the people are coming here. I confidently expect the church to become self-supporting within two years now. Of course they must feel the effects of the special effort in building for the next year, but we must decrease our application thereafter, and shall do our utmost to do so this year. Eight individuals are awaiting opportunity to come into the church now, and we hope for further increase from time to time. The fact that we have a bright new home is an argument of great weight.

RICHMOND, UTAH.

HARD WORK.—A NEW CHAPEL.

REV. W. E. RENSHAW.

The three months just past have been pleasant and laborious as well. The attendance at services has been very good considering that a number of young men, our most hopeful class, have gone

away for work. I have not preached in Richmond, for the reason that we have sold our old place of meeting, and we are waiting till the new is completed. Aside from visiting and superintending the new building, my work has been as follows: On Saturday night I conduct a prayer-meeting at the private houses in Franklin. At eleven o'clock we hold Sabbath-school there, and then I preach at twelve o'clock each Sunday. After service I drive to Richmond, and in our own house we hold a Sabbath-school of from fifteen to twenty children. Then drive to Smithfield, when after a half hour's prayer-meeting I preach, then drive home again, so that sometimes I think that so far as rest is concerned I do not observe the Sabbath very well. Our building will be furnished by the 15th proximo, ready for seating, etc. Without disparagement to other chapels, it will be the handsomest and most strongly built of any in the valley. I have nothing else of special interest to write this time. We are all well and hopeful.

UTAH.

The Voice of One of the Redeemed.—Growth of our Work.

REV. F. W. BLOHM.

I have labored this quarter pretty much in the same places as I did last quarter, namely, Ogden, Salt Lake City and Pleasant Grove, with the exception of a trip a little further south, and also a trip to Cache valley, from which I just returned. At the meeting of the Utah Presbytery at Payson, in August last, I was examined, and passed in the studies prescribed in our standards, after which I was *ordained to the gospel ministry*. This has been my aim now for six years. Taking courage from this recognition of the church I love, I go on my way praying that I may be faithful in the discharge of these my most sacred duties. But being the first converted Mormon elder ordained to the gospel ministry, I feel the great responsibility resting upon me. What I owe to God, his church and my deluded brethren yet in the bondage of Mormondom are duties that I cannot discharge in my own strength; but fully believing that he who hath begun the good work will complete it. He who has called me into his service does assure me in his word that he will stand by until the end. Things are looking brighter than they ever did. I have been in Utah fourteen years. When I compare that time with the present, it is as night to day. Then little Christian work was being done outside of Salt Lake City. Our own Presbyterian church in there was just in building process. Now we have throughout the territory nearly one hundred Christian churches and Sabbath-schools, and nearly eight thousand children under the care of Christian teachers, the majority of whom come from homes which are or were Mormon. I think it safe to say that over ten thousand homes in Mormondom are now open to and constantly being influenced by Christianity which fifteen years ago were closed. A large number of these homes are now Christian homes in the true meaning of the words, and others are becoming so; and it cannot fail that many more will become so in the near future. Christian people East must have patience with their operators here. When this field was entered years ago by our heroic Christian missionaries, it was not only a hard and broken field, but full of weeds and brush of the most obnoxious kind; and worst of all, this field was fenced in, the fence was kept up, and the weeds and obnoxious plants cared for by an unscrupulous priesthood. Behold the work of this noble band of Christian workers! The fence is down, the weeds and poisonous plants are cut off and their progress checked. The soil is being broken, and loads of precious seed from the word of God are being scattered everywhere, results of which we have realized far beyond our expectations. I sometimes wish that some of our most influential Christian men and women of the land could come out here and live for a year or two, not in Salt Lake City simply, but out in settlements where our missionaries are struggling along day by day, and our friends would soon be convinced that a marvellous work is being done here. Mormonism was pretty much left alone for over forty years, and what was the result? an enormous huge monstrous system of religious wickedness. And what would it not have been if it had been left alone until this day. Does it not now challenge the best powers both in the church and state? Does it not now call for the best men and women to rescue its victims? If this is the case now, what would it have been had it been left alone and multiplied in these valleys of the mountains for twenty years more? Where would the remedy have been found? No, friends; these last fifteen years of Christian work in Utah has forever settled the destiny of Mormonism. How many thousand people have been prevented from becoming Mormons since Christian work begun

here? I say the number of these is large enough to more than justify what has been done for Utah had no other result been gained. How many homes abroad have been saved from being wrecked, how many hearts have been saved from being broken! No pen can describe what misery and destruction Mormonism would have wrought had it been allowed to spread itself unchecked and without opposition for twenty years, after its maturity reached twenty years ago. Christian work in Utah has not only saved the world at large from an endless misery, but has planted the seed in Utah which will bring forth an American Christian generation. As of old, of course, in all this seed-sowing the enemy in the form of infidel lectures and literature has been busy, and especially of late. Nevertheless a goodly portion of the seed is falling in good ground. In all this glorious work, the future result of which we are looking and the church and the nation ought to be looking forward to with great hopes, I am free to say that *our Presbyterian Church has fully done her part both in quantity and quality.*

BOX ELDER, UTAH.

A Hard Feud.

REV. S. L. GILLESPIE.

The condition of our work at this station is largely controlled by one fact, viz., the presence in the community of all the old leaders, polygamists, who have been in the penitentiary or absent on a mission to escape the law. These have been received, by the carefully-arranged orders of Apostle Snow, with parades and receptions, and given the full control of all the business, politics and religion of their State of Zion. Rudger Clauson, the first polygamist punished, and the room-mate of Apostle Snow, is the president of the state; and his councillors and bishops are all chosen from this martyr class of ex-convicts. The result of this high-handed insult to the government and all morality is a very bitter state of feeling toward us and all who have associated with us. The friendly relations existing between us and the people still continue amidst every kind of insult and hateful opposition from these ex-convicts; but our opportunities of reaching the people are restricted to private meetings and personal conversation. There has not been a Mormon in our church, so far as I know, during the past quarter, while every day persons come to us for private conversation. In this private preaching my wife and children take an active part, and are able to reach many more than I can. But we are continually disappointed in those who seem to be Christians, still fearful of the priesthood and the reproach and persecution which is now directed to any one who will attend our church. This slavish, degrading Mormonism seems to have taken all the manhood out of them; so that we long to see some of the martyr spirit in our adherents, of which the Mormons now so loudly boast. The work at Corinne continues with increasing interest. The church and Sabbath-school have been reorganized during the quarter, and more than doubled in attendance; also subscription raised for the minister, although I have as yet received but three dollars. This is the first and only money I have received from that church since I removed to this place; and it has been a great tax on time and money to keep up the services there. During the last quarter I have held three services a week until the 1st of July, often returning home at eleven and twelve o'clock at night. This night work I found from the first was too much for my strength; and although the evening was the best time to secure an audience, I turned the evening service over to the elders, who still continue holding the Sabbath evening and prayer-meeting service with unabated interest.

We are much concerned for the health of Mrs. Adams, who is now with her aunt in California. The quiet and efficient work and dignified piety of this lady and her sister, Miss Noyes, cannot be too highly valued and praised in such a community as this. They gained the esteem and confidence of all with whom they came in contact, and there are many inquiries for their health, and if they will return.

JUNEAU, ALASKA.

A Busy and Fruitful Quarter.

REV. EUGENE S. WILLARD.

We have now come to the end of a busy quarter, and the outlook is another about as full before us. I hope it may be as fruitful, and that I may be as well as during the past three months. I have made two trips to Chilkat, spending in all a little over two weeks. I held services in the school-room the first time. The people all seemed glad to have another Sabbath day, as Philip expressed it. On my second visit the people had all gone to different salmon streams. I went on to the village of Chilkoot, about ten miles from the

mission. During my absence Mrs. Willard and Miss Mathews held services in the church here in Juneau. It is a very uncommon thing to have a small audience here. We have also good, live prayer-meetings. At our last communion we had eleven additions to our roll of members by confessions and baptism; also five children baptized. Four of the eleven who joined are home girls about fifteen years of age. The price of one of these girls was $150.30, and the money was partly paid, but Mrs. Willard spoiled the bargain by getting "Big Annie" into the home. At our last communion Chilkoot Jack came to me and said, "To-day makes six for me." I said, "What do you mean, Jack?" He said, "Shorty is six," the number that Jack has brought to Christ. "Shorty" is the name given to Toos-kah-duh, a little hunchback silversmith who lives on Douglas Island.

HOME MISSION APPOINTMENTS FOR SEPTEMBER, 1888.

Rev. Alvin Cooper, Jefferson, 1st,	N. Y.
Rev. S. C. Gunn, Boston, Scotch,	Mass.
Rev. P. M. Macdonald, Boston, St. Andrews,	"
Rev. Robert Court, Lowell,	"
Rev. George A. White, Pike,	N. Y.
Rev. A. McQueen, Portage,	"
Rev. F. C. Suits, Heuvelton,	"
Rev. E. S. Schenck, North Salem,	"
Rev. R. P. Gibson, Somers,	"
Rev. C. T. Edwards, Coudersport,	Pa.
Rev. R. M. Wallace, D.D., Little Valley,	"
Rev. S. Mitchell, D.D., Mt. Carmel,	"
Rev. M. Anderson, Philadelphia, Berean,	"
Rev. E. A. McLaury, Unionville, Loudon Grove and Toughkenamon,	"
Rev. J. B. Reed, Fairmount and Mannington,	W. Va.
Rev. A. W. Taylor, Kingsport and Reedy Creek,	Tenn.
Rev. George A. Ross, Mt. Lebanon, Chuckley, Vale and Lamar,	"
Rev. R. A. Bartlett, Dayton,	"
Rev. J. M. Alexander, Kismet and Waitsburg,	"
Rev. E. W. Fisher, Rehoboth, Lacoma, Sharon and Elizabeth,	Ind.
Rev. S. C. Bates, Carlisle, Salem and Ohio,	"
Rev. J. A. Markham, Sparta and Versailles,	"
Rev. James Lafferty, Brighton, Plainview and Shipman,	Ill.
Rev. H. H. McMaster,	Iowa.
Rev. D. W. Cassat, Woodbine,	"
Rev. Abram Pratt,	"
Rev. E. P. Wood, Mt. Ayr,	"
Rev. R. J. Hughes, Guthrie Centre,	"
Rev. D. Williams, Esterville, Emmet Co. 1st and Emmet Co., Scotch,	"
Rev. J. E. Carroll, Solon,	Ohio.
Rev. D. M. Marshman, Montpelier and Eagle Creek,	"
Rev. George Carpenter, Wellston,	"
Rev. W. B. Scarborough, Otsego,	"
Rev. F. Z. Rossiter, Kalamazoo, North,	Mich.
Rev. F. A. McGaw, Ironwood,	"
Rev. H. B. Dunning, Flushing,	"
Rev. R. T. Lynd, Port Austin and Grindstone City,	"
Rev. William Walker, Coleman and Calkinsville,	"
Rev. L. B. Bissell, Columbia,	"
Rev. P. Cady, West Superior,	Wis.
Rev. W. A. Alleya, Pickford,	"
Rev. J. S. Wilson, Crandon,	"
Rev. A. W. Williams, Stockbridge,	"
Rev. C. L. Herald, Rural and Hope,	"
Rev. W. R. Reynolds, Minneapolis, Shiloh,	Minn.
Rev. J. C. de Bruyn Kops, Fremont,	"
Rev. R. E. Hawley, St. Paul, 9th,	"
Rev. S. Phoenix, Le Roy,	"
Rev. J. W. McGowan, Pine City,	"
Rev. R. H. Hooke, Hudson, Ludden and Oakes,	Dak.
Rev. Thomas Hickling, Castlewood, Estelline and Brandport,	"
Rev. J. F. Diener,	"
Rev. J. S. Butt, Blunt,	"
Rev. I. Renville, Long Hollow,	"
Rev. J. P. Flute, Mountain Head,	"
Rev. H. P. Carson, Scotland,	"
Rev. J. B. Hobart, Coal Harbor and Washburn,	"
Rev. G. S. Baskerville, Tower City,	"
Rev. John A. Hahn, Wilsonville and Hendley,	Neb.
Rev. F. M. Hickok, Hansen, South Hastings and West Blue,	"
Rev. W. H. Niles, Nelson and Ruskin,	"
Rev. J. C. Sylvanus, Gaudy, Garfield and Dorp Valley,	"
Rev. John Martin, Hartington, Coleridge and St. James,	"
Rev. D. R. Crockett, Greenwood and Creighton,	Mo.
Rev. William Meyer, Edina and Birdseye Ridge,	"
Rev. D. R. Todd, Netawaka,	Kas.
Rev. W. H. Wieman, Corning and Vermillion,	"
Rev. S. P. Myers, Kingman,	"
Rev. J. P. Todd, Altamont and Mound Valley,	"
Rev. T. Bracken, Phillipsburg,	"
Rev. E. Robinson, Pleasant Valley, Clear Creek and Pleasant Grove,	Ind. Ter.
Rev. L. Dobson, Childers and Paina Chapel,	"
Rev. D. Smallwood, Catechist,	"
Rev. William Sangree, Red Fork and vicinity,	"
Rev. R. C. McGee, Eufaula, Koweta, Chapel and North Fork,	"
Rev. F. M. Collier, Pitkin,	Col.
Rev. H. F. Sewell, Walsenburg,	"
Rev. W. E. Archibald, Silver Cliff and West Cliff,	"
Rev. J. B. Cameron, Trinidad, 2d, and Huerfano Cañon,	"
Rev. T. C. Beattie, Las Animas,	"
Rev. V. F. Romero, Prado de Taos,	N. Mex.
Rev. L. D. Fulton, Farmington and vicinity,	"
Rev. J. D. Mondragon, Rancho de Taos,	"
Rev. J. Y. Peres, Pajarito,	"
Rev. R. Montoya, Jemes,	"
Rev. J. P. Ortega, El Rito,	"
Rev. J. A. Menaul, Albuquerque,	"
Rev. John Menaul, Laguna,	"
Rev. J. McGaughey, Paton,	"
Rev. R. G. McNiece, Salt Lake City, 1st,	Utah.
Rev. E. N. Murphy, Mt. Pleasant,	"
Rev. E. W. Greene, Logan,	"
Rev. F. W. Blohm, Scandinavian, Evangelist,	"
Rev. S. L. Gillespie, Corinne and stations,	"
Rev. Theodore Lee, Springville,	"
Rev. J. M. Adair, Fillmore,	"
Rev. E. M. Knox, Kaysville,	"
Rev. I. W. Atherton, Covelo,	Cal.
Rev. W. Bruce, Stillwater,	"
Rev. John M. Boal, Etiwanda and stations,	"
Rev. E. F. Fish, Carpenteria,	"
Rev. F. Johnston, Elsinore,	"
Rev. A. A. Dinsmore, Alhambra and El Monte,	"
Rev. G. W. Maxson, Rivera,	"
Rev. Robert Dickson, Centennial,	"
Rev. A. Marcellus, Oakland and Wilbur,	Oregon.
Rev. P. Jamieson, Waitsburg,	Wash.
Rev. D. M. Davenport,	"

EDUCATION.

PRESBYTERIAL EPISCOPATE.

One of the cheering signs of the times is the appearance in our religious journals of articles calling attention to the importance of our presbyteries bringing into full exercise their authorized care over ministers and churches, in helping the former, when free, to suitable employment, and in providing the latter with pastoral care. There is no obstacle in the way of a happy development of our ministry so obstructive as the sight of a large number of educated and worthy ministers without charge, though yet desirous and capable of one, while at the same time there are so many churches suffering and decaying from want of the preached word. It seems to betoken a lack of wise, faithful supervision on the part of the governing bodies, and also a condition of things in the churches that renders access to them almost hopeless. The people, left to themselves to choose a pastor, appear to set their standard so high, are so critical, so diverse in their tastes and judgments, so difficult to please unitedly, that one who sees the actual state of things naturally shrinks from encountering the possibilities thus placed before him in his future. Hence the necessity for the intervention of wise authority to adjust differences in the churches, and to bring together ministers and churches in fitting relations through a fair knowledge of the qualifications of the one and the needs of the other.

Such authority is constitutionally lodged in the presbytery. All that is needed for its exercise is a willingness on the part of the ministers to be sent, and a readiness on the part of the churches to advise with and receive the ministers whom the presbytery may send, and back of all a disposition on the part of the presbytery to exercise its proper functions; and this would be nothing more than to resume the organic character of our body, which differentiates us so advantageously from the Congregationalists and Independents, enabling the whole to act effectually through all the parts. It is a question whether we have not too largely abnegated this our true character in allowing our several members to have their own way in determining relations so important to the welfare both of themselves and of the whole body to which they belong. Hence this waste of talents, which the church has taken such pains to educate. Hence also the undeveloped resources and the stagnancy of many of our churches and the decay and death of many more. Indeed, it were long to enumerate all the evils arising from this disintegration. The principle of "each one for himself" is antagonistic to all corporate life and growth, and withering to all who thus dissever themselves from the main body. For many advantages both ministers and churches are indebted to the whole organization to which they belong, and should not this indebtedness oblige subordination too? and surely in the church such subordination can be carried out without infringing upon a person's freedom and self-respect. Let a system of administration be wisely established, and we can adopt the language of one of the articles above alluded to: "No minister who has an open door which he refuses to enter can claim any sympathy for being unemployed; and no church which refuses the services of any true minister of Christ can claim any sympathy for being vacant"—and we will add, or deserve any support from the church at large during its vacancy; and when such a system is fully inaugurated and in active operation, we venture the prediction that enlistment in the ministry will be abundant and the funds for the support of worthy candidates will be forthcoming. Let the discussion of the subject go on in our presbyteries and synods and through the columns of our journals until it lead to some good and practical result. What we should aim at is to have the church compact and complete, all its

parts alive and co-operative, its pressure hydraulic, felt at every point, and moving in solid ranks for the conquest of the country and the world; and this cannot be achieved unless by the exercise of that authority which Christ has given the church for edification.

STATUS AT THE OPENING OF THE YEAR.

During the two meetings of the Board in September there were received under care 234 candidates. This is an excess of forty over those received last year up to date, and is the earnest of a large increase yet to come. The number of special cases also was unusually large. Of these eight were still in the preparatory department urged upon us as peculiarly deserving. Some of these were declined and some suspended for further consideration—one determining reason being the lack of funds. Five, in consequence of advanced years, were proposing to take a partial course. These were all declined, notwithstanding the urgent representation of their presbyteries that they were young men of excellent promise and deserved aid. An additional reason for declining these was that the Board was unwilling, without further authorization from the Assembly, to encourage the short cut. Two were declined for being married while under care of the Board, even though the Board was assured that there would be no increase of expense in consequence. Such marrying is in violation of rules which admit of no exception, and no exception is ever made. Two or three others were declined because of some irregularity in the recommendations.

How far these declinatures will lead to the loss of these candidates is a matter for conjecture. From the statements made by the committees in charge, we fear continuance in study will go hard with some of them. Of one the committee writes:

> His lot has been hard and his case quite peculiar. His mother and sister, with himself, I believe comprise the whole family, and he has had to do a great deal for their support. Accordingly he has gone to school for a little while and then gone back to work to provide support for the folks at home. So he has been held back in his studies. He went to P—— College and there broke down with malaria. This was another set-back. In fact, any young man with but ordinary grit would have given up the fight long ago. But he feels that he has been called of the Lord to preach the gospel, and such a thing as giving up never occurs to him. But it is time now that he goes through without any more delay; and he needs, indeed must have, aid.

Such grit as this is greatly needed in the ministry.

Of another recommended, another committee writes:

> The presbytery sends this recommendation unanimously and heartily, after thorough examination of the young man. He is one of the so-called "exceptional class"—not a college graduate, but well endowed mentally, of a warm, genuine Christian experience, and perfectly convinced that he has been called of God to the ministry. For reasons satisfactory to the presbytery he desires to enter the seminary at once. He will doubtless do good work, and we earnestly ask aid for him from the Board.

The question is, will the church at large warrant our expending its funds in furthering a partial education?

Another one recommended is thus reported:

> He has been married three years, but is childless. He is an earnest, energetic, faithful man of fair ability and full of pluck. He will make an earnest and useful minister. Thus far his wife has helped him to defray expenses by taking boarders. In view of his age he has thought of the possibility of his entering the seminary after completing his junior year in college. His purpose and determination, however, is to go through college, if at all practicable, before going to the seminary. I am confident that all the faculty would unite with me in saying that he is worthy to receive aid.

Yet the Board felt constrained, under the circumstances, to refuse the application. But such refusals are not given without painful reluctance. The negative, after all, comes from the church at large; and it should know the facts.

We might add more. The above cases are enough to set one thinking.

The funds received from all sources up to

October 1 amount to $16,829. In order to meet the October payments there will be needed, in all probability, about $12,000 more; the advanced scholarships being put at $100 and the others at $80, the same as last year.

THE SABBATH-SCHOOL AS A NURSERY FOR THE MINISTRY.

And what better nursery for the pulpit can be found than the seat of the Sabbath-school teacher? Where can a minister who is on the lookout for suitable successors more hopefully go in search of those qualifications which fit one for preaching the gospel, than where that gospel is taught in its rudiments to children? Does he find one there capable of holding the attention of his little audience? Does he see the "eyes of all fixed upon him" as he expounds the lesson? Does he discover that that teacher is faithful in visiting his charge, is winning their affections, is successful in leading them to Christ? And what better evidence can he have that here is a minister in embryo who might by a little encouragement and a few suggestions be induced to turn his thoughts toward preparing himself for a broader field of like labor? Are our ministers improving the opportunity thus furnished for supplying the wants of our churches and raising up home and foreign missionaries? One cannot but feel that out of our thousands of Sabbath-school teachers more enlistments might be secured by a little effort than are now had. It is in this way, we are told, that the Welsh churches are constantly filling the ranks of their ministry with young men thus early trained to impart divine instruction; and thus, too, they test the fitness of those applying to be taken as candidates for ordination. And we know that Welsh ministers are noted for their eloquence and fervor. Could we do better than follow their example?

METHOD OF SECURING FULL CONTRIBUTIONS.

The following card has been sent us from one of the churches in Illinois, showing the plan adopted by it for ensuring a good collection for the boards, which has proved a success. We give it as an example for others to imitate. System is what is needed for fully developing the liberality of our churches.

P—— PRESBYTERIAN CHURCH.

APRIL 22, 1888.

OUR CHURCH BOARDS.

What are they? They are eight chartered corporations, dispensing the beneficence of the church for the conversion of men; receiving and disbursing the church's munificent principal benevolent contributions, with an economy of expenditure perhaps without a parallel in the commercial world; they are created and sent out by the General Assembly as its agents, each performing a special work; powers delegated by, subject to, policy shaped, work outlined and acts, minutes of proceedings and books of accounts inspected yearly by the Assembly.

Your church officers, feeling it their duty to give each member an opportunity to contribute something to the church's general work, have adopted the following plan:

1st. At about equal intervals during the year, a printed card, similar to this, bearing a condensed statement of the object, workings, condition and needs of one of the boards, will be sent to each member a week or more before a time appointed for a presentation of the same from the pulpit.

2d. That each member be earnestly requested to give something, if but *one penny*, note the amount on the card, mark it "paid" if prepared to pay the cash, and place both card and money in the contribution basket; if not prepared to pay, put the card in with the amount marked, and pay it any time before March 1, 1889.

3d. Those who cannot be at church the day appointed are requested to return their cards by a neighbor, or by mail to the pastor, *even if they do not subscribe anything.*

4th. The pastor, an elder or a trustee will call, the week following the collection, on any whose cards have not been returned.

[On the other side of the card.]

THE BOARD OF EDUCATION.

*M*_____

On Sabbath morning, May 6, a discourse will be delivered concerning this Board, and aid solicited for it. The Presbyterian Church believes in a carefully-trained ministry. The Board of Education is the Assembly's agent for

the superintendency of the church's work for furnishing, in sufficient numbers, an earnest, educated, efficient ministry, to meet her part of the demand to send the gospel to every creature. Through its agency many valuable men who, without its assistance, would have been *forced* into other walks of life, have been secured to the ministry. Aid is extended to those only who are recommended by their session and their presbytery, and each application for new installment must be accompanied by a certificate from the teachers, showing progress.

Last year, this Board, by contracting a debt of $15,000, aided six hundred and ninety-six students, and for want of funds turned away many approved applicants, while our churches are calling loudly for ministers. The authorities of one of our seminaries said recently, Our seniors are all settled; had we fifty more all would find places. The Synod of Illinois received last year (1886) from this Board in round numbers $5000, and gave but $2000. Brethren, these things ought not so to be. Take this card to your closet, ask to know your duty —your duty is limited only by your ability, the only reason to be ashamed of a small contribution is ability to make a larger, fill these blanks: I will try to give to the Board of Education, before March 1, 1889, dollars cents , and bring this card to church, Sabbath, May 6, or send it by a neighbor, or mail it to our pastor on Monday, May 7.

By direction of the
SESSION.

COLLEGES AND ACADEMIES.

$100,000.

In view of the pressing need and claims of special institutions under the care of the Board, the Assembly trusts that gifts of individuals will, during this year, come into the hands of the Board to the amount of at least $100,000.—*General Assembly of* 1888.

FIRST FRUITS.

So long as this Board has been at work it has seen some of the institutions under its care represented by students in our theological seminaries. That could hardly fail to be the fact, inasmuch as the Board from the beginning gave aid to institutions that had for years been doing their faithful work of Christian education. Thus the students which Park College, Galesville, Greeneville and Tusculum and Parsons (so long as it was aided) have been introducing into theological study have been reckoned by us as carrying on toward their future work some percentage, at least, of this Board's influence.

But the Board began, in 1883, not only with the helping but with the *planting* of Presbyterian colleges. No one of those infants could yet have become the *alma mater* of a numerous offspring; but one of them has already one alumnus studying theology. A junior in McCormick Theological Seminary brought his baccalaureate from Pierre University, Dakota. God spare his life and qualify him and use him! He leads a procession that is sure to be watched with growing interest so long as America shall have a work to do for Christ. Just as near to their populous constituencies and their large careers are our young colleges of the prairies and the mountains as Hamilton, Washington, Jefferson, Oberlin, Wabash, Hanover, were to theirs but a few years ago. These older institutions shall not decrease, but the younger shall increase; and when a crowded continent shall be pouring its generations of Christian students through its distributed Christian colleges into the ranks of as large a ministry as the world shall then demand, the forethought which our church is to-day employing on these young schools will command from the whole world of Christians thanksgivings to God.

Congratulations to Pierre, the first of the Board's daughters to present to her a grandchild; and congratulations to all concerned that the first graduate under our church's system of planting colleges sets his face toward the ministry. A good omen!

PROMISED FRUIT.

What is said above does not imply that all or half of the indispensable good expected from these new institutions is to be looked for within the ranks of the ministry. An educated ministry would have no fair career among an uneducated people, and especially would have no adequate co-operation. Every year that any boy or girl spends under the influence of competent and earnest Christian instructors promises to tell upon a life that God will employ to good purpose where he needs it.

In this light, what is said below concerning the growth of our young academies and colleges has its own immeasurable importance quite apart from that specific important thing—the provision of an adequate number of ministers.

THE COLLEGE OF EMPORIA.

EMPORIA, KAN., September 22, 1888.

You will be desirous of hearing from Emporia. Well, our enrollment and actual attendance to-day is 105. Of this number about 65 are males. About two thirds of all are professing Christians. Fifteen young men are definitely committed to the work of the ministry. In the "beginning Greek" class there are fourteen—one girl, thirteen boys; in the "beginning Latin," forty-two. They are still coming in, and by the end of this month I anticipate an enrollment of 120. I hope—[but the secretary does not dare to print that sentence]. We now have all the college classes fully organized. There are two in the regular senior, three in the regular (classical) junior, four in the sophomore, and fifteen in the freshman class. This is a fine showing for us and a ground of great encouragement. As to the material, it is excellent in the main, and already the work of instruction is going on as systematically as if we were a quarter of a century old.

Faithfully yours,

JOHN F. HENDY.

Last year this college reported from all its departments a total of seventy-three, and in its college classes a total of fifteen. The advance is very noticeable. So is that which is described in the following article written by the Rev. W. S. Knight, D.D., president of the trustees of the institution which he describes.

CARTHAGE COLLEGIATE INSTITUTE.

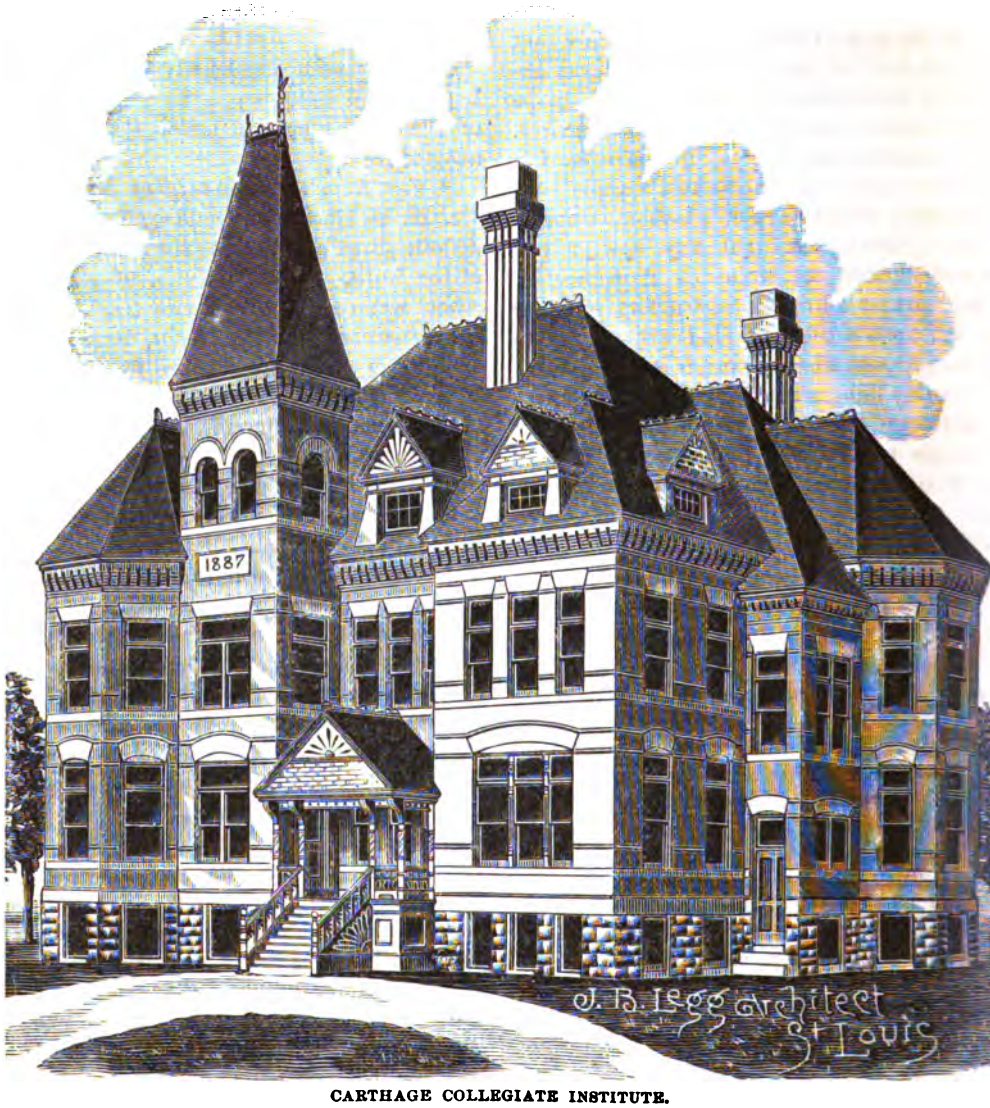
This institution was legally chartered and incorporated February, 1885, for the cause of Christian education under Presbyterian auspices.

A visit from the secretary of the Board, Dr. H. D. Ganse, in October, 1884, gave definite shape and basis to the inauguration of the work. In the autumn of 1886 the school was opened under two teachers and the supervision of the pastor, Rev. W. S. Knight, in a building erected by the Presbyterian church. As yet the institution did not represent a dollar of property except a small outfit of furniture. But a subscription was started in Carthage and vicinity to secure a permanent property, subscriptions to be binding only when $10,000 was secured. This amount was soon exceeded, and the grounds, consisting of nearly four acres in the most desirable part of the city, were purchased and the plans for a building secured, of which the cut on the following page is a faithful representation. It was at once put under contract for $14,000, and as rapidly as possible pushed on to completion. In the first week of January, 1888, just one year from the date of the purchase of the grounds, the faculty and students entered the completed building.

With all the care and economy that could be used the Board found the outlay had exceeded the subscription of $15,000 by about $3500, which they borrowed without mortgage to clear the property of all incumbrance. This, with deficiencies in current expenses, makes an entire indebtedness of about $4500, while the property could not now be replaced in its present condition for less than $25,000.

Last year there was a total attendance of fifty-five. This third scholastic year opens with almost sixty, or double the number at the opening of the last.

The institute is located in a largely missionary but rapidly-developing territory in the healthful and beautiful region of southwest Missouri. Ozark Presbytery, in which it is located, embraces an area equal to the states of Massachusetts, Rhode Isand and



CARTHAGE COLLEGIATE INSTITUTE.

Connecticut, while there is an area almost double that extent in which it is the only Presbyterian institution.

It is ably presided over by Rev. J. G. Reaser, D.D., who is efficiently aided by four well-qualified teachers.

The Bible is a text-book, and a positive religious influence and atmosphere pervades all its departments. The most pressing necessities just now are the removal of the indebtedness, and placing furnaces in the building. A boarding-hall will be an early necessity.

Having done so much at home toward this valuable property without assistance from abroad, the board of trustees earnestly appeal to generous givers at large to aid them in placing the institution on a solid basis for future usefulness.

MORE CONGRATULATION.

After the statement made above concerning Pierre's first graduate was in the mail-bag, on its way to the printer, word came to our office that another junior was in the

Chicago seminary, having brought his degree from another one of our young colleges—Hastings, in Nebraska. This very pleasant news does not take from Pierre the distinction which we have accorded it; for the very good reason that we have never dared to call the college at Hastings one of the Board's children. Recurrence to our annual reports will show that they have always set forth the fact that Hastings College dates with the Board. We took it, indeed, when it was a very young step-child; but we cannot claim actual parentage of it, as we would be proud to do. Hastings opened in 1882, graduated her first class in 1887; but this year she sends her first recruit to the ranks of the ministry. The president of the college promises candidates for theological study out of every class now in sight. Credible information, which there is not time to verify, places the new freshman class of Hastings above twenty. Her freshman class of last year, at the same date, was about half that number.

So we congratulate Hastings also; and the church as well. Both Dakota and Nebraska have begun to put the graduates of their home colleges within three years of the pulpit and the missionary field!

THE IMPROBABLE HAPPENS.

In sea-fights it is said to be eminently safe to put one's head in any hole in the ship's hull that has been made by a cannon-ball; since it is not to be supposed that two balls will hit the same spot. But in fact the next ball is just as likely to hit that very spot as any other one spot of the same size that can be marked out in advance on the exposed side of the ship; and this proposition we prove, by analogy, thus:

Into the treasury of this Board have by this time come several thousand remittances, smaller and larger, which have been handled with such care as to avoid nearly every appearance of mistake. Sometimes a pastor or a treasurer has written to say that the contribution of his church has been receipted for, but not credited in the printed report; but the reply has commonly pointed out to the writer the printed credit in the right year's report, while he has looked for it in the wrong year's. The only exception to this style of reply has occurred in a very few cases in which the credit had been given to the wrong church. Such mistakes have arisen as follows: Statements of receipts are made up for the printer on printed blanks prepared for that purpose, and containing in order all the synods with their presbyteries and churches. In transferring the amount of a contribution from the cash-book to this blank, in four or five instances out of as many thousands the amount has been set after a name above or below the one to which it belonged. One such case occurred in the report of 1887. It concerned the church of Burlington, N. J., in justice to whose liberality, that had been thus discredited, our report of 1888 printed under the name of that church the following foot-note:

> In the report of 1886–87, Burlington church should have been credited with $30.20. By mistake in printing the credit was given to another church.

In that recent report of 1888 which contains this foot-note has occurred, so far as is now known, just one mistake of exactly the same nature; and this mistake concerns the remittance of no other church than that very one of Burlington, N. J., to which this foot-note applies. It would be marvellous, indeed, if the same pen could have slipped twice at the same point. It was not the same pen, indeed; yet that two pens, each of them of almost absolute accuracy, should severally make their one mistake in a year in regard to the same church, when in each year there were hard upon two thousand remittances to locate a mistake upon, is tolerably fair proof that a hole made by a cannon-ball is not perfectly safe from another ball out of another gun.

This singular accident serves one good end, more manifest than the outcome of so-called accidents often is: It gives to our faithful contributor, the Burlington church, more formal credit for its faithfulness than it otherwise would have received. After having given to our treasury $30.20, for which our report of 1887 gave it no credit, that church, "not weary" nor discouraged "in well doing," gave our cause the next

year $10 for a special institution and $45.80 more for our general treasury; $55.80 in all. The mistake now referred to gave it credit for the $10, and gave credit for the $45.80 to the next church on the list. What the Burlington church shall generously do during the present year will be the more likely to be credited in its proper place, because the possibilities of mistake appear to have been exhausted. The first error gave the credit due to Burlington to the name next below it; the second error has given it to the next name above it. The material for mistakes about Burlington being thus used up, next year the Burlington statement can hardly go wrong.

Those who have received the bound volumes of Board reports have had opportunity to discover that the report of the Board of Aid for Colleges and Academies speaks of a "map," but contains none. We learn that the omission was occasioned by the confusion incident to the removal of the bindery to which, according to the arrangement of the General Assembly, the sheets and maps had been forwarded. In reparation of the mistake, which was very promptly offered, every recipient of the volume may expect to receive by mail a map gummed for insertion. Will he please to insert it before it can be mislaid? It should face page 8 of our report.

MINISTERIAL RELIEF.

PASTOR EMERITUS.

Among the letters received since the fall meetings of the presbyteries, enclosing "recommendations" for aid from this Board, was one from which we make the following two extracts, both of which we trust will be read and thoughtfully pondered by all who turn to these Ministerial Relief pages:

The Presbytery of —— at its meeting yesterday placed the name of Rev. —— —— on the roll of honor as emeritus pastor of the —— Church at the age of eighty-two years. The —— Church has pledged $300 for the support of himself and wife, in addition to the support of a new pastor already called. In view of the worthiness of this venerable servant, who has preached the gospel without reproach for more than fifty years, and the necessities of himself and invalid wife, the presbytery directed its committee to apply to the Board of Relief for an appropriation of $200 a year to assure a necessary support. That application is hereby made.

There is something very touching and beautiful in the action of this church. It is not a strong church, but it does not cast off its aged pastor without making some provision for his support. Nor does it cast him off at all! His people have gladdened the heart of this venerable servant of the church by insisting that he shall still retain the endearing name of Pastor! In a letter to the secretary, this venerable man recalls with gratitude that he had been kept from his pulpit by sickness only four Sabbaths during his long ministry of fifty-one years. A younger and stronger man has been called to the active duties of the position he so long filled, but the patriarch can still say, "I dwell among mine own people." The $300 pledged by the loving congregation for the "necessities of himself and his invalid wife" may well be supplemented by the $200 asked from the Board by the presbytery, so that, with an income of $500, the aged couple may pass the few remaining years of their honored lives in some comfort.

A recent editorial in the *Episcopal Recorder*, in urging a suitable provision for the retired clergymen of the Episcopal Church, named $500 as the amount of the annuity it was hoped to secure for each. In the first "Ministerial Relief" circular issued by our brethren of the Cumberland Presbyterian Church, it was stated that their aim

would be to secure $500 for each aged minister.

Our great and wealthy church will insist that the faithful men who have "preached the gospel without reproach for more than half a century" (upon salaries for the most part inadequate for their support from year to year) shall not be restricted in their declining years to a pittance from this Board barely sufficient to purchase the necessaries of life! Surely these faithful and self-denying servants of the church ought to have every reasonable comfort in their honored but helpless old age.

THE CENTENARY FUND.

The same writer, who is the pastor of a leading church in one of our largest presbyteries, says:

> The million-dollar scheme has ended in precisely the danger I feared, and which is now clearly felt in this part of the church. When the annual collection is to be gathered, the permanent fund will be a hard thing to overcome in the mind of the average church member who helped to raise it. But it is hardly wise to dwell on the burdens and discouragements. We will seek for grace to do our duty and bear our burdens for the Lord's sake until he shall give us rest.

At the last General Assembly the Centennial Committee (Minutes, p. 38) reported for Ministerial Relief—the special object upon which the committee concentrated its efforts during the year—"receipts in cash to the amount of $419,000, pledges and subscriptions unpaid to the amount of $140,000, or a total of $559,000." The Assembly adopted, among other recommendations of the special committee to which this report was referred, the following (Minutes, p. 116):

> We recommend that the General Assembly earnestly and affectionately remind the churches which have not contributed, as well as those which have given most liberally to the fund for the permanent endowment of Ministerial Relief, that there is yet lacking about $400,000 to complete the one million dollars for which the faith of the church is pledged, and express the hope that, without interfering with the current income of this and the other boards, the liberality of the church will not allow this promise to fail. They are requested to send their contributions to the Board of Relief, either directly to its treasurer, or, if more convenient, through Dr. William H. Roberts, the treasurer of the Centenary Fund.

And the Assembly further directed—

> That the treasurer of the Centenary Fund be continued to October 1, 1888, to receive further contributions to it and transfer them to the Board to which they may be contributed, and that he present his final and complete report to the next General Assembly.

These pages for the November number of THE CHURCH go to press upon the last day of September, so that no report can yet be given of the response made by the churches to the appeal of the Assembly as quoted above. It is hoped that the amount sent to Cincinnati for Ministerial Relief has been larger than that sent to the treasurer of the Board, which at this date is not quite $20,000.

It is to be feared, however, that the amount received since the meeting of the Assembly, both by Doctor Roberts and the treasurer of this Board, will scarcely bring the total of the centennial offering to Ministerial Relief up to $600,000. This is indeed a large increase to our Permanent Fund, but if (as our correspondent intimates is the case in his "part of the church") it is generally regarded as a reason why God's people shall not enlarge, or at least equal, their former contributions to our treasury, "when the annual collection is to be gathered," then (as was said in our report to the last Assembly pointing out this danger—pp. 10–12) "it need scarcely be said the result would be so disastrous that the great work of the church for this Board during the centennial year would defeat the noble purpose for which it was undertaken."

Will not the pastors kindly turn to their copy of our report and not only read what is said under the heading, "The Coming Year," but call the attention of the session to it? This was reprinted in THE CHURCH for last July (p. 80). It is also given in the abstract of our report printed in the Appendix to the Minutes of the Assembly (p. 253).

WHAT ONE PASTOR DID.

We sent to a number of pastors a reprint of the pages referred to above, with a note saying that the entire report to the last Assembly would gladly be sent to all who would send us word of their wish to have it. A good pastor writes:

I took occasion at our service yesterday morning to read much from your circular; and reading this, "The report of the Board to the Centennial General Assembly, at Philadelphia, will be sent on application to the office, 1334 Chestnut Street, Philadelphia," a number of our people at the close of the service requested me to ask for them. I enclose a list of their names.

O! si sic omnes!

Our little Presbyterians must not think that good Dr. Cattell is *sighing* for the *sick*, for whom his kind heart aches so much.

"*O! si sic omnes!*" is only his way of saying in four short Latin words how much he wishes that *all* pastors would do as that *one pastor* did.

By the way, children, do you know that *pastor* was a Latin word which meant *shepherd*, and that we have taken it into the English language and made it mean a shepherd of the flock of Christ? Christ himself is the great Good Shepherd, who "gathers the lambs with his arm and carries them in his bosom." But he has commanded all his ministers to be shepherds to his lambs and sheep. For this reason the church calls her ministers pastors. Have you a pastor who loves you and whom you love, who put the Good Shepherd's mark on you (baptism) when you were very little lambs, and who now watches for your souls as carefully as David watched to guard his father's lambs from the lion and the bear in the pastures of Bethlehem of Judæa? If ever this kind pastor shall be sick or old and feeble, or if he should die young and leave his own children and their mother poor, will you let them suffer? Not if you can help it. But there are some such whom those living near them are not able to provide for, and so our church keeps this Board of Relief to send what is needed for them all in all parts of our great country. It takes a great deal of money. Much more is needed than is sent. Can you send some?

PENNSYLVANIA SYNODICAL SUSTENTATION.

[We gladly give space which is left unoccupied by *Ministerial Relief* to *Ministerial Sustentation.*]

The committee having the above scheme in charge would announce to pastors and churches that in view of the fact that it was a new enterprise, with some doubting the feasibility of it, and with a divergence of opinion as to the best method of conducting it, it is yet making commendable progress.

Though scarcely more than a year has elapsed since it was initiated, it has received an aggregate of contributions equal to, if not greater than, that of some other of our schemes of church benevolence when first appealing for recognition.

We have received collections from over three hundred churches belonging to all the presbyteries of synod with two exceptions.

The amount is something over six thousand dollars, and much the largest portion of it has been received since the beginning of the year 1888.

All but three of the twenty-two presbyteries of synod have, on application to the committee, received aid for their weak churches.

We would call attention to the fact that the more than three hundred churches contributing comprise not more than one third of the whole number of churches in the synod.

We need a collection from each, and a more liberal contribution from all, in order to meet the requirements of the work and to insure to it the success that it deserves.

The synods of New York and New Jersey are energetically pushing a similar scheme to ours within their respective bounds, and surely our great synod should not fall behind them in efforts properly to sustain the ministers of her churches.

REV. JOHN S. MACINTOSH, *Pres.*
REV. WM. P. WHITE, *Vice-Pres.*

The New York *Mail and Express* reports Mr. Depew as saying to the friends who met to welcome him home from Europe, among other sensible things:

This year I had an hour's talk with him who commands the attention of the civilized world in his statesmanship—William E. Gladstone. He said to me, "Sixty years ago I read Chief Justice Marshall's Life of Washington, and I was forced to the conclusion that he was quite the greatest man that ever lived. The sixty years that have passed have not changed that impression, and to any Englishman who seeks my advice in the line of his development and equipment I invariably say, 'Begin by reading the life of George Washington.'" . . . The whole [European] continent is an armed camp—10,000,000 men at the command of government for war purposes, with all business based on the need of being ready for the great war daily expected—all the young men of Europe in the barracks or marching on the highway, with the women driven into the field of labor—half the population daily drilling in the art of murder and the other half taxed to support them in their hideous work. When you see this picture and then compare it with our country, with an army invisible except with the aid of a microscope and with a navy that a canal-boat can run down; when you see a system under which no burden can be put upon the people, save that which they willingly bear to meet an honest debt incurred in a war for their preservation; when you see everything harmonized to work out the best development of the country and the highest improvement of its citizenship,—then you feel when you come back that truly there is no place like home.

These are patriotic, manly, Christian words. What more need has this nation of a big navy than of a big standing army? Wherein is it better for a great number of strong men to be idly floating in war vessels than idly loafing in camps? What nation is it "that will harm us, if we be followers of that which is good"? No nation has ever yet declared war against us. Have we yet suffered in interest or honor by not declaring war against other nations? When we did make war, were we found less formidable than any nation that loads itself with a huge standing army and a big navy? The biggest boy in school does not need to keep his fists doubled up.

The money that Europeans spend on arms and armaments and armies, and all the money which their soldiers ought to be earning, and which the men of whom we could make soldiers *are* earning—what shall we do with it?

Instead of becoming warlike—a great military or naval power—and making America the Aceldama that war has made Europe, let us devote our resources of money and muscle and brain to works of peace and beneficence. Thus we may make America the Eden that Europe might have been centuries ago, and show the people of Europe how they can make it so in the coming age.

CHURCH ERECTION.

PRESBYTERIANISM IN NEW ENGLAND'S EARLY DAYS.

It is not always remembered that among the early settlers of New England were many Presbyterians, exiles for conscience's sake from their homes in Scotland and Ireland. Not only was their influence felt in many communities where they were merged in the larger number of English Congregationalists who were the dominating religious power, but in several places they established churches of their own faith and order, some of which, like Londonderry, Antrim and Newburyport, remain to this day.

As containing many interesting facts in regard to early New England Presbyterianism, we give a number of extracts from an address by Mr. George Edwards before the Presbytery of Boston at its late meeting in Worcester, Mass., where a Presbyterian church has been lately organized. After speaking of the persecution that drove many of the Covenanters to Ulster in Ireland, Mr. Edwards goes on to say:

But some of these Presbyterians were not contented to remain in Ireland. They did not find that rest which would guarantee to them permanent peace and safety. The future prospects were dark and uncertain. They could not return to Scotland to die by the ruthless hands of their persecutors. A new world far away was then coming into prominence as a refuge for the oppressed. Their hearts became filled with an intense desire to fly away and be at rest, and they quickly made the decision to turn their faces toward the setting sun, and, with their wives and their little ones and all their substance, went out, not knowing whither they went, but with an abiding faith in that God who had been the God of their fathers and had preserved their lives and delivered them from all their enemies, set sail for America and landed on the shores of Massachusetts. They finally landed in Boston, August 4, 1718, just 172 years ago to-morrow. They were gladly welcomed by the early Presbyterians who had settled in Boston and who formed the oldest society in the commonwealth, the Scots Charitable Society, and organized the First Presbyterian Church on Federal Street, on what was then called "Long Lane." This church, although a very humble structure, was the church home of all the Presbyterians who came to Boston.

They did not tarry long in Boston, but set about finding homes for themselves and families in various parts of the state of Massachusetts in the neighborhood of Boston. They penetrated the wilderness in the face of the red men of the forest and with sturdy hands hewed down the stately trees of the forest, built their log huts, endured privations and hardships which this generation has no adequate conception of, tilled the ground with the rudest implements of agriculture, cast the seed into the virgin soil and reaped the harvest, and with that courage and perseverance which has always characterized the Scottish people very soon established themselves firmly on the soil and added materially to the prospects of the colony.

Quite a large delegation settled in Worcester and vicinity, and their advent was at once the occasion of open hostility against them by the native population. They were called foreigners, intruders, Irish and other opprobrious names, and the people refused to have any intercourse with them. Nothing daunted they hung together and did not forget that God who was leading them. When the Sabbath came around they were gathered together to read the Bible, and engage in prayer, and no doubt their children were well schooled in the Shorter Catechism. They were naturally very clannish and did not take kindly to the existing order of worship then sanctioned by the laws of the state, but remembering always the command "not to forsake the assembling of themselves together," joined for a time their brethren of the First parish, and a large number of them were heavily taxed to support that institution for which they had no special regard. These were classed at that time among the solid men of Worcester. . . .

Matters did not run smoothly, however, and this alliance very soon came to an end. The poor Presbyterians finally withdrew and resolved to build a house of worship for themselves. They chose for their location a plot of land on Lincoln Street, on the west side just

north of the "Oaks" and near the old Paine mansion, and commenced building operations. We do not know who had the honor of laying the corner-stone, but it was possibly Rev. William Johnston, who was at that time their pastor; nor do we know whether the land became theirs by purchase, lease or gift. . . . Much of the preliminary work was no doubt done after the labor of the day and when they ought to be enjoying their season of rest. They finally raised the framework, and with joyful hearts saw in the near future where they could worship God as their fathers had done. Their hope, however, was soon to be blasted, for no sooner did the people of the First parish see the timbers raised than they resolved to put a stop to further operations, and that in a summary manner. They gathered together a large number of the native population, and many of the most respectable and influential members of the parish are believed to have been among them, and started at midnight for the new Presbyterian church. With the deliberate purpose, and with vandalism worse than the days of Claverhouse, they tore down and destroyed the work which had been so auspiciously begun, carried off the timbers and thoroughly demolished the whole structure. They were not content with destroying the church, but they invaded the homes of the poor settlers, drove off their cattle, destroyed and burned their crops, and imposed upon them such heavy burdens that their patience became exhausted and they could no longer endure persecution such as they never had experienced before their sailing for America.

The larger portion of the immigrants, being thoroughly heartsick and disgusted with the treatment they had received, resolved to shake the dust off their feet and quit Worcester forever. The waters they had drunk here were very bitter, and nothing could now induce them to remain. Some of them went to New York state, some of them joined their brethren in Londonderry, N. H., and some settled in Pelham, in this state. Quite a number, however, remained, whose descendants are still residents of this neighborhood.

Those who went to Londonderry to join their brethren who had located there, rested under a large tree and celebrated the sacrament of the Lord's Supper. It was a sad and at the same time a joyful meeting; sad because of the losses they had sustained and which had reduced them to poverty, and joyful because their lives had been spared and they were permitted to join their brethren who had fared somewhat better than themselves. They did not lose faith in the God of their fathers, and firmly believed that he had a purpose in leading them through a wilderness of persecution that they might be able the more valiantly to fight against the enemy of souls and plant the seeds of righteousness among the hills and valleys of New Hampshire. They no doubt remembered the first sermon, preached from the text "A man shall be as a hiding-place from the wind and a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land." And they communed together in heavenly places in Christ Jesus. From these devoted Presbyterians have sprung a race of men who have peopled a large portion of New Hampshire, and have maintained the worship of their fathers in Londonderry, Antrim, New Boston, Litchfield, Bedford and other places. Go among these people to-day, and you will see the impress of the Scottish features with the pure American accent and their sterling character. They have kept alive the fires of Presbyterianism during these 150 years, and what Worcester lost they have gained.

After the lapse of 146 years, Presbyterianism again seeks a location in Worcester. We ought to be thankful that times have changed and that we have no hardships to endure as the early settlers had. The whole land is before us, and we are gladly welcomed to the hearts and homes of Americans and their Christian fellowship. Our place among the churches of this city, though humble, is an honorable one, and we must make our future record honorable if we expect to secure a permanent location. Let the record we leave behind us equal the record of the fathers of our church in this city, whose holy lives and devotion to the principles they professed have made their memory dear to us. A member of the Society of Antiquity of this city some time ago in speaking of the early settlers of these plantations said, "We do not realize how much we are indebted to these men for all that is noble and true in the present generation." Their descendants are still with us, some of them living on the original homesteads. Let them tell to their children and children's children the story of their fathers, and when in the providence of God we are privileged to erect a Presbyterian church in Worcester they will consider it an honor again to do something toward building the walls of Zion.

PRESBYTERIANISM TO-DAY IN NEW ENGLAND.

In the annual report of the Board reference was made to the necessary establishment of Presbyterian churches in New England. They are the inevitable result of the industrial growth of towns which in their manufacturing interests employ large numbers of immigrants from Scotland, Ireland and the British provinces. What was said in the report in regard to the difficulties of providing for the heavy expense involved in church building in these older towns is every day more and more apparent.

In a letter recently received from the pastor of the newly-organized church at Worcester, Mass., we find these statements:

You are well informed (as I would judge by your address at Philadelphia) as to the peculiar character of church building in the New England field. It is entirely unlike the western field. I was on that field for seven years, built one church, and practically built another, and I claim some knowledge on the subject. It is unnecessary to present to you the differences, but I will refer to one matter, viz., the plan to erect cheap churches, say $3000 or $5000 churches, and let them do until the people are able to build better. This plan, of course, works well in the West, but it will not do here, and that for various reasons. One would be that it would hardly be permitted in the centre of a large city, as it would necessitate the erection of a wooden building. Another, and to me the decisive answer, is that the people will not as a rule increase in wealth, and will be no more able to build ten years from now than now. They are all working people. They have large families, and the acquirement of houses where land is worth from one to three dollars per square foot is practically impossible. In the West it is different. The settler, of course, settles poor, but he usually has his claim, gets some stock around him, living is cheap, and he, as a rule, accumulates. Here all is different. New England is entirely different from the middle states. There is a system of tenantry which the real-estate holders hold firmly, and which keeps the working classes perpetually tenants. In towns of ten thousand inhabitants and less houses may be secured, and the poor may gain in wealth, but in cities of thirty thousand and over, and we have fifty or sixty of them of this average size, this is impossible. I look at it that we must provide substantial buildings, large enough to seat five hundred or six hundred people. They should have two apartments, the smaller to be used as a prayer-meeting room. These buildings must be of brick or stone, and should be as neat as possible so as to elevate the people that worship in them. The average cost of such buildings would be, say $15,000.

In this city of eighty thousand people and growing at the rate of three thousand annually, there is no Presbyterian church. We have a membership of about one hundred and fifty, gathered in two years and a half, the congregation in all including probably two hundred and fifty persons. A great advance would be given to the work if we had a church home.

WHY NOT THROUGH THE BOARD?

The figures given in the columns of benevolent contributions in the appendix to the Minutes necessarily differ from those given in the annual reports of the boards. The one indicate all moneys given for the forms of benevolence specified; the other, the amounts that pass through the treasuries of the boards. For example, in the column devoted to *church erection*, the stated clerks are directed to "include all contributions for church erection outside of the congregation, whether through the Board or otherwise." Looking simply at the sum total, it would appear that almost as much, in some form or other, is given "otherwise" as through the Board. In regard to a large part of these contributions we are moved to ask, "*Why not through the Board?*"

We know that there is a certain amount which cannot well be so reported, for the reason that it is given through the treasuries of the organized "*committees of church extension*" appointed by the presbyteries. In several cases the presbyteries in large cities have assumed the responsibility of aiding their own weak churches in building, and, while they still remain the largest contributors to the Board, never permit their churches to make any drafts upon its funds. It is probably better that these old and strong presbyteries, that are abundantly able to care for their own, should do so directly and through their own committees,

especially when they take care that such home contributions shall not diminish their gifts through the Board to the wider circle beyond their immediate reach.

But there is another class of contributions that suggest the question that we ask. Large sums are every year given for church building in response to special appeals that come from a distance, addressed frequently to churches, perhaps more frequently to individual Christian givers. Why should not such gifts pass through the treasury of the Board?

In the first place, such arrangement would be in the direction aimed at by the Assembly in the establishment of the Board. It was hoped that all the money that the stronger churches could spare to aid the weaker in building would be sent directly to the Board, and then all applicants for aid be also referred thither. Thus a more equitable distribution of gifts would be secured than was possible in any other way. Thus every weak church would be assured a speedy hearing and prompt relief. Were it possible to carry this plan out in its original intent, we believe that the happiest results would be attained; but as special gifts are still largely made in response to personal appeals, the next best thing to do is to have these gifts pass through the treasury of the Board as "special contributions" for designated purposes; and thus let the annual report of the Board indicate approximately the annual work in church erection.

Second. Such gifts, if passed through the treasury of the Board, can, if the donors desire, be secured from loss by such mortgage as the Board takes in return for its regular grants, or, as they are generally in addition to a grant from the Board, be included in the Board's mortgage. This course is already in many instances adopted; and the experience of every year proves how necessary is such protection, inasmuch as it is inevitable that a certain percentage of newly-organized churches should fail in the struggle for existence. One wise and liberal giver, who has aided almost every church organized in his state, invariably sends his check to the Board with the request that the amount be secured in this way.

Third. When, as is not infrequently the case, churches making such special gifts find that they can send no additional contribution to the Board, would it not be well to ensure in the way we indicate that their gifts should appear as given through the appointed agency of the church, and thus show that, while they have been moved by special appeals, they have not been unmindful of the claim upon them of the church at large?

We look upon it as a happy augury that this course is more and more commending itself to givers. Last year such special contributions to the amount of more than $20,000 passed through our treasury, and we would gladly, for the sake of the cause that we believe would be greatly benefited, take charge of all such gifts and see that they are secured against possible loss.

WHAT SHALL WE DO ABOUT IT?

Brethren, in view of these facts, the General Assembly has given the Board permission to make grants of larger amounts than has been customary in the past; but how little avails such permission if no additional funds are entrusted to its hands! Will not those churches and those friends of Christ that have forgotten this Board in former years come to its aid in this hour of exigency?

AN EXAMPLE WORTHY OF IMITATION.

We trust our readers will not fail to appreciate the energy and liberality of the church referred to in the following letter from the Rev. Charles A. Taylor, of Timnath, Col.:

Our church is dedicated without any debt whatever. Sometimes a church is dedicated with the society as an organization out of debt, while individual members have assumed so much to meet in the future that the society is embarrassed and crippled for years. I am happy to say that no one has assumed a cent on our little church in order to put the society

out of debt. True, we have all given to an extent that makes us all feel poor for awhile; but we feel very happy in the results, and are praising the Lord that he ever put it into our hearts to build such a house. Our hearts are most grateful toward the Board, too, for their liberal donation.

I wish you could have been with us on Sabbath, August 26. I send you herewith a little clipping from our county paper, which was written by some member of the congregation. We took a collection for your Board on that day as an expression of gratitude to you and of praise to the Lord. As a result, I send you draft for $51.21, and I hope to send $20 or $25 more later, as there is that much represented on slips of paper which were dropped into the basket.

May the Lord bless the Board more and more, and grant you the privilege of blessing many other weak churches as you have blessed us.

A PERSIAN CHAUTAUQUA.

Just as we go to press, a letter is received from Dr. Shedd, from which we gladly put upon this only page which remains available his pleasant picture of a spot on the shore of Lake Oroomiah. The generous gift of a lady in St. Louis enabled the missionaries to utilize that place for a health resort, which seemed their great need four years ago. Dr. Shedd writes:

You remember the retreat at the lake-side which the gift of your St. Louis friend was the means of securing for our station. The water we secured is a tiny stream, but very precious. It makes the place habitable and a great refreshment.

This year Mr. Coan wanted a summer institute of Christian workers. I suggested the lake-side. Indeed, for several years I have consecrated the spot to such a summer work; to refresh alike the bodies, minds and souls of our Christian workers.

The invitation was given at the college examination, for an institute to begin July 28 and hold twelve days. The summer-house was the missionaries' base, two of us being present, and the six tents between the house and the lake-side formed the encampment. One tent was for meetings, one for culinary work and others for sleeping. About fifty of our preachers and workers responded to the call, and brought their bread and beds. The success of the meetings was beyond our expectations. The programme was prepared with great care. Mr. Coan carried the meetings through with some assistance from the other missionaries. The services of three hours each, morning and afternoon, grew better and better till the last, and were fitly closed with a most tender communion service. We were often reminded of our Lord's earthly life with his disciples, by the shores of a lake and on the slopes of mountains. Our Lord was with us. Many moistened eyes and heaving breasts evinced the heartfelt love and sweet communion with the unseen Lord.

The studies of the eleven days together covered a wide circle of the responsibilities and privileges of our pastors and workers, and of the discipline and order of our churches; also plans for work for souls and for reaching the unenlightened. There were Bible-readings, sermons and lectures, and precious seasons of devotion and prayer. The closing meeting, to gather up the results, was very cheering in the evidence of the good done and the great quickening received.

Besides the meetings in public, there was the reunion of friendships, the bathing and recreation by the seaside, the withdrawal from the world and its cares for a season of refreshment that forms an era in the life of more than one of our Christian brethren. Next year I doubt not the experiment will be repeated, and possibly a Persian Chautauqua may be the outcome, solving the problem of turning the relaxation of summer into the means of Christian growth.

I am sure you will be glad to hear that our modest retreat and the little spring of water which the gift from St. Louis helped to open is now so pleasantly associated not only with missionary rest and refreshment, but with the blessedness of missionary work.

FREEDMEN.

THE NEGROES OF OUR COUNTRY.

No other population so needing the gospel dwells so near us. We have no ocean to cross to reach them. Missionaries to them do not have to leave their native land and live under a foreign flag and learn a foreign language. They are in our own country. The work for them is home mission work.

No other population so needing the gospel is so ready to receive it. They are remarkably docile. They naturally associate the knowledge of the gospel with the happier temporal condition of their white fellow citizens. On this account they are predisposed to attend to it; and when it is preached to them, they have been found highly susceptible to its influence.

No other population so needing the gospel is in a situation to exert so much influence upon the world. They are now citizens of this republic. They are fully enfranchised. Their votes are of equal force with those of their fellow citizens in choosing its President and Congress, and so determining its domestic and foreign policy. Any millions of Chinese might be Christians, and have yet to wait for successive generations to win such liberty and such citizenship; but if our millions of Negroes were Christians, governed by intelligent views of Bible truth in casting their ballots, who can estimate the amount and value of their political influence? On the other hand, what real statesman does not foresee infinite peril to this republic if these millions, or the majority of them, continue in virtual paganism?

Not only do they hold vast power for good or evil to their own land, but who so well as they, when Christianized, can effectively Christianize the dark land of their forefathers? Africa in her vast and populous interior waits to be evangelized by her own returning children.

Among no other population on earth has the church received better evidence of God's readiness to bless her labors in proportion to her faith and fidelity. Toward no other population has our Presbyterian Church assumed such responsibility. Her testimony against their former bondage and her influence in favor of their enfranchisement were clear and powerful. She contended earnestly with those who regarded slavery as a providential guardianship of the Negroes divinely intrusted to them. She gave the full weight of her influence in favor of the governmental measures which abolished that guardianship. She knew that their enfranchisement could not be safe either for them or for the nation without their speedy enlightenment.

How could we Presbyterians be more strongly pledged to a work than we are to this? Can any Presbyterian church or pastor neglecting this work expect the blessing of God? Can any of us neglect it and bear to think of our Lord saying to us at last, "Inasmuch as ye have done it unto *these*—inasmuch as ye have *not* done it unto *these*—ye have done it, or ye have *not* done it, unto me"?

THE SYNODS OF ATLANTIC AND CATAWBA.

These two synods embrace the larger part of the congregations which receive home-missionary aid from the church through its Board of Missions for Freedmen. The majority of the members of these synods and of the people to whom they minister are of

African descent. Many of them were once slaves, and nearly all of them are children of parents who were slaves. They are still commonly called freedmen in commemoration of this fact; and our church retains this term in its official designation of the agency through which she cares for them. To them and to us all this should always be a grateful reminder of the great deliverance which God wrought for them and for us by his overruling of a fearful war. Their manumission was not more really a rescue of them than of the nation. It is apt to be thus remembered in all our synods. Probably it is so especially in the synods of Atlantic and Catawba.

The Assembly's Minutes give a good account of these synods. Together they contain 215 churches, 131 ministers, 7 licentiates, 75 candidates for the ministry, 791 ruling elders, 520 deacons and 14,646 communicants. Of these 1086 were received on examination within the last year. This is a much smaller number than was added in the preceding year. We by no means consider these numbers an accurate measure of fidelity in work or of real spiritual progress; yet doubtless the brethren in those synods feel that amid such a population the real effective presence and power of the divine Spirit will be evidenced in the continual addition to their number of souls that the Lord is saving by the means of grace which he has called them to administer.

One of these synods (Catawba) is to be in session in the capital of North Carolina (October 25) just as this number is issuing from the press; the other (Atlantic) is to convene at Chester, S. C., November 14.

THE CHURCH AT HOME AND ABROAD sends brotherly salutations to both these bodies, with sincere congratulation on their record of the past, and fervent prayer,—in which its myriads of readers will unite,—for God's continued favor and blessing upon them and upon their work, in which the whole church rejoices to aid and encourage them.

SHALL WE INCREASE OUR WORK?

Our Presbyterian Church has laid good foundation work among the freedmen of the South. Earnest workers are now in the field. The results of this work which can be enumerated are 235 churches, 16,661 communicants, 226 Sabbath-schools, 14,551 pupils, 82 schools, 9347 pupils, 5 colleges and academies. Shall we increase our work? Look at a few facts and figures, put so briefly that they lose much of their force, but are yet very startling in their brief total.

There are between 7,000,000 and 8,000,000 of freedmen in the South. It is estimated that 1,400,000 of these are voters. The rest are women and minors. They are increasing at the rate of five hundred each day. They are ignorant—too ignorant to realize their own wretched condition, and too poor to lift themselves out of it if they did. Many of them are immoral—how immoral no one has dared publicly to state. If you would judge, please call to mind the moral condition of the ignorant poor of whom you may happen to have some knowledge, and then consider that for this neglected race the situation is no better. *It is far worse.* Then remember that this is the condition of millions of American citizens—American men, women and children. They were not born in far-off lands, leaving us irresponsible for the surroundings of their birth and education; but they first saw the light and have formed their habits of life in this land of ours. *Colored* citizens, *colored* women and children, if you will, but every one of them an American citizen, and made such by the North. Then, with these facts in your mind, will you turn back to the preceding statement of our work and honestly ask yourself the question, Shall we enlarge our work?

We believe the work of our church is peculiarly fitted to the needs of this people at this time. Let us put it in the words of

a colored preacher from the South, who addressed one of the Sabbath-schools of Pittsburgh not long since:—"I don't want you children to think we haven't got any religion down South. We've got lots of religion down thar—religion that makes our people shout and dance and sing and feel good all over; but what we want down thar is a religion that will make our people honest, that will make them pure, that will make them work and study, AND THAT'S THE RELIGION OUR PRESBYTERIAN CHURCH GIVES US."

WOMEN'S WORK FOR FREEDMEN.

The Woman's Executive Committee of Home Missions of the Presbyterian Church received last year over $20,000 for the work among freedmen. This year we appeal to the women of the church for $30,000. Every dollar of the $10,000 additional asked for is imperatively needed. We need $7000 to purchase a most desirable property at Burkeville, Va., which would at once give us accommodations for about one hundred boarding scholars, and would exert a wide influence for good throughout the "black belt" of Virginia. This property cost $14,000, and is in every respect suited for a boarding-school. We could not build for double the money.

We need $1400 to purchase a lot in Augusta, Ga., to give a permanent home to "Haines Academy," under the care of Miss Lucy C. Daney. This school of more than three hundred pupils has been held in a rented building not suited for the purpose, and for which a very high rent has to be paid. This lot is in just the location needed for the school, and unless secured *now* will be lost to us. A suitable building can be put up later.

Two thousand dollars must be had for Cotton Plant, Ark. Those who have read of the efforts of the people there to help themselves, and of the discomfort of our teachers last winter, will feel that this call *must* be heeded.

We need much more, we hope for more. We need for our school at Pine Bluff, Ark., one hundred double seats, globes for two rooms, maps for four, and charts for one. Who will furnish them?

Brainerd Institute, at Chester, S. C., should have a dining-room, laundry and kitchen added. All will concede that a kitchen 15 by 15 is inadequate for the wants of a family numbering more than a hundred, but in view of all the pressing demands made upon you we will not urge it.

ADVANCING IN VIRGINIA.

BY A COLORED MAN.

MR. EDITOR:—Please allow me a little space in your columns to tell you of our mission work at Jetersville, Va. A mission school was started there about three years ago, taught by Misses Mary Fitzgerald and Mattie C. Jones, Mrs. S. J. Neil superintendent. Before the school term was out Miss Jones had to go home, her sister being sick. During that term the small room was crowded, it being the room of a dwelling about seventeen feet square; the teachers lived in the other part of the house. The next term was taught by Mr. J. G. Thomas, of Lincoln. This term is taught by Mrs. Neil and Miss Fitzgerald, and has on its roll 128 scholars; average attendance 78; and also a Sabbath-school membership of 135. During these three years this work has been growing rapidly; had preaching occasionally by Rev. J. M. Rittenhouse, from Nottoway county.

Mrs. Neil bought a few acres of land near the station and has erected a new frame building 24 by 34. It can be used for both church and school. The building is finished except the plastering. On April 15, it being a bright day, a large congregation assembled and heard an excellent sermon by the Rev. J. M. Rittenhouse from Acts 19:2. After the sermon a church was organized with 12 members, 8 by letters and 4 on confession. Mr. Rittenhouse was assisted by Rev. J. A. Wright and the sessions of Big Oak and Russell Grove churches. Messrs. W. C. Hill, T. G. Hill and James Robinson were installed elders; P. H. Burel and P. McCray deacons. The Lord's Supper was then administered. Rev. J. A. Wright preached the evening sermon from Ex. 14:15. This church is called the Allen Mission Presbyterian Church, in honor of Mrs. Allen.

This has been one of the neglected places. The people are quite thickly settled, but are very poor and took but little interest in the education of their children. Their religion is principally emotional. But now the "true light is come." "The glory of the Lord has arisen among them." May God help them to come to it. This work now has a bright prospect for the future. The sympathies of Christians at home and abroad are solicited.

LEE N. HILL.

AMELIA C. H., VA.

THE PASTORAL RELATION.

The system of stated supplies has no basis in the Form of Government of the Presbyterian Church. Doubtless presbyteries, in the exercise of ordinary oversight, should arrange *temporary* supplies for vacant churches. This arises out of the very nature of the case; and a presbytery would fail of an important duty by leaving any one of its vacant congregations without a supply of preaching for any considerable length of time.

According to the genius and spirit of our system of government, every congregation without a regularly-formed pastorate is *vacant*. As a matter of fact, therefore, nearly all the churches within Atlantic and Catawba synods are vacant—that is, they are without pastors in charge, in the Presbyterian sense of the term. Such has been the condition of things from the beginning of the work among our people. We believe the time has come when this matter should be taken in hand and changed, so far as is practicable, at an early day. In the near future we will take occasion to suggest some reasons for this.

Before closing this article it might be well to set at rest a difficulty which lies in the minds of some with reference to this matter, to the effect that the Freedmen's Board of the church is not in favor of the establishment of regular pastorates, for the reason that in such cases the Board would have less direct and immediate control over the ministers. Now, we are assured that this objection does not represent the views of the Board, and chiefly because this is a question respecting which the Freedmen's Board has not the prerogative either to entertain or express an opinion. It is purely a presbyterial matter, with which the Board in the fulfillment of its legitimate functions has nothing to do; and we believe that there has not been the slightest interference with this proper work of the presbyteries. In fact the formation of the pastoral relation among the churches ought to be a real help to the Board in its work of building up and extending Presbyterianism among us.—*Africo-American Presbyterian.*

There can be no reasonable doubt that the policy of our Presbyterian Church is to encourage the pastoral relation regularly established by the presbytery. Temporary supplies or stated supplies are only a temporary expedient where the regular pastoral relation is for the time being impracticable. This temporary arrangement should always be with the advice and authoritative supervision of the presbytery as really and as effectively as the permanent pastoral relation. In exercising its discretion as to the installation of pastors, the presbytery must always take into account the ability of a congregation to provide for its pastor's temporal maintenance. Unless such ability exists, the question of supplying any deficiency from general funds of the church can only be settled by the presbytery in consultation with the board to which the church has entrusted the administration of such funds. The board is not permitted to grant such aid without or beyond the approval of the presbytery. Often, for lack of sufficient funds, it cannot grant as much as the presbytery would approve, without unjustly withholding aid from the congregations of other presbyteries equally needy and deserving. Here are difficulties and delicacies which ought to be dealt with considerately. We believe that both our Boards of Home Missions are disposed to deal thus. We are glad to see such strong testimony to this effect in behalf of the Board of Missions for Freedmen in so influential a paper as the *Africo-American Presbyterian.*

PUBLICATION AND SABBATH-SCHOOL WORK.

$150,000.

***Resolved*, That the work of the Board of Publication and Sabbath-school Work, in the good judgment and the zeal and devotion which characterize it, meets the warm approval of General Assembly, and is commended to the church as a valuable agent in the Master's work and worthy of hearty support.**

***Resolved*, That, in view of the hopefulness of the work of the Board and the ever-widening fields of its usefulness, we commend it to the liberality of the church, and recommend the raising during the year now opening of $150,000.**—*The General Assembly of* 1888.

CONTRIBUTIONS.

The contributions to the Sabbath-school and Missionary Fund received during the present fiscal year up to September 25, amounted to $45,068.24, an increase of $7053.13 over the receipts during the corresponding period of last year.

Copies of the following circular will be sent by mail to all the pastors and stated supplies of our church. It is earnestly desired that it may be read by all into whose hands it may come, and that they will aid us in giving it a still wider circulation.

Copies for distribution in the pews may be had upon application to the Rev. James A. Worden, D.D.

SABBATH-SCHOOL MISSIONARY WORK.

Facts are God's arguments. We believe that Presbyterians need only to know the facts about this work, to be induced freely to give to it as God has prospered them. Simply ponder the meaning of the following *facts:*

I.—WORK ACCOMPLISHED THIS SUMMER.

1. Since April 1, 1888, the Sabbath-school missionaries of this Board have organized no less than 629 new Sabbath-schools, into which were gathered 2541 teachers and 21,687 scholars.

Who can calculate the good thus done in five months?

2. Since April 1, 1888, this Board has supplied lesson helps, papers and hymn-books to nearly 500 Sabbath-schools.

3. Since April 1, 1888, this Board has made grants of 22,566 volumes and 3,719,952 pages of tracts and periodicals.

4. This Board offers, on certain easy conditions, to give lesson helps, Sabbath-school papers and hymn-books, without cost, sufficient in number to supply any man or woman in the United States who shall organize a Presbyterian Sabbath-school. Within two months thirty-two Sabbath-schools have been organized and supplied under this offer.

5. Since December 1, 1887, this Board has given more than 1700 Oxford Bibles as prizes for committing the Westminster Shorter Catechism.

6. To many foreign mission stations grants of books and tracts in many languages have been sent.

7. This Board has sent into the field, for four months this season, fifty-six juniors from our theological seminaries as Sabbath-school missionaries. These have done a *grand* work, and have organized the majority of the above-mentioned 629 Sabbath-schools.

8. Many of these newly-organized Sabbath-schools have already grown into churches. Many more are ready so to develop if only ministers could be found to enter their fields. In parts of our land whole counties have been revolutionized, socially and religiously, by the labors of our Sabbath-school missionaries this summer.

II.—WORK YET TO BE ACCOMPLISHED.

There are to-day, in the United States, more than nine millions of young people of school age outside of all Sabbath-schools.

There are the open doors of Texas, Colorado, Idaho, Montana, Utah, Nevada, Arizona, Oregon, Washington, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Arkansas. These embrace over half of our whole country, and yet in all these states and territories this Board has not been able to place a single Sabbath-school missionary! There are ten thousand fields in the Northwest, in the Central West, in the Southwest and in the South, where Sabbath-schools ought at once to be established.

We need at once earnestly to begin work among the seven millions of freedmen in the South.

The cause of saving these unreached millions of young people from eternal death, the cause of rescuing these new and old portions of our land from infidelity, irreligion, superstition, ignorance, Mormonism, intemperance and other vices and threatening evils, cannot fail to touch the heart of every Christian, minister, elder, Sabbath-school worker and patriot. It cannot fail to touch *your* heart. *You* cannot be deaf to the exceeding bitter cry for more Sabbath-school missionaries to gather the neglected children into Sabbath-schools that they may be taught of Jesus.

III.—OUR PRESSING IMMEDIATE NEEDS.

1. Large gifts of money to send Sabbath-school missionaries into the above-mentioned states and territories.

2. Large gifts of money to supply Sabbath-schools with needed Bibles, hymn-books, lesson helps, papers and libraries, and to answer the hundreds of applications for Christian and Presbyterian literature coming from the home and the foreign field.

3. A realizing sense, on your part, of how much each member of your church and Sabbath-school ought to give to this great work. Does not your enlightened conscience tell you that *you* should give to this cause at this time? Is it not to be feared that many of our Presbyterian givers reserve their large gifts for two or three of the other boards, and send to this Sabbath-school missionary work their smaller and more meagre donations? Brethren, send us large gifts, for we need them.

4. The General Assembly, last May, recommended that for this Sabbath-school missionary work there should be raised this year $150,000. Last year our receipts did not reach $75,000. This call of the General Assembly means an appeal to you to give twice as large gifts for this work as you have ever given before. Where else can money do more for Christ, for his church, for humanity, than in saving the millions of youth perishing in this land—these "heathen at our doors"?

5. "Brethren, pray for us." Pray our heavenly Father to pour out his Spirit upon his people, as a spirit of grace and supplication, as a spirit of giving; and as a quickening, converting power upon the 629 newly-established Sabbath-schools, their tens of thousands of scholars, and upon all the youth of our land.

Let our prayer and motto be, *May God save America for Christ by saving the children!*

Yours faithfully,

JAMES A. WORDEN,
Superintendent.

September 15, 1888.

Approved:

E. R. CRAVEN, *Secretary.*

P. S.—All contributions should be sent to Rev. C. T. McMullin, Treasurer, 1334 Chestnut Street, Philadelphia, Pa. Please send by check or P. O. money order, payable to C. T. McMullin, *Treasurer.*

ONE DAY'S WORK FOR JESUS.

How can poor pen and ink give a graphic sketch of one day's work done for Jesus? Would you like to read of one given by a Sabbath-school missionary in the solitary woods of northern Wisconsin? You want it—as Cromwell wanted his portrait—"warts and all."

Mr. Joseph Brown thus vividly describes a day's doings:

This morning at eight o'clock I left the town of Phillips to visit what is called the Parker district, out in the country among the woods, a

few miles. In less than an hour, after a pleasant and thoughtful walk, I reach my field of work. Before me stands the white school-house, with a number of farm-houses, in a circle of a mile or so.

Visit No. 1. A German family of three children. Talk with the mother, who is in sympathy with all good work. This family belong to the German Lutheran Church, and are expecting a pastor soon to be placed in charge of this district, so far as the Germans are concerned. Left something to read.

Visit No. 2. An American family of five children. The mother is much interested in what I have to say of Sabbath-school work. She longs to have such work here. Left lesson leaves for her family, all of which were thankfully received.

Visit No. 3. Another American family of two children. The mother longs for and would be very much pleased to have a Sabbath-school. They feel the want of religious service, having had such before they came to this place five years ago. Again I left lesson papers and tracts.

Visit No. 4. A German family; parents old and children grown up. Not able to talk the English language very well. The mother told me she had a married daughter at home, sick, from Albany, New York. Having expressed a willingness to see her, she took me to her room, which was near by the one I was in. The homes here in many cases are small. The sick woman received me with grateful expressions. Poor woman, she seemed to be far gone in consumption, and to human appearance has but a short time to live here. I spoke to her only of matters in keeping with her sick condition, and asked permission to engage with her in prayer, which request was readily granted. This duty performed, I spoke a few parting words to the dying woman, and left some reading material with the aged mother, and bade them good-by. I noticed the silent "tear-drops" on the pale face of the sick daughter as I turned and came away, with feelings of the deepest sympathy.

Visits Nos. 5 and 6 do not call for special notice, as they were of a kind which may be called common. They were German, and to them I gave German lesson papers.

Visit No. 7 was to the school-house, and seeing the door open I thought I would like to peep in and see the teacher and her charge. After tapping at the door, I was ushered into the school by the teacher, a young lady of pleasant manners. She was pleased to have a visit from me, and was glad to take thirteen lesson papers to give to each of the scholars when they went home. I spoke a few words of encouragement to her and the children, after which I bade them good-by.

Visit No. 8. After a walk of half a mile I found another American family. I was cordially received. The mother would be pleased to have a Sabbath-school for the children. There I left much reading, as I thought it would do good and be appreciated.

Visit No. 9. A German old man, who could not speak to me. I gave him a German lesson leaf, for which he seemed grateful. After leaving this home and entering the dense and quiet woods, there, right before me, stood a deer with two young ones beside her. They looked quietly at me for awhile, and I did the same at them, pleased to see such beautiful creatures. As I neared them they dashed into the woods and were lost to view.

Visit No. 10. Another American family, equally ready to have Sabbath-school as soon as possible. In this visit I had two in one. To both families I gave lesson leaves.

Visits 11 and 12. Both families were German and belonged to the German Lutheran Church. I had pleasant talks with them both, and gave them tracts to read, and expressed pleasure at hearing that they valued the services of the church, and expressed friendly feeling for them. Thinking that a Sabbath-school would be formed among the American families, I had to go back to see if possible the clerk of the school board. In this I failed, as he was away from home, but his wife thought there was no doubt. I will take the earliest opportunity of having a meeting and talking the matter over. Sabbath day is the only time suitable at this season of the year. The seed has been sown; may it be blessed of God!

WHAT MAY A PASTOR DO TO AID THE BOARD?

This question is frequently asked by pastors, and the effort will now be made to give an answer to those who may be seeking light.

I.—INFORM YOURSELF.

The pastor should thoroughly inform himself as to the AIMS, the WORK and the NEEDS of the Board.

Knowledge on these points is absolutely essential. No man can efficiently labor in behalf of an institution unless he knows what it is *aiming* to accomplish; what it is *doing* in order to accomplishment; what it

needs in order to effective working. The needed knowledge may be obtained by a careful study of the annual report of the Board to the Assembly, and of the monthly issues of THE CHURCH. It is believed that the information thus obtained will not only instruct every faithful pastor as to the modes in which he can aid us, but will so influence his judgment and affections that he will be constrained to labor in our interests. The attempt will be made in a following article to present a brief resumé of information on all these points mentioned.

II.—INFORM YOUR CONGREGATION.

Having obtained information himself, the pastor should impart it to his people.

Knowledge on the points mentioned is as necessary to the people as to the pastor. They will not give of their substance, and otherwise act in our interest, unless they know what our aims are and approve them, unless they know what we are doing, and unless they know what we need.

Information should be given not merely from the pulpit, but at the gatherings of the Sabbath-school teachers and in the session meetings. Sabbath-school teachers may become our most efficient helpers; and the influence of instructed elders is one of the mightiest instrumentalities for the furthering of every good cause.

III.—LEAD YOUR CONGREGATION IN PRAYER FOR THE BOARD.

The pastor should, in the devotional services of the sanctuary, lead the people in prayer specifically for this, and specifically for all the boards of the church.

The prayer of his people has power with God to bring down his blessing upon the objects prayed for. It is to be feared that this, the *one* aim of right prayer, is too much lost sight of in the (so-called) supplications of the congregation. Let the pastor lead the people in prayer for the Board in all its departments.

IV.—AFFORD OPPORTUNITY FOR CONGREGATIONAL CONTRIBUTION.

Let the pastor, at least once a year, give his people an opportunity to contribute to its Sabbath-school and missionary fund.

This, loyalty to the church demands; she has established the Board, and directs all her congregations to contribute, at least once a year, to its missionary fund. This, that each church should at least once a year contribute according to its ability, is essential to the thorough working of this great instrumentality.

On the Sabbath when this opportunity is afforded, or on some near preceding Sabbath, full information should be given on all the points above mentioned. When this information is given, it should be clearly set forth that contributions are used *solely* for missionary work, that no part thereof is appropriated to the publishing department.

It may here be added that on application to the Superintendent of Sabbath-school and Missionary Work, a supply of circulars for distribution in the pews, giving full information on all the points mentioned, will be gratuitously furnished.

V.—INTRODUCE THE LITERATURE OF THE BOARD INTO YOUR SABBATH-SCHOOL.

The pastor should endeavor to lead those having charge of the Sabbath-school to supply its teachers and scholars with the lesson helps and periodicals of the Board, and to place the publications of the institution in its library.

It is confidently believed that no better, and in proportion to quality no more inexpensive, helps and papers and books are offered to the church than by this Board. Should there seem to any one to be ground of complaint on these points, let him communicate with the officers, and either the mistake will be rectified should one exist, or an explanation will be offered.

VI.—RECOMMEND THE PUBLICATIONS OF THE BOARD FOR YOUR FAMILIES.

Let the pastor endeavor to influence his people to supply themselves with the publications of the Board.

One of the crying needs of the day is a sound, attractive, inexpensive religious literature. This, it is confidently believed, the Board offers to the world. The Presbyterian Church does not know the treasure she possesses in the books of her publishing

Board. Let pastors study its catalogue, and many will be surprised at the wide range of its literature; let them examine the books, and many will be amazed at their wealth of directing, uplifting, sanctifying and comforting instruction.

SABBATH-SCHOOL MISSIONS AMONG THE FREEDMEN.

The sympathy and prayers of the readers of THE CHURCH will attend the new work undertaken by this Board. The Sabbath-school missionary work among the colored people of the South begins October 1.

Above all things these persons need instruction in the Bible. They have had too much irrational excitement. A good Sabbath-school education, a training in the truths and morals of God's word and the Shorter Catechism, will elevate them. Of course this extension of Sabbath-schools among the evangelized freedmen means additional appeal to the benevolence of Presbyterian givers.

PHILADELPHIA AND PHILADELPHIA CENTRAL PRESBYTERIES.

Philadelphia Central heads the list of presbyteries in the amount given by its Sabbath-schools to Sabbath-school missionary work. From October 1, 1887, to October 1, 1888, those schools contributed $1078.

Only one presbytery excels the Philadelphia Central in the total amount contributed to this cause by both churches and Sabbath-schools, viz., Philadelphia, "the mother of us all." She gave $2046.

The great impetus to the schools of Philadelphia Central has been given by its Publication and Sabbath-school Committee, especially by its chairman, Rev. J. H. Beale. Those schools support a Sabbath-school missionary, one of the best in the entire field, Mr. R. F. Sulzer, of Minnesota.

From him a letter is received by each of these schools, giving reports and incidents in his labors.

MISTAKE CORRECTED.

The Superintendent of Sabbath-school and Missionary Work regrets that an error crept into the figures giving the total number of officers, teachers and scholars in the summary of Sabbath-school statistics of the Minutes of 1888. (See page 597.) The error was the result of a mistake in copying the total of officers, teachers and scholars in the Synod of Minnesota, which, by an unhappy addition of a 6, was made 143,666, instead of the true number, 14,366.

The total of persons, officers, teachers and scholars, in the Sabbath-schools of our church is 837,737.

Great pains have been taken to secure the reports which are thus summarized, and these figures can be relied upon as approximately accurate and complete. For the first time our church knows how many Sabbath-school members it possesses.

TO THE POOR THE GOSPEL IS PREACHED.

Hear one of our Nebraska men tell of it:

I have been laboring in the country entirely, from forty to seventy miles from the railroad. The people are nearly all from eastern states, and have been here from one to four years. Their houses are all on the frontier. Dug-outs, sod houses and log houses are the only styles of architecture. School-houses are put up on the cheapest plans, and are usually provided with a ground floor. The furniture is entirely wanting, each scholar providing his own seat. In these buildings, made of sod, the people meet for worship when they do meet. Here is where we meet to hold our Sabbath-schools. The people are generally well disposed toward Christianity, although but very few are professing Christians. The first school I organized numbered about sixty, and was organized as a Presbyterian Sabbath-school, although there was not a Presbyterian in the community. The people are generally very poor, and so would not purchase helps. I made a grant of lesson helps and papers to the first four schools organized.

A CHURCH DEMANDED.

One of our faithful students in Dakota writes a letter, of which this is only a specimen:

Sabbath-school No. 3 is at Fort Ransom, only three miles from Sabbath-school No. 1. It is located on the Cheyenne river, in a most beautiful valley surrounded by great bluffs. Here I learned a valuable lesson in organizing Sabbath-schools. I had been around the fort only two weeks before this, and was told by several that there was no possibility of a school at the fort. A new, large school-house had just been completed, but no one knew how many children there were along the river. I made a thorough canvass of the valley, and found many times more "shocks"—sod houses—and log cabins than I expected. I found Scandinavians, French, Dutch, Scotch, Canadians and Americans. I had some difficulty in bringing them together; but before Saturday night came I foresaw a rich harvest. I drove to Lisbon (fifteen miles) and got some hymnals. Driving back next day with a couple of Indian ponies, I arrived a half hour late. I could not ride down the bluffs with my ponies, so I tied them on the prairies. When I arrived, sweating and panting, at the school-house, what do you think? Under the shady trees sat farmers whittling and talking; the little boys and girls, dressed in their best, were swinging in grape vines, while the women had gone into the house. I rang a little bell, and in one minute that school-house was overflowing, with men and boys standing on the outside. There were over seventy-five present, and we organized a good school of fifty-two. There should be a minister here, as the Sabbath-school will, I think, grow into a good church.

EVERY NATION AND KINDRED AND TONGUE.

Mr. W. F. Gibbons, of Princeton Seminary, a vacation missionary in Minnesota, says:

To appreciate Dr. Strong's statements about the mixed population of the West, one has to mingle with the people. In this newly-settled section the people are not only of all nationalities, but of all shades of religious belief and unbelief. Christian work here is considerably hindered by the fact that a large part of the settlers are French and half-breed Catholics. But in some of the schools which I have established, we draw largely even from this class. From the Scandinavians, members of the Lutheran and Baptist churches come many of our most faithful scholars and workers.

The work is a glorious one. While it has its difficulties, it is not without most encouraging features. In almost every community where I have entered I have found the people ready and even anxious to have a Sabbath-school. I have also found a noticeable difference between a community where there had not been any Christian work done and one in which the church or Sabbath-school had been at work. In the former I find factions, petty jealousies, quarrels about roads, school-houses, town lines, etc., much more prevalent than where the people of a district have been unified by worshipping God together. For this reason I have been accustomed to say to worldly people, "Your district cannot afford to be without a Sabbath-school."

The need of Christian work in this country is almost overwhelming. Think of a lumbering town where the summer population is over five hundred, without a church and without a Sabbath-school! Travelling shows, "spiritualistic mediums" and fakirs of all kinds attract large crowds; but the church has slept until these people have almost lost their taste for religious services. Most of the men go into the lumber woods in winter, and the summer is their only opportunity to hear the preaching of God's word. Such is Gull River, where I organized my tenth Sabbath-school last Sabbath. Pray that the Lord of the harvest will send into this place more laborers.

"RUSTLERS."

One of our noble men writes:

In every neighborhood we find at least two or three Christians, and sometimes more, who form a nucleus from which to work. All they need seems to be a start. Yet the requisite for a good start is a good leader, which seems to be lacking in most communities. Representative men are scarce. No locality can afford to be without a Christian man who is able and willing to "rustle" in religious work as well as in the corn-field or on the hay-stack. Many who have come to these regions from the East have either left their church letters back there or have kept them in the lowest corner of their trunks, and they are destined to remain there unless some self-sacrificing John the Baptist, who is seeking neither position nor wealth nor fame, but the glory of God and the salvation of souls, shall call them to repentance and life.

We learn from the *Interior* that a large number of Germans, Norwegians and Swedes recently assembled in the Music Hall of Chicago and gave their united voice in an utterance of which the following is a part:

That we respectfully but earnestly request the mayor and police force of this city to do their duty, and without fear or favor enforce the existing Sunday laws.

That we consider it their duty to enforce the state laws, as well as the city ordinances, relating to the subject.

That the religious observance of the Lord's day is essential to the Christian life, and, while we have no wish or power to impose by law upon others our religious opinions and observances, we consider it the duty of the government to protect the right of undisturbed worship, and to secure to the Sabbath that outward respect necessary for the peace and good order of society.

That we are ready to co-operate with all other good citizens in any and every reasonable way to secure the speedy abolition of Sunday slavery, the prevention of Sunday dissipation and vice, and the happiness, prosperity and peace of all who have suffered from those great and destructive evils.

We agree with the *Interior* in the opinion that too generally and quite unfairly the blame of the Sabbath desecration so sadly prevalent is thrown upon that portion of our people who were born in other countries. A large part of them value and honor what we are proud to call the American Sabbath, while not a few descendants of Puritan pilgrims, through a half dozen American generations, count it "liberal" and "cultured" to imitate European continental laxness in making the Sabbath a holiday, not a holy day.

What we would specially emphasize in the admirable utterance at Chicago is its significant and just protest against "Sunday *slavery*" and the plea for its "abolition."

The giddy crowds who "seek their own pleasure on God's holy day," and demand the use of public conveyances and public resorts for this purpose, selfishly ignore the *servile labor* to which the large number of employes must be subjected if those conveyances are to be kept running and those resorts kept open. We thank our Chicago fellow citizens of Scandinavian descent for faithfully applying that phrase *Sunday slavery* to a form of oppression of laborers which it so correctly describes.

We are glad to learn from the secretary of the Indian Rights Association that our notice of its aims and work in our June number "has led to more applications from its readers for information concerning the Indian Rights Association than have ever been received from the readers of a single magazine." We hope that this seeking for information will lead to intelligent and earnest activity in promoting the humane, patriotic, Christian work of that philanthropic society.

We have been shown statements, which seem carefully authenticated by competent investigators, showing abuses in the administration of Indian agencies which are abominable, and we cannot doubt the urgent need of the effort which the Indian Rights Association is making for "the introduction of the civil service reform spirit and rules to the Indian service." With both the distinguished candidates for the presidency publicly committed to those principles, is it too much to expect that either of them, in office and power, will "accomplish the doing of it"? Let not those who care for the Indians, as all Christians should, forget that any President who wishes to be a good "father" to those "wards of the nation," has a host of unprincipled men always interposing their selfish greed between him and his distant dusky children. Is there not a stronger host of philanthropic men and women who will come to the help of the

President and the rescue of the Indians? Let all who wish to help in this work of Christian philanthropy continue to seek information from Mr. Herbert Welsh, secretary of the Indian Rights Association, 1305 Arch Street, Philadelphia, Pa.

Rev. J. M. Jamieson, D.D., of Monmouth, Ill., is the only survivor of a band of missionaries who sailed for India in 1835. They were Rev. James McEwen, Rev. James R. Campbell, Rev. Wm. S. Rogers, Rev. Joseph Porter, Rev. Jesse M. Jamieson, Rev. Myron Winslow, Rev. Robert A. Dwight, and their wives. Dr. Jamieson writes us an interesting sketch of the farewell meeting in the Arch Street Church, Philadelphia, and of their voyage of four months.

In the course of this voyage very faithful efforts were made by these missionaries for the salvation of the officers and crew, only one of whom made any profession of piety, and some of whom were openly ungodly and profane at the beginning of the voyage. These efforts were accompanied with concerted prayer—"a half hour every morning, apart in their state-rooms, for the conversion of all on board, taking them one by one." In answer to this united prayer, the faithful labor for the crew resulted in the conversion of them all, both sailors and officers.

Dr. Jamieson gives a graphic and thrilling description of the religious services on the ship, and of the baptism in Calcutta of the captain, first mate, the one passenger besides the missionaries, and some sixteen sailors.

We congratulate this venerable man on such precious memories of the beginning of his missionary life more than half a century ago. Our readers will join us in devoutly wishing for him a serene evening of life in the honorable retirement befitting his venerable age, and by and by a happy reunion with that missionary band, all of whom, except himself, he believes, "are now singing the song of redemption in their heavenly mansions."

ADDRESSING SABBATH-SCHOOLS.

I sometimes visit a Sabbath-school in which I am a stranger. I suppose that in such a case, when the superintendent sees me, he asks, "Shall I invite him to address the school?" If he does, then I have two questions for myself—(1) "Shall I speak?" and if I do, then (2) "How shall I speak?" I will give my own views on these three questions.

I. SHALL HE INVITE ME?

1. Not as a mere courtesy to me. There is no such real obligation of courtesy. I have come in to *see* the school, to observe its order, its methods, its effects upon its members, as shown by their punctuality, their diligence, their earnest attention to its exercises, their behavior. I can make all these observations best, and get the most to carry home for the benefit of my own school and fellow laborers, by being permitted silently to look on. I am not unwilling to help if my help is needed. Put me into a class whose teacher is absent, and notice whether I take to it easily and draw the scholars to me with the right kind of magnetism. Listen, as you pass, and find what sort of things I am saying—whether I am simply entertaining them, or am really interesting them *in the lesson* and giving it telling effect on their minds. If I am doing *that*, the probability is that I should make a profitable address to the whole school.

2. If you really want an address; if you

have ten minutes set apart for that; if you think, from what you have just noticed or from any knowledge you have of me, that I will use that time in a way that harmonizes with your general plan, and more beneficially than you can have it otherwise used,—then invite me. Otherwise, do not invite me. Even if I offer a speech, do not feel bound to accept it. A polite yet conscientious protection of your school against such obtrusion is one of your most important duties.

II. BEING INVITED, SHALL I SPEAK?

I will assume that you have invited me because you wish me to speak, and think it the best way of using that time. Your confidence in me, thus given, I must take care to justify.

I will speak if I have something really valuable and appropriate to say, and honestly feel that (with God's help) I can effectively say it. It ought to be some one definite thing—a single, distinct thought, a religious thought, a portion of God's truth, that truth which God uses to regenerate and to sanctify the soul. It is best to have this a thought which belongs to the lesson. It should at least be in harmony with the lesson, and not tend to divert the mind from it. It is never right for me to speak to a Sabbath-school in session without first knowing what the lesson is, and so being able to put myself in harmony with it.

Having in my mind such a definite, valuable, appropriate thing to say, and a reasonable though humble confidence that God will enable me fitly to say it, and having such a providential opportunity as your invitation affords, I may rise before your school and speak to them as one charged to deliver God's message to a teachable and impressible auditory.

III. HOW SHALL I SPEAK?

I must not begin by flattering them. There is no need of talking to them about their "bright eyes" and "sweet faces." It is as useless and as damaging and as disrespectful to talk to children in that way as to women.

Still worse is it to flatter them as to their spiritual condition by remarks which assume that they are innocent; that their "little souls" are as yet uncontaminated. They are all sinners. Some probably are regenerated already; have come to Jesus and had his blood sprinkled on them. Such little ones show, in their own simple way, their *sense* of guilt and their thankful acceptance of *pardoning* mercy. The others, sweet as they look, are *impenitent* sinners, and need to be made sensible of their guilt. Unless they shall be, we cannot answer for the pride, worldliness and hard impenitence which will be legible in those same sweet faces a few years hence, even if sensuality does not mar some of them. I must deal with them honestly.

But how shall I get their attention? The best answer I know of is that which Dr. Emmons is said to have given to a minister who asked him to prescribe a remedy for inattention in a congregation—"Give them something to attend to."

If I really have in my own mind a good thought which I can clearly speak out, I am not aware of any greater difficulty in getting the attention of children than in getting the attention of adults. There may be more difficulty in holding their attention for a long time, but that should not be attempted. I am not aware of anything in style or manner of speaking which is necessary to engage the attention of children which is not equally attractive to an adult congregation. The simplicity, clearness and straightforward directness which most readily secure the attention of children are the most pleasing and effective qualities of speech to adults.

Any such over-doing of the effort to simplify speech as sounds *silly* to an intelligent man or woman is of no use to a child. Give children good plain English, such as is exemplified in our English Bible. They are in no more need of *baby-talk* than we are. There is no doubt, however, that our Lord's mode of teaching, by parables, is excellent both for adults and for the young. "Object teaching" has been hallowed by him who made the lilies and birds and fishnets and current coin and furrowed fields preach his gospel.

If you can embody your thought in an object, if you can set it in a parable, by all means do so. Never tell a story merely to entertain, or get attention, purposing afterward to inculcate the truth independently of it. Make your story itself show forth the truth, or fasten it in the memory. I like best those short, pithy addresses which fix in the memory some single pregnant Bible verse. This is best done in about as many seconds as it takes to drive one nail into a plank. ADDISON.

THE WORD OF LIFE.

We find the following narrative in the *Christian Intelligencer*, credited by that paper to "a foreign publication." Our readers will value its illustration of the life-giving efficacy of the divine word:

About six or seven years ago an American missionary came to an inland village in China, twenty hours distant from the coast, with a native helper. As they finished the first publication of their message the door opened and a stranger came in, a man of some sixty or seventy years. He greeted them very cordially and expressed his great joy at hearing a minister of the gospel, a thing he had now for some eight years been longing for. His history was this: Once there came to his village a colporteur with Christian tracts, one of which he bought and was deeply impressed by it so as to be anxious to know more of Christianity. He found that one of his neighbors had bought some of the books, and from him he got two gospels, the Acts and the Epistle to the Romans. He read the gospel with great interest, but when he came to the crucifixion, it appeared to him too weak and foolish that a man who had performed such miracles should allow himself to be spit upon and slain. He would have nothing to do with such a poltroon. Still the narrative impressed him too much to be laid aside. He read it again with more seriousness than before. And now his scorn turned into amazement, yes, into joyful, thankful faith. He felt that Christ had freely laid down his life for sinners, and he resolved to devote his life to him, that is, as far as possible, copy his example. But now he first found out how weak and sinful he was. He had always been devoted to games of chance, shunned no deceit, and was of a violent disposition. But he was earnest in his devotion to the new Master whom he had chosen, or rather who was drawing him with cords of love. And the Lord prospered him. According to the testimony of the villagers he laid aside his perverse ways, and became what they called "a complete saint."

Naturally the missionary was pleased, gave the man a New Testament, and invited him to receive instruction for baptism, which soon afterward was administered. Although only a gardener the convert did much by word and deed for the advance of the kingdom, being a very industrious distributor of the Scriptures and Christian works. In the spring of 1885 he procured the establishment of a school in his village, furnishing himself an apartment for it, and he rejoiced with great joy when a lady from the mission came and took charge of the work for women and girls. But this did not continue long, for four days later he died. When the missionary next visited the place the people could hardly find words to relate how full of peace his end had been. During the last days he seemed literally to pray without ceasing. Like Enoch he had walked with God, and it appeared as if like Enoch God had taken him to himself.

The narrative is an effective testimony to the power of the printed page. Of course, the oral proclamation of the gospel is the chief, as it is the divinely-appointed, method of winning souls for Christ. Yet cases like this one show how much may be accomplished in the absence of the living preacher by the simple word of God. That word is living and powerful, and sharper than a two-edged sword.

TEMPERANCE MOVEMENT IN SWITZERLAND.

We take the following from an article in *Evangelical Christendom*, the monthly organ of the Evangelical Alliance, published in London:

In September, 1877, an International Congress in behalf of public morality was held at Geneva. A young Genevan pastor, Monsieur L. L. Rochat, with a few Christian friends, laid down the basis of the Swiss Temperance Society on the principles of total abstinence and of the gospel. They wished to bring salvation to the drunkard's body and soul by means of a complete sacrifice of all alcoholic drink. The truth of this principle really succeeded in giving birth to the new work, which was undertaken by men of faith in Switzerland and in the city of Calais. The blessing of God manifestly rested on their first endeavors, and this act of faith became the starting-point of a work of reformation and of regeneration which in ten years has spread over a considerable part of French-speaking Switzerland (cantons of Vaud, Geneva and Neuchâtel), and which has sent out branches into the Protestant cantons of eastern Switzerland. . . .

Our society moves on regularly and harmoniously, as becomes a body which has taken as its true head the God of order and of peace, who has revealed himself in Christ Jesus the Saviour. This leads us to speak more precisely of the object and principles of the Blue Cross Society, which stamps it with a peculiar character. Its character as a religious society distinguishes it very positively from all societies that only have a philanthropic or public-utility aim. In its work the society of the Blue Cross not only considers the present, but also and especially the eternal future, and does not forget the teaching of him who said, "Seek first the kingdom of heaven and its righteousness, and all other things shall be added thereunto."

THE SAFE BRIDGE.

At a temperance meeting in Philadelphia in May, 1870, Dr. Arnot, of Scotland, spoke as follows:

They tell us, "We are not obliged to be teetotallers. Let those be teetotallers who cannot govern themselves. As for us, we are quite able to drink moderately and without harm to ourselves. Let those who cannot do so be teetotallers; we are not obliged."

True, you are not *obliged*. We do not say you are obliged; but, as for us, 'tis a river we have to cross. It is broad and deep and rapid. Whoever falls into it is sure to be drowned.

Now, here is a single narrow timber thrown across. He who is lithe of limb and steady of nerve and brain may cross it in safety. Yonder, a little way up the stream, is a wide, strong bridge, built upon stone arches spanning the swift, deep river. It has wide passages and high and strong balustrades. All can cross it in safety—the aged and feeble, the young and gay, the toddling wee ones—all, all are safe there.

Now, my friend, you say, "As for me, I can skip safely across this narrow footbridge, this single timber. Let those who are not strong enough for this go yonder; I am not obliged."

True, you are not obliged. We do not say you are *obliged;* but, as for us, we know that if we go upon this narrow timber and go safely over, many another will follow us who will surely perish, and we *feel better* to go by the bridge.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic;* Churches in Roman.

☞ It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g., Pastor, Treasurer, Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, AUGUST, 1888.

BALTIMORE.—*Baltimore*—Ashland, 6; Baltimore Westminster (from "M. C. D."), 5; Taneytown, 20 92. *New Castle*—Green Hill, 17. 48 92

COLORADO.—*Boulder*—Valmont, 29 cts. *Denver*—Denver Capitol Ave., 18. *Pueblo*—Alamosa, 3 50. 21 79

COLUMBIA.—*Idaho*—Pendleton, 2 65. *Oregon*—Ashland, 6. *Puget Sound*—Chehalis, 5 50. 14 15

ILLINOIS.—*Alton*—Greenville, 5 15; Jerseyville, 10; Litchfield sab-sch., 7. *Bloomington*—Bement, 5 25; Clarence, 5; Wenona, 8. *Cairo*—Cairo, 6 50; Fairfield, 6 17; Golconda, 5 85. *Chicago*—Chicago Fullerton Ave., 24 37; Evanston, 138 58; Hyde Park 1st, 60; Peotone, 13 68. *Freeport*—Argyle, 18 25; Foreston Grove, 7; Hanover, 4; Prairie Dell, 6; Winnebago, 11; Woodstock 1st, 10. *Mattoon*—Grandview, 7; Kansas, 13; West Okaw, 5 55. *Ottawa*—Plato 1st, 4. *Peoria*—Canton, 4; Knoxville, 12 46. *Rock River*—Edgington, 6; Pleasant Ridge, 2 50. *Schuyler*—Augusta, 13; Bardolph, 2; Carthage, 12 88; Ebenezer, 13 70; Monmouth, 20. *Springfield*—Mason City, 7; North Sangamon, 6; Pisgah, 2 27; Unity, 1 22. 484 33

INDIANA.—*Crawfordsville*—Bethany, 10; Waveland, 2 31. *Fort Wayne*—Albion, 7 42; Fort Wayne 1st, 38 04; Kendallville, 11. *Indianapolis*—Acton, 3; Bethany, 15. *Logansport*—Mount Zion, 3 50. *Muncie*—Winchester, 7. *New Albany*—Brownstown, 2 75; Hanover, 8 31; Sharon Hill, 2 05; Smyrna, 1. *Vincennes*—Terre Haute Central, 26 85. 138 23

IOWA.—*Cedar Rapids*—Atkins, 2; Scotch Grove, 2 15; Wyoming, 8. *Council Bluffs*—Audubon, 5; Corning, 10 50; Woodbine, 12. *Des Moines*—Dexter, 6; Earlham, 3; Indianola, 5; Knoxville, 7; Winterset, 20. *Dubuque*—Farley, 3 05; Pine Creek, 5 56; Prairie, 4 20; Wilson's Grove, 3 50. *Fort Dodge*—Meriden, 7 50; Vail, 8. *Iowa*—Fairfield, 10 98; Kirkville, 3 29; Libertyville, 1; Shunam, 2 85; Spring Creek, 3 06; Troy, 3 35. *Iowa City*—Eldridge, 2 05; Marengo, 3 42; Summit, 5 30; Unity, 4. *Waterloo*—Ackley, 15; Salem, 9. 175 76

KANSAS.—*Emporia*—Eureka, 7; New Salem, 7 05; Peabody, 7 40; Sedan, 3; Winfield, 7 85. *Highland*—Avoca, 2 80; Clifton, 8 52; Horton, 9; Huron, 3; Parallel, 3 25. *Larned*—Garden City, 10; Halsted, 5; Sterling, 7. *Neosho*—Central City, 3 40; Chanute, 3 40; Columbus, 50 cts.; Fairview, 1 20; Mineral Point, 1; Moran, 3 15; Princeton, 2 26; Richmond, 4 03; Yates Centre, 3. *Solomon*—Dillon, 1 40; Lincoln, 6 10. *Topeka*—Adrian, 50 cts.; Baldwin, 8 35; Gardner, 2 50; Industry, 2; Manhattan, 14; Sharon, 2; Sharon Keen's Station, 80 cts.; Wakarusa, 2. 141 96

KENTUCKY.—*Ebenezer*—Paris, 7 35. *Louisville*—Hopkinsville, 5. 12 35

MICHIGAN.—*Detroit*—Pontiac (incl. sab-sch., 3 68), 28 18. *Grand Rapids*—Grand Rapids 1st, 16 45. *Kalamazoo*—Decatur, 6; Niles, 19. *Monroe*—Tecumseh, 45. *Saginaw*—Flushing, 5; Lapeer, 18; Morrice, 9. 146 63

MINNESOTA.—*Mankato*—St. Peter's Union, 6 75; Wells, 3. *St. Paul*—Howard, 2; Merriam Park, 10; Minneapolis Bloomington Ave., 8; Minneapolis Franklin Ave., 9 50; Royalton, 3 28. *Winona*—Preston, 6. 48 53

MISSOURI.—*Kansas City*—Butler, 11. *Ozark*—Springfield 2d, 4 45. *Palmyra*—Brookfield, 7 80. *Platte*—Graham, 2 50; New Point, 3; Oregon, 3 15. *St. Louis*—St. Louis Westminster, 7 50. 39 40

NEBRASKA.—*Hastings*—Edgar, 7; Nelson, 73 cts. *Kearney*—Myra Valley Wilson Memorial, 4 85; North Loup, 4 06; Salem Ger., 3 50. *Nebraska City*—Adams, 9; Sterling, 6; Tecumseh, 6. *Niobrara*—Coleridge, 3; Emerson, 6 25; Hartington, 4 50; St. James, 2 50. *Omaha*—Black Bird Hills, 2; Omaha Ambler Pl., 3; Webster, 2 20. 64 59

NEW JERSEY.—*Monmouth*—Bordentown, 6 76; Cream Ridge, 3 75; Tom's River, 3 90. *Morris and Orange*—Mount Olive, 8 85; Succasunna, 7 69. *Newark*—Newark Woodside, 10. *New Brunswick*—Dayton, 8 75; Titusville, 12. *Newton*—Stanhope, 1 30. *West Jersey*—Camden 2d, 5; Cedarville 1st, 16 66; Cedarville 2d, 1 50. 86 16

NEW YORK.—*Albany*—Ballston Spa, 15; Carlisle, 3. *Binghamton*—Cannonsville, 6 75; Waverly, 37 71. *Boston*—Woonsocket 1st sab-sch., 3. *Brooklyn*—Brooklyn Duryea, 28. *Buffalo*—Alden, 8 50; Olean, 15. *Cayuga*—Auburn Westminster, 2 58; Weedsport, 25 80. *Chemung*—Southport, 3 39. *Columbia*—Jewett, 23 65. *Genesee*—Batavia, 13; North Bergen, 3; Wyoming, 5 40. *Geneva*—Oaks Corner, 3; Penn Yan, 15; Phelps, 25 94. *Hudson*—Circleville, 5; Good Will, 3 36; Livingston Manor, 5; Middletown 2d, 3 21; Montgomery, 17 50; Monticello, 2; Ridgebury, 65 cts.; Rockland 2d, 3. *Long Island*—Middletown, 9 15. *New York*—New York Bethany, 14. *Niagara*—Holley, 6 46; Somerset, 1 42. *North River*—Cornwall, 12 44; Freedom Plains, 14; Poughkeepsie, 15 41. *Rochester*—Lima, 12 89; Moscow, 4. *St. Lawrence*—Gouverneur, 13 92; Theresa, 5. *Steuben*—Canisteo, 6 04; Pultney, 6. *Syracuse*—Baldwinsville, 15; Oswego 1st, 20; Skaneateles, 10 49. *Troy*—Whitehall, 13 50. *Westchester*—Peekskill 1st, 42 19. 499 35

NORTH DAKOTA.—*Pembina*—Larimore, 5 66

OHIO.—*Athens*—Logan, 15. *Bellefontaine*—Crestline, 3 21; Forest, 4; Mt. Blanchard, 2; Urbana, 41 06. *Chillicothe*—French, 2 10. *Cincinnati*—Bethel, 5; Cincinnati 6th, 20; Cincinnati Cumminsville, 12 01; Cincinnati Walnut Hills, 30 88; Goshen, 1; Lebanon, 12; Loveland, 14 23; Sharonville, 4; Springdale, 15 30; Venice, 5. *Columbus*—London, 6 67; Scioto, 3 35. *Dayton*—New Carlisle, 25; Troy, 20 03; Xenia, 9 30. *Huron*—Norwalk, 10; Peru, 4 70. *Lima*—Lima Main St., 5; Rockport, 2 10; Shanes Crossing, 4 50; West Union, 4 75. *Mahoning*—North Jackson, 9. *Marion*—Marysville, 5 57; Mt. Gilead, 9 39; Trenton, 5. *Maumee*—Delta, 4; Edgerton, 5; Lost Creek, 5 25. *St. Clairsville*—Barnesville, 13 10; Kirkwood, 6 33; Pleasant Valley, 2 41. *Steubenville*—Beech Spring, 8; East Springfield, 3 72; Irondale, 3 30; Minerva, 4; New Hagerstown, 9 42; Two Ridges, 5; Wellsville, 32. *Wooster*—Fredericksburg, 25; Orrville, 2 24. *Zanesville*—Newark 2d, 20; Putnam, 26. 485 92

PACIFIC.—*Los Angeles*—Pomona, 10. *Sacramento*—Vacaville, 8 30. *San Francisco*—North Temescal, 16 75. *Stockton*—Grayson, 5 50; Woodbridge Bethel, 6. 46 55

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 72 28; Allegheny North, 40 15; Allegheny Providence, 35; Bakerstown, 10; Evans City, 4; Fairmount, 3 65; Glenfield, 5; Hilands, 10 91; Pine Creek 1st, 5; Plains, 4; Tarentum, 6 75. *Blairsville*—Black Lick, 4 17; Centreville, 5 68; Cross Roads, 5 56; Latrobe, 10; Murrysville, 16; New Alexandria (incl. sab-sch., 10 54), 56 53; New Salem, 25 50; Pleasant Grove, 5; Poke Run, 25; Turtle Creek, 1 38. *Butler*—Middlesex, 13; Mt. Nebo, 3 40; Muddy Creek, 5 42; Summit, 5; Unionville, 2 65. *Carlisle*—Gettysburg, 7 25; Mercersburg, 11 50; Petersburg, 4 24; Shippensburg, 22 20; Upper Path Valley, 4 50. *Chester*—Downingtown Central, 10 44; Honeybrook, 23 50; Oxford 2d, 72 13; West Grove, 3 40. *Clarion*—Licking, 3 75; Mt. Pleasant, 1; New Rehoboth, 5; Oil City 2d, 5. *Erie*—Fairview, 4; Garland, 6 27; Greenville sab-sch., 12; Kerr's Hill, 3 28; Meadville 2d, 9; Oil City 1st, 21 40; Pittsfield, 4 79. *Huntingdon*—Everett, 8; Hublersburg, 2 25; Lick Run, 2; Logan's Valley, 10; West Kishacoquillas, 35 55. *Kittanning*—Cherry Tree, 5; Indiana, 52; West Glade Run, 9. *Lackawanna*—Athens, 6; Canton, 16; Rushville, 5; Stevensville, 4; Susquehanna, 4. *Northumberland*—Beech Creek, 2 50; Hartleton, 5; Washington, 33; Williamsport 2d, 24 71. *Philadelphia North*—Macalester Memorial, 3 75. *Pittsburgh*—Centre, 15 80; Crafton, 14; Homestead, 13; Knoxville, 6 71; McKee's Rock, 7 80; Mingo, 7; Mt. Olive, 4; Mt. Pisgah, 5; Oakdale, 19 40; Pittsburgh 4th, 16 82; Pittsburgh 7th, 7; Pittsburgh Bellefield, 16 30; Pittsburgh East Liberty, 31; Pittsburgh Shady Side, 8 65; Raccoon, 32 50; Sharon, 10 57; Swissvale, 29 14; Valley, 7 03; Wilkinsburg, 38 49. *Redstone*—Long Run, 20; Mt. Pleasant Reunion, 10 75; New Providence, 11. *Shenango*—Little Beaver, 3 37; Newport, 5; Princeton, 4; Slippery Rock, 8; Unity, 10. *Washington*—Burgettstown, 10 24; Lower Buffalo, 9 91; Mt. Prospect, 11 28; West Union, 6. *Westminster*—Leacock (incl. sab-sch., 1 11), 10 20; York 1st, 5 61. 1253 96

SOUTHERN DAKOTA.—*Aberdeen*—Ellendale 1st, 6 25. *Central Dakota*—Artesian 1st, 2; Miller, 5. 13 25

TENNESSEE.—*Union*—Hopewell, 2; New Market, 7; Westminster, 2 30. 11 30

UTAH.—*Utah*—Benjamin, 4 20

WISCONSIN.—*Lake Superior*—Florence, 9; Newberry, 4. *Madison*—Cambria, 4 14; Kilbourne City, 3 04; Rosedale, 76

cts. *Milwaukee*—Cedar Grove Holland, 16 74; Pike Grove, 9 70; Stone Bank, 3 75. *Winnebago*—Fort Howard, 8; Shawano, 5; Stevens Point, 35. 94 13

Total from churches and Sabbath-schools..... $3,837 12

OTHER CONTRIBUTIONS.

Rev. and Mrs. R. T. Roberts, Sparta, Wis., 5; W. R. J., 180; Dakota, 20; Rev. W. L. Tarbet and wife, 2 54; C., Pa., 4..... 211 54

$4,048 66

LEGACY.

Estate Joseph W. Edwards..... 1,500 00

MISCELLANEOUS.

Interest on investments, 270; Total loss recovered from insurance company, 7008; Plans, 6; Premiums of insurance, 315 74..... 7,594 74

SPECIAL DONATIONS.

Specials for chapels in Utah and Idaho, 1359 30; Specials for New England, 50..... 1,409 30

Total..... $14,552 70

Church collections and other contributions for 5 months, April—August, 1888..... $19,556 00
" " " 1887..... 22,186 47

MANSE FUND.

MISCELLANEOUS.

Installments on loans, 404 20; Interest, 5 60; Premiums of insurance, 7 50; Recovered for loss by fire, 600..... 1,017 30

SPECIAL DONATIONS.

Mrs. F. E. Rogers, 5; Newton, N. J., 5; M. W. P. and J. J. M., 5..... 15 00

WILSON MEMORIAL FUND.

COLUMBIA.—*Oregon*—Ashland, 3. *Puget Sound*—Chehalis 1st, 2. 5 00
OHIO.—*Huron*—Norwalk 1st, 3 05. *Wooster*—Orrville, 2 24. 5 29.
MINNESOTA.—*St. Paul*—Minneapolis Franklin Ave., 2 00 — 12 29
A minister's daughter..... 3 00

Total..... $1,047 59

ADAM CAMPBELL, *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, AUGUST, 1888.

BALTIMORE.—*Baltimore*—Hampden, 2. *New Castle*—Pitt's Creek, 4; Rock, 1. 7 00
COLORADO.—*Boulder*—Valmont, 12 cts. *Gunnison*—Salida, 13. *Pueblo*—Mesa, 45. 58 12
DAKOTA.—*Central Dakota*—Madison, 2 00
ILLINOIS.—*Chicago*—Chicago 6th, 113 81; Lake Forest 1st, 147 27; Manteno, 10 50. *Ottawa*—Grand Ridge, 5. *Rock River*—Peniel, 4. *Schuyler*—Monmouth, 20. *Springfield*—North Sangamon, 4 48; Pisgah, 2 15; Unity, 52 cts. 307 73
IOWA.—*Iowa*—Burlington 1st, 8; Keokuk Westminster, 4 71; Mediapolis, 1 44; Middletown, 60 cts. 9 75
MICHIGAN.—*Grand Rapids*—Grand Haven, 11 71
MISSOURI.—*St. Louis*—Bethel Ger., 10 00
NEW JERSEY.—*Jersey City*—Jersey City Bergen 1st, 47 81; Paterson 2d, 31 31. *Monmouth*—Manalapan, 5 83. *Newark*—Newark Memorial, 11 25. *New Brunswick*—Bound Brook, 21; Trenton 1st, 150 88. *Newton*—Asbury, 19. 287 08
NEW YORK.—*Albany*—Albany State St., 36 89; Charlton, 7 85. *Buffalo*—Buffalo Westminster, 16 52. *Champlain*—Chazy, 10. *Hudson*—Middletown 1st, 1 79. *North River*—Amenia South, 20. *Rochester*—Ogden 1st, 2 85; Rochester Central, 39 55. *Westchester*—Croton Falls, 5. 140 18
OHIO.—*Bellefontaine*—Bucyrus, 4 28; Spring Hills, 82 cts.; West Liberty, 85 cts. *Cincinnati*—Avondale, 45 06. *Marion*—Delhi, 1; Radnor, 1. 53 01
PACIFIC.—*Benicia*—Mendocino, 22. *Los Angeles*—Los Angeles Bethany, 2 05. 24 05
PENNSYLVANIA.—*Blairsville*—Blairsville, 21; Murrysville, 6; Poke Run, 10. *Chester*—Dilworthtown, 3 67. *Clarion*—Oil City 2d, 4. *Erie*—Titusville 1st, 40 24. *Huntingdon*—Beulah, 2. *Northumberland*—Jersey Shore, 10. *Philadelphia Central*—Philadelphia Covenant, 5. *Pittsburgh*—Pittsburgh Bellefield, 16 30; Pittsburgh East Liberty, 31. *Shenango*—Rich Hill, 2 81; Unity, 7; West Middlesex, 3. 162 02
WISCONSIN.—*Madison*—Madison 1st, 29 71

PERSONAL.

Rev. W. L. Tarbet and wife, 1 25; "C., Penna.," 8; "W. R. J.," 90; Knight & Leonard Co., Chicago, Ill., 15..... $109 25

Total receipts for August, 1888..... $1211 61
Previously reported..... 2559 75

Total from May 1, 1888..... $3771 36

C. M. CHARNLEY, *Treasurer*,
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, AUGUST, 1888.

BALTIMORE.—*New Castle*—Pitt's Creek, 5. *Washington City*—Hesmon, 1 50. 6 50
COLORADO.—*Boulder*—Valmont, 17 cts. *Pueblo*—Durango, 14 30. 14 47
ILLINOIS.—*Bloomington*—Clarence, 3; Minonk, 5. *Chicago*—Austin, 4 65; Chicago 4th, 288 04; Chicago 41st St., 41 54; Evanston 1st, 108 20; Manteno 1st, 10 70; Maywood, 7. *Freeport*—Lena, 4 45. *Mattoon*—Mattoon, 8. *Peoria*—Knoxville, 17 78. *Schuyler*—Perry, 5. *Springfield*—North Sangamon, 6; Pisgah, 1 70; Unity, 91 cts. 511 97
INDIANA.—*Logansport*—La Porte, 11 96. *Muncie*—Hartford City, 2; Peru, 5 50. 19 46
IOWA.—*Cedar Rapids*—Clarence, 3 37; Linn Grove, 7; Mt. Vernon, 12; Wyoming, 5. *Dubuque*—Sherrill's Mound, 5. *Fort Dodge*—Sac City, 5; Spirit Lake, 3 33. *Iowa City*—Princeton, 9. 49 70
KENTUCKY.—*Ebenezer*—Paris, 7 00
MICHIGAN.—*Kalamazoo*—Edwardsburg, 7 75; Three Rivers, 4 89. *Saginaw*—Lafayette 2d, 1 50. 14 14
MISSOURI.—*Osage*—Clinton, 10 00
NEBRASKA.—*Hastings*—Kenesaw, 6 80; Nelson, 45 cts. *Nebraska City*—Tecumseh, 1. 8 25
NEW JERSEY.—*Elizabeth*—Basking Ridge, 77. *Monmouth*—Asbury Park, 16; Tom's River, 4 59. *Morris and Orange*—Morris Plains, 10; Morristown South St., 116 78. *New Brunswick*—Dayton, 9 86. *Newton*—Newton, 60. *West Jersey*—Bridgeton West, 30 10. 324 33
NEW YORK.—*Albany*—Kingsboro', 5 25. *Buffalo*—Buffalo North, 24. *Columbia*—East Windham, 2. *Hudson*—Good Will, 2 10; Middletown 2d, 2; Monticello, 2; Unionville, 3 17. *Long Island*—Mattituck, 7 16. *New York*—New York Bethany, 15. *North River*—Poughkeepsie, 9 63. *Otsego*—Worcester, 2. *Rochester*—Caledonia, 14 08; Genesee 1st, 8 50; Rochester Memorial, 11. *Troy*—Augusta, 3 52; Salem, 18 86. 180 27
OHIO.—*Cincinnati*—Montgomery, 4 05. *Dayton*—New Jersey, 10 02; Oxford, 20 21. *Portsmouth*—Hanging Rock, 5 90. *St. Clairsville*—Wheeling Valley, 6. *Steubenville*—Beech Spring, 7 55. 53 73
PACIFIC.—*Benicia*—Two Rocks, 9. *Los Angeles*—Los Angeles Bethany, 2 80. *San José*—Gilroy, 10. 21 80
PENNSYLVANIA.—*Blairsville*—Harrison City, 4; Irwin, 8; Murrysville, 5. *Butler*—North Washington, 4 11; Sunbury, 9. *Huntingdon*—Alexandria, 20. *Northumberland*—Williamsport 2d, 26 57. *Pittsburgh*—Centre, 15 93; Middletown, 14; Pittsburgh Bellefield, 52 06; Pittsburgh Shady Side, 17 80; Valley, 2 60. *Shenango*—West Middlesex, 3. 181 57
TEXAS.—*Austin*—Austin 1st, 23 00
WISCONSIN.—*Lake Superior*—Newberry, 3. *Madison*—Beloit 1st sab-sch., 9; Lodi, 3 80. 15 80

Receipts from churches in August, 1888. $1,382 99
Receipts from sab-schs. in August, 1888. 9 00 — $1,391 99

REFUNDED.

15; Rev. J. D. S., 25 ..... 40 00

SPECIAL SCHOLARSHIPS.

C. T. Kissam 27 50

INTEREST ON PERMANENT FUNDS.

75; 62 50; 75 ..... 212 50

MISCELLANEOUS.

W. R. J., 50; Mrs. M. F. Kerr, 5; Miss E. F. Pattison, 2; Rev. L. B. Crittenden, 5; Rev. W. L. Tarbet and wife, 1 89; C., Penna., 2 ..... 65 89

Total receipts in August, 1888 ..... $1,737 88

Total receipts from April 15, 1888 ..... $15,530 55

JACOB WILSON, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, AUGUST, 1888.

BALTIMORE.—*Baltimore*—Baltimore Boundary Ave., 70 70; Baltimore Brown Memorial, 107 08; Baltimore Westminster, M. C. D., 5. *New Castle*—Head of Christiana, 10; Rock, 20. 212 78

COLORADO.—*Boulder*—Boulder, 1 17

COLUMBIA.—*Idaho*—Cœur D'Alene, 5. *Puget Sound*—Seattle Ladies F. M. Soc., 9 25, sab-sch., 3 17, birthday fund, 6 35—18 77. 23 77

ILLINOIS.—*Alton*—Chester, 4; Upper Alton, 5. *Chiro*—Golconda, 7. *Chicago*—Chicago 3d, 11 54; Evanston 1st, 191 07; Forest River sab-sch., 4 44. *Mattoon*—Mattoon 1st, 44; Morrisonville, 1 70; Pleasant Prairie, 13 20. *Ottawa*—Au Sable Grove, 20; Union Grove, 2. *Peoria*—Peoria 1st sab-sch., 20. *Springfield*—North Sangamon, 10; Pisgah, 7 94; Unity, 4 26; Rev. W. L. Tarbet and wife, 8 86. 355 01

INDIANA.—*Indianapolis*—Bethany sab-sch., 19 07. *Muncie*—La Gro, 2,50. 21 57

IOWA.—*Cedar Rapids*—Marion, 15 52; Wyoming, 33. *Council Bluffs*—Missouri Valley infant class, 9; Walnut, 4 84. *Iowa*—Oakland sab-sch., 6 60. *Waterloo*—Cedar Valley, 5. 78 96

INDIAN TERRITORY.—*Choctaw*—Oak Hill sab-sch., 5; Wheelock, 2; Mountain Fork, 5. 12 00

KANSAS.—*Emporia*—Rev. R. Arthur, 6 50. *Highland*—Parallel, 5. *Solomon*—Mankato, 15 05. *Topeka*—Clinton, 3 58. 30 13

KENTUCKY.—*Transylvania*—Burkesville sab-sch., 14 40

MICHIGAN.—*Detroit*—Brighton, 13 00

MINNESOTA.—*St. Paul*—St. Paul Central, 30 89

MISSOURI.—*Ozark*—Eureka Springs, 30. *Platte*—Breckenridge, 4 27; New York Settlement, 7 47. *St. Louis*—Bethel Ger., 40; Pleasant Hill Woman's Miss. Soc., 6 75; Zoar sab-sch., 15. 103 49

NEBRASKA.—*Hastings*—Marquette, 6; Nelson, 2 99. 8 99

NEW JERSEY.—*Elizabeth*—Lamington Blauvelt Miss. Band, 25; Lower Valley, 25. *Monmouth*—Farmingdale, 80. *Morris and Orange*—Chatham, 136 03; Rockaway, 95 39; South Orange, 2 65; Summit Central, 11 02; Vailsburg sab-sch., for India, 50 cts. *Newark*—Bloomfield 1st, for Papal Europe, 76 66; Montclair, 100; Newark 1st Ger., 32 91; Newark Roseville Bruce St. Mission, 25. *New Brunswick*—Dayton, 26 45; Dutch Neck, 35; Trenton Prospect St., 130 34. 801 95

NEW YORK.—*Albany*—Mayfield, 1 39, sab-sch., 4 68—6 07. *Binghamton*—Nineveh, 132. *Boston*—Worcester 1st, 16. *Brooklyn*—Brooklyn S. 3d St., E. D., 22 11; Edgewater 1st, 6 90. *Buffalo*—Allegheny and Cornplanter, 1; Tuscarora, 1. *Chemung*—Mecklenburg, 4 50. *Hudson*—Good Will, 13 86; Middletown 2d, 13 24; Monticello, 10; Ridgebury, 2 65; Unionville, 5 21. *Long Island*—Greenport, 76 30; Mattituck, 5; Port Jefferson, 18 19; West Hampton, 75. *Lyons*—Wolcott 1st, 5 65. *Nassau*—Islip, 6 50, sab-sch., 4 10—10 60; A pastor, 5. *New York*—New York Harlem sab-sch., for Syria, 45; Chinese Mission University Place, 48 13. *Niagara*—Barre Centre, 5 30; Niagara Falls, 55 40. *North River*—Highland sab-sch., 25; Lloyd, 11 01; Marlborough, 60 12; Newburg Calvary, 6 61; Pleasant Valley, 14 70; Poughkeepsie, 63 57; Rondout sab-sch., 24 43. *Otsego*—East Springfield, 188 44; Gilbertsville, 48; Guilford Centre, 12 50. *Rochester*—Rochester Central, 150, sab-sch., 40—190. *St. Lawrence*—Cape Vincent, 12; Sackett's Harbor, 13. *Syracuse*—Amboy, 13; Cazenovia, 122 56; Skaneateles, 21 10. *Westchester*—Greenburg, 368 20; Katonah, 35; Mt. Kisco, 50; Peekskill 1st, 48 27. 1911 62

OHIO.—*Athens*—Amesville, 12 15; New England, 7; Warren, 6. *Chillicothe*—Bainbridge, 3. *Cleveland*—Cleveland 1st, 1000, Primary Department, 12 50—1012 50. *Huron*—Olena, 17 25. *Mahoning*—Youngstown 1st, 115 52. *Steubenville*—Bethesda sab-sch., 30. 1208 42

PACIFIC.—*Benicia*—Mendocino sab-sch., 12. *Los Angeles*—San Pedro, 5. *San Jose*—Watsonville, 5. 22 09

PENNSYLVANIA.—*Blairsville*—Murrysville, 34. *Butler*—Centreville 1st, 10. *Carlisle*—Carlisle 2d, 37 32; Fayetteville, 2. *Chester*—Fairview, 1. *Erie*—Belle Valley, 7; Erie Park sab-sch., for China, 50; Fredonia, 13 90; Mercer 2d, Mrs. David Acher, 50. *Huntingdon*—Alexandria, 36; Tyrone sab-sch., for India, 10. *Kittanning*—Rayne, 2. *Lackawanna*—Bernice sab-sch., 10; Montrose, 50. *Lehigh*—Reading 1st sab-sch., for Persia, 25. *Northumberland*—Chillisquaque Ladies' F. M. Soc., 33 11; Williamsport 2d, 120 23. *Philadelphia*—Philadelphia Atonement, 5 83; Philadelphia Chambers, 7. *Philadelphia Central*—Philadelphia Cohocksink sab-sch., 4; Philadelphia Memorial, 109 54. *Philadelphia North*—Jenkintown Grace, 14; Manayunk 1st, 60; Thompson Memorial, New Hope Chapel, 11. *Pittsburgh*—Pittsburgh 2d, 42 70; Pittsburgh Bellefield, 81 60; Pittsburgh East Liberty, 108; Pittsburgh Shady Side, 43 25. *Redstone*—Mt. Washington, 2 86. *Shenango*—Hermion, 9 25; Westfield sab-sch., 25. *Washington*—Hookstown sab-sch., 19 56; Lower Ten Mile, 8 47; Mill Creek, 20. *Westminster*—Union, 45. *West Virginia*—Terre Alta, 14. 1122 61

UTAH.—*Montana*—White Sulphur Springs, 10 00

WOMAN'S BOARDS.

Woman's Board of Foreign Missions of New York, 2242 98; Woman's Foreign Missionary Society of Philadelphia, 4780; Woman's Board of Missions of Northwest, 4600 ..... $11,622 98

LEGACY.

Lapsley Estate 513 70

MISCELLANEOUS.

Rev. D. L. Dickey, Glenfield, Pa., 15; "Friends," 800; "The Lord's money," 40; "W. W.," 675; Mr. F. J. Slade, Trenton, N. J., for support of Rev. D. Rodriguez, Mexico, 125; "J. R. M.," 80; "D. R. H.," 15; Amount refunded by the Foreign Mission Rooms of the Southern Baptist Convention on account of Mr. C. W. Pruit, 503; S. Paul, New York city, 15 44; Mrs. A. Mills, Jamaica, L. I., 100; Sale of jugs, 18 cts.; Mrs. A. E. W. Robertson, Muscogee, Ind. Ter., 2; F. L. Milligan, Manayunk, for China, 3; Lizzie Montgomery, Butler, Pa., 6; "Tithings," 5; Martin Rohrabach, South Lyons, Minn., 50; From Miss Martha Condit, dec'd, Tideoute, Pa., 9; Susannah Stewart, Delmart, Pa., 200; Sale of missionary barrels, 25 cts.; Union sab-sch., New Brighton, S. D., 17; S. F. Hill, Mahopac Falls, N. Y., 1; Fred. A. Pitkin, Buffalo, N. Y., 3; "C., Penna.," 22 ..... 2,186 67

Total amount received in August, 1888 ..... $26,296 31

Total amount received to September 1, 1888 ..... 74,338 92

GILBERT K. HARROUN, *Treasurer*,
53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, AUGUST, 1888.

ATLANTIC.—*Knox*—Ezra, 2 50

BALTIMORE.—*Baltimore*—Baltimore Westminster, M. C. D., 5; Hampden, 4. *New Castle*—Pitt's Creek, 3. 12 00

COLORADO.—*Boulder*—Valmont, 17

COLUMBIA.—*Oregon*—Portland 1st, 57 53

ILLINOIS.—*Chicago*—Chicago 4th, add'l, 45 50; Evanston 1st, 125 63; Will, 4. *Freeport*—Foreston Ger., 15; Prairie Dell, 4. *Rock River*—Garden Plain, 7; Newton, 5; Norwood, 3 25. *Schuyler*—Macomb, 30. *Springfield*—North Sangamon, 6; Pisgah, 3 40; Unity, 1 83. 230 06

INDIANA.—*Muncie*—Peru 1st, 8 75

IOWA.—*Cedar Rapids*—Lyons, 4; Richland Centre, 6; Wy-

oming, 5. *Council Bluffs*—Audubon, 5. *Des Moines*—Allerton, 3 30. *Iowa*—Libertyville, 1 81. *Waterloo*—Marshalltown (sab-sch., 2 60), 10 40. 38 11

MICHIGAN.—*Grand Rapids*—Grand Haven, 26 50. *Saginaw*—Midland City, 3 50. 30 00

MINNESOTA.—*St. Paul*—Delano, 2; Duluth 1st, 33 06. 35 06

MISSOURI.—*Osage*—Kansas City 2d, 105 54; Raymore 1st, 21 30. *St. Louis*—Bethel Ger., 10. 136 84

NEBRASKA.—*Hastings*—Nelson, 45. *Niobrara*—Wayne, 4 50. *Omaha*—Craig, 4. 8 95

NEW JERSEY.—*Elizabeth*—Elizabeth 2d, 39 22; Springfield, 25. *Morris and Orange*—Mendham 1st, 27 50. *New Brunswick*—Dayton, 2 66; Princeton 1st, 47 26; Trenton Prospect St., 43 81. 185 45

NEW YORK.—*Binghamton*—Coventry, 8 28. *Boston*—Quincy, 6. *Brooklyn*—Brooklyn Duryea, 19; Edgewater 1st, 31 38. *Buffalo*—Buffalo North, 49 44. *Chemung*—Havana, 4 75. *Geneva*—Geneva North, 128 23; Seneca, 23 60. *Hudson*—Circleville, 6; Good Will, 2 10; Middletown 2d, 2; Monticello, 2; Ridgebury, 1. *Long Island*—Bridgehampton, 28. *New York*—New York 14th St., 31 38; New York Bethany, 13. *North River*—Newburg Calvary, 11 22; Poughkeepsie, 9 63. *Rochester*—Rochester Central sab-sch., 30. *St. Lawrence*—Carthage 1st, 5. *Steuben*—Campbell, 25. 437 01

OHIO.—*Cleveland*—Cleveland Wilson Ave., 8 62. *Huron*—Milan, 3 90. *Marion*—Delhi, 3; Radnor, 2. *Steubenville*—Buchanan Chapel, 5. *Zanesville*—Chandlersville, 5 55; Clark, 9; Duncan's Falls, 3 55. 35 07

PACIFIC.—*Benicia*—Mendocino, 19; San Rafael, 17 40, sab-sch., 19 25. *Los Angeles*—San Gorgonia, 2. *Sacramento*—Elko, 3 10. *San Francisco*—San Francisco Calvary, 49. 109 75

PENNSYLVANIA.—*Blairsville*—Fairfield, 41 20; Murrysville, 5; Turtle Creek, 3 50. *Clarion*—Oil City 2d, 4. *Erie*—Erie 1st, 62 47; Kerr's Hill, 2 33, sab-sch., 29 cts. *Huntingdon*—Bald Eagle, 5 56; Bedford, 17; Everett, 2. *Lackawanna*—Great Bend, 6 70; Monroeton, 7. *Philadelphia Central*—Philadelphia Cohocksink sab-sch., 4 55; Philadelphia Memorial, 44 03. *Pittsburgh*—Bethel, 45; Pittsburgh Bellefield, 16 30; Pittsburgh East Liberty, 49; Pittsburgh Shady Side, 21 62. *Washington*—West Alexander, 70 60. 408 15

TENNESSEE.—*Holston*—Elizabethton, 1 00

WISCONSIN.—*Madison*—Kilbourne City, 3 53

1,766 08

MISCELLANEOUS.

Dr. R. G. Porter, 5; Mrs. E. S. Cole, Siam, 5; W. R. J., New Brunswick, N. J., 25; Women's Executive Committee, 487 88; Mrs. Maggie F. Kerr, Centre Hall, Pa., 5; Rev. L. B. Critenden, Creamery, Mon., 5; Miss Mary A. Blake, Madison, N. J., 25; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 94; "C., Pa.," 9 87; Choctaw Nation, 400.. 969 69

Total receipts for August, 1888..... $2,785 77
Previously reported..... 16,820 15

Total receipts from April 15 to August 31, 1888..... $19,555 92

RECEIPTS FOR MINISTERIAL RELIEF, AUGUST, 1888.

BALTIMORE.—*Baltimore*—Baltimore Westminster, "M. C. D," 5. *New Castle*—Pitt's Creek, 5. 10 00

COLORADO.—*Boulder*—Valmont, 32

ILLINOIS.—*Alton*—Plainview, 3 60. *Chicago*—Austin, 2 33; Chicago Fullerton Ave., 12 16. *Freeport*—Belvidere, 20; Prairie Dell, 3 65. *Mattoon*—Pleasant Prairie, 5. *Rock River*—Peniel, 7. *Springfield*—Irish Grove, 10; North Sangamon, 6; Pisgah, 1 15; Springfield 1st Portuguese, 6 25; Sweet Water, 3; Unity, 62 cts. 80 76

INDIANA.—*Crawfordsville*—Dayton, 20 42; Union, 4. *Muncie*—Portland, 4. *Vincennes*—Petersburg, 2. *White Water*—Hopewell, 5. 35 42

IOWA.—*Cedar Rapids*—Richland Centre, 6; Wyoming, 9. *Iowa*—Mt. Pleasant 1st, 54 70. *Iowa City*—Tipton, 9. *Waterloo*—Toledo, 6 13. 84 83

KENTUCKY.—*Ebenezer*—Sharpsburg, 5 75

MICHIGAN.—*Detroit*—Erin, 6; Mt. Clemens (2 from sab-sch.), 11. *Monroe*—Clayton, 6 75. *Saginaw*—Midland City, 6 30. 30 05

MINNESOTA.—*Red River*—Western, 4 50. *St. Paul*—Duluth 1st, 32 34. *Winona*—Preston, 12. 48 84

MISSOURI.—*Kansas City*—Kansas City 3d sab-sch., 6. *St. Louis*—Bethel Ger., 10. 16 00

NEBRASKA.—*Hastings*—Nelson, 32

NEW JERSEY.—*Elizabeth*—Lamington, 22. *Jersey City*—Tenafly, 12. *New Brunswick*—Dayton, 7 79. *Newton*—Newton, 75. 116 79

NEW YORK.—*Buffalo*—Portville, 41. *Champlain*—Peru, 3. *Columbia*—Durham 1st, 11. *Geneva*—Romulus, 16 45. *Hudson*—Florida 1st, 17; Good Will, 3 78; Middletown 2d, 3 61; Monticello, 3. *Lyons*—Sodus 1st, 6 34. *North River*—Poughkeepsie, 17 34. *Rochester*—Caledonia, 14 08; Rochester Memorial, 22. *Troy*—Lansingburg Olivet, 23 86. *Utica*—Augusta, 2; Camden, 5. 189 46

OHIO.—*Bellefontaine*—Forest, 3; Sandusky, 2. *Cleveland*—Cleveland Wilson Ave., 8 03. *Maumee*—Delta, 6 50. *Steubenville*—East Springfield, 6 22; Monroeville, 4; Wellsville, 29. *Zanesville*—High Hill, 2 05. 60 80

PACIFIC.—*Benicia*—Mendocino, 17. *Los Angeles*—Los Angeles 3d, 26 26. 43 26

PENNSYLVANIA.—*Blairsville*—Latrobe, 7; Murrysville, 9. *Butler*—North Liberty, 3 25. *Clarion*—Clarion, 17; Oil City 2d, 4; Shiloh, 2 50. *Erie*—Fairfield, 2 50; Meadville 1st, 14. *Huntingdon*—Clearfield (incl. 10 from sab-sch.), 30 25; Hollidaysburg 1st (incl. 5 81 from sab-sch.), 49 40; Kylertown, 8. *Kittanning*—Elder's Ridge, 28; Slate Lick, 26; West Glade Run, 10. *Lackawanna*—Bernice, 1 25. *Northumberland*—Williamsport 2d, 29 14. *Philadelphia*—Philadelphia Southwestern, 8 25. *Philadelphia Central*—Philadelphia Columbia Ave., 3 55. *Pittsburgh*—McDonald 1st, 15; Pittsburgh Bellefield, 29 40; Pittsburgh East Liberty, 52; Pittsburgh Shady Side, 21 68. *Shenango*—Clarksville, 10 25; Westfield, 18. *Washington*—Washington 1st, 48 86; Waynesburg, 5 66; Wellsburg, 10 90. *Westminster*—Middle Octorara, 4 54. 459 38

SOUTH DAKOTA.—*Southern Dakota*—Bridgewater, 5 00

WISCONSIN.—*Chippewa*—Malden Rock, 16. *Winnebago*—Oshkosh 1st, 13. 29 00

From the churches..... $1,216 43

FROM INDIVIDUALS.

Miss E. S. Cole, Siam, 10; "W. R. J.," N. J., 135; J. C. Dorsey, O., 2 55; Guest money at Perth Amboy, 26 25; Rev. L. B. Orittenden, "tithes," 5; "T. B. M.," N. Y., 80; "Mr. Stranger," Phila., 1 66; Miss J. B. McCartee, N. Y., 1; "M. W. D.," Dak., 20; Rev. W. L. Tarbet and wife, 1 28; "C., Penna.," 6..... 288 74
Interest from Permanent Fund..... 4,033 81
Interest from Latta Fund (Synod of Ohio)..... 41 67

For current fund..... $5,580 65

Total for current fund since April 1, 1888..... $33,269 68

W. W. HEBERTON, *Treasurer.*

RECEIPTS FOR SABBATH-SCHOOL WORK, AUGUST, 1888.

ATLANTIC.—*East Florida*—Berean sab-sch., 1 60; Palatka sab-sch., 9. *South Florida*—Bartow sab-sch., 5; Eustis sab-sch., 16 61. 32 21

BALTIMORE.—*Baltimore*—Breckenridge sab-sch., 10. *New Castle*—Blackwater sab-sch., 8 05; Drawyer's sab-sch., 27; West Nottingham, 15 57. *Washington City*—Hermon sab-sch., 4 26. 64 88

COLORADO.—*Boulder*—Valmont, 11 cts. *Pueblo*—Alamosa, 6. 6 11

COLUMBIA.—*Oregon*—Grant's Pass sab-sch., 5 67; Mispah sab-sch., 2 60; Portland 1st, 37 50. *Puget Sound*—Vancouver sab-sch., 12. 57 77

DAKOTA.—*Aberdeen*—Aberdeen sab-sch., 23; Castlewood sab-sch., 5. *Central Dakota*—Beulah, 2 12; Flandreau 2d, 2 10. 32 22

ILLINOIS.—*Bloomington*—Farmer City sab-sch., 5 50; Monticello sab-sch., 6; Wellington sab-sch., 2 75; Wenona sab-sch., 5. *Cairo*—Golconda, 5 64; Nashville sab-sch., 1 86. *Chicago*—Evanston, 56 20; River Forest sab-sch., 4 44; Woodlawn Park, 11 32. *Freeport*—Lena, 2; Prairie Dell, 3. *Peoria*—Elmwood sab-sch., 5 03. *Rock River*—Peniel sab-sch., 3 75. *Schuyler*—Augusta (sab-sch., 2), 8; Hersman, 3 92. *Springfield*—North Sangamon, 6; Pisgah, 1 71; Unity, 92 cts. 133 04

INDIANA.—*Muncie*—Peru, 5. *New Albany*—Sharon Hill, 2; Smyrna, 1. *Vincennes*—Poland, 3 40. *White Water*—Ebenezer sab-sch., 3 57. 14 97

IOWA.—*Cedar Rapids*—Wyoming, 3. *Council Bluffs*—Marne sab-sch., 3; Sidney, 7. *Des Moines*—Centreville sab-sch., 4 25; New Sharon sab-sch., 3. *Fort Dodge*—East Cedar sab-sch., 3 50; Manning sab-sch., 5. *Iowa*—Kossuth 1st sab-sch., 4 67. *Waterloo*—Albion sab-sch., 3; Kamrar, 5. 41 42

KANSAS.—*Emporia*—Belle Plaine, 7. *Highland*—Troy (sab-sch., 6 68), 8 69. *Neosho*—Moran ch. and sab-sch., 3 70; Weir City sab-sch., 4. *Solomon*—Bennington sab-sch., 6. *Topeka*—Manhattan sab-sch. (c), 15. 44 39

KENTUCKY.—*Ebenezer*—Flemingsburg sab-sch., 16 92

MICHIGAN.—*Kalamazoo*—Schoolcraft, 5. *Monroe*—Blissfield, 3 66. *Saginaw*—Lapeer sab-sch., 5; Marlette 2d sab-sch., 1; Midland City, 2 10. 16 76

MINNESOTA.—*Mankato*—Mankato sab-sch., 15. *St. Paul*—Duluth 1st, 29 60; St. Paul Dayton Ave., 25 17; St. Paul Park sab-sch., 6 20. *Winona*—Preston (sab-sch., 4), 7. 82 97

MISSOURI.—*Osage*—Kansas City 2d, 73 61. *Platte*—New Point, 3; Oregon, 3 15. *St. Louis*—Bethel Ger., 14. 93 76

NEBRASKA.—*Hastings*—Edgar (sab-sch., 2 65), 8; Nelson, 27 cts. *Nebraska City*—Plattsmouth sab-sch., 11 41. *Omaha*—Columbus sab-sch., 6 25; Craig, 5; Omaha 2d sab-sch., 14 25. 45 18

NEW JERSEY.—*Monmouth*—Bordentown, 9 01; Jamesburg, 10; Manalapan, 5 14. *Morris and Orange*—Succasunna, 8 30. *Newark*—Montclair sab-sch., 40 49; Newark Woodside, 7. *New Brunswick*—Dayton, 2 10; Dutch Neck, 25; Hopewell (sab-sch., 10 17), 13 28; Princeton 2d sab-sch., 10. *Newton*—Belvidere 2d, 17 25; Stanhope, 2 66. *West Jersey*—Wenonah sab-sch., 30. 180 23

NEW YORK.—*Albany*—Princetown, 5 20; Schenectady 1st sab-sch., 39 22. *Brooklyn*—Brooklyn Duryea, 14. *Buffalo*—Buffalo North, 35 76; East Aurora sab-sch., 7. *Cayuga*—Auburn Westminster, 5. *Champlain*—Plattsburg, 13 48. *Columbia*—Centreville, 3. *Hudson*—Good Will, 1 26; Middletown 2d, 1 21; Monticello, 1; Unionville, 1 70. *Long Island*—Southold, 15. *Lyons*—East Palmyra (sab-sch., 6 33), 11 33. *Nassau*—Huntington 1st, 20 50. *New York*—New York Mt. Washington, 11; New York Prospect Hill sab-sch., 16 73; New York University Place, 157 60. *Niagara*—Niagara Falls sab-sch., 6 48; Tuscarora, 1. *North River*—Cold Spring sab-sch., 14; Poughkeepsie, 5 78. *Rochester*—Moscow, 4; Parma Centre sab-sch., 2 26; Rochester Memorial, 3. *Steuben*—Canisteo, 12 36. *Syracuse*—Amboy sab-sch., 12 50; Baldwinsville, 10. *Troy*—Whitehall sab-sch., 15 50. *Utica*—Augusta, 2 30; Norwich Corners, 27; Sauquoit (sab-sch., 3 46), 11; Utica 1st sab-sch., 36 83. *Westchester*—Bethany, 10; Rye sab-sch., 15. 549 00

NORTH DAKOTA.—*Fargo*—Hunter, 1 90. *Pembina*—Bathgate sab-sch., 11 05; Westminster, 13 93. 26 88

OHIO.—*Athens*—Athens sab-sch., 10 79. *Chillicothe*—Bainbridge sab-sch., 7; New Market, 14. *Cincinnati*—Glendale, 16 65; Harrison sab-sch., 5; Loveland, 11 30. *Cleveland*—Cleveland Calvary chapel sab-sch., 62 56; East Cleveland sab-sch., 4 95. *Columbus*—Amanda sab-sch., 9; Dublin sab-sch., 8; Worthington, 5. *Dayton*—Piqua (sab-sch., 19), 45 25; Riverdale sab-sch., 7 22; Troy, 8 84. *Huron*—Milan, 3 90. *Lima*—Rockport, 2 60. *Mahoning*—Buckingham miss. sab-sch., 10 21; Vienna sab-sch., 3 75. *Portsmouth*—Mt. Leigh, 4; Winchester sab-sch., 2. *St. Clairsville*—Nottingham, 6 68; Portland sab-sch., 1 50. *Steubenville*—Beech Spring, 4 50; East Springfield (sab-sch., 10 50), 17 08; Harlem sab-sch., 9 15. *Wooster*—Hopewell, 21 60. *Zanesville*—Unity sab-sch., 7; Zanesville 2d, 17 33. 326 86

PACIFIC.—*Los Angeles*—Redlands, 4 99. *Sacramento*—Merced (sab-sch., 3), 12; Placerville sab-sch., 10; Sacramento Westminster sab-sch., 24 40. *San José*—Gilroy (sab-sch., 12), 17 75. 69 14

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 6; Allegheny North, 36 90; Bethel sab-sch., 3 44; Leetsdale sab-sch., 9 58; Pine Creek 1st, 2. *Blairsville*—Black Lick sab-sch., 6 71; Centreville sab-sch., 5 33; Johnstown, 26 42; Latrobe, 10; Murrysville, 3; Verona sab-sch., 38 82. *Butler*—Butler sab-sch., 19 03; Middlesex, 7; Plain Grove, 13; Summit, 5. *Carlisle*—Carlisle 1st, 15 66; Carlisle 2d, 55 38; Chambersburg Falling Spring, 40. *Chester*—Chester 3d sab-sch., 11 31; Darby 1st sab-sch., 10; Fagg's Manor sab-sch., 33 15; Media sab-sch., 69. *Clarion*—Oil City 2d, 1 41; Rockland sab-sch., 6 50. *Erie*—Fredonia, 6 90; Girard sab-sch., 6 50; Titusville, 32 09. *Huntingdon*—Bald Eagle, 5 56; Beulah, 11 12; Curwensville, 6 21; West Kishacoquillas, 18 38. *Kittanning*—Kittanning 1st (sab-sch., 8), 35. *Lackawanna*—Little Meadows sab-sch., 2 75; Scranton Green Ridge Ave., 24; Scranton Washburn St. sab-sch., 13 76; Tunkhannock, 18 69; Warren sab-sch., 5. *Lehigh*—Mahanoy City (sab-sch., 7), 14. *Northumberland*—Jersey Shore, 10; Muncy, 4; Williamsport 2d, 10 75. *Philadelphia*—Philadelphia Tabernacle sab-sch., 75 53; Philadelphia Woodland, 15 35. *Philadelphia North*—Ambler mission sab-sch., 4 50; Norristown 1st, 21 70; Springfield sab-sch., 11. *Pittsburgh*—Hebron, 16 65; Middletown, 23; Pittsburgh 2d, 14 56; Pittsburgh Bellefield, 9 80; Pittsburgh McClure Ave., 67 77; Pittsburgh Shady Side, 8 65; Valley, 5 67. *Redstone*—Mt. Pleasant Reunion sab-sch., 24; New Providence, 5. *Shenango*—Neshannock, 4; West Middlesex, 5 80; Westfield sab-sch., 8. *Washington*—Cross Roads, 20; Pigeon Creek, 15 54; West Liberty, 3 08. *Westminster*—Centre (sab-sch., 16 23), 27 37; Hopewell sab-sch., 17 71. 1063 98

TENNESSEE.—*Union*—Shannondale sab-sch., 12 68

UTAH.—*Montana*—Helena sab-sch., 16 55. *Utah*—Benjamin miss. sab-sch., 4 22; Toquerville sab-sch., 75 cts. 21 52

WISCONSIN.—*Madison*—Beloit 1st ch. and sab-sch., 10; Janesville sab-sch., 21. 31 00

From the churches, August, 1888..... $1,676 32
From the Sabbath-schools, August, 1888..... 1,287 57

Total from churches and Sabbath-schools, August, 1888..... $2,963 89

MISCELLANEOUS.

W. R. J., 90; Interest, J. C. Green Fund, 158; Peach Bottom Union sab-sch., Pa., 5 10; Mrs. Maggie F. Kerr, Centre Hall, Pa., 5; Interest from Trustees, 3; Miss Lizzie De Mars, Hallock, Minn., 2; Silvista Union sab-sch., Dak., 1 65; Pleasant Ridge Union sab-sch., Neb., 1 50; T. E. Sherman, Central Dak., 1 70; W. H. Hannum, Dak., 2 67; Mound Prairie Union sab-sch., Minn., 1 08; A superintendent, Washington, Pa., 10; Grove Union sab-sch., Selma, Minn., 1 74; Big Bend sab-sch., Windom, Minn., 50 cts.; Interest from Trustees, 1 12; Ladenberg sab-sch., Minn., 50 cts.; Rev. W. L. Tarbet and wife, Ill., 1 91; "C., Penna.," 1..... 288 47

3,252 36

Deduct contribution, April 10, 1888, from Middleport 1st ch., Ohio, should have been sent to Centennial Relief Fund..... 44 50

Total receipts for August, 1888..... $3,207 86
Previously acknowledged..... 40,528 58

Total contributions since April 1, 1888..... $43,736 44

C. T. MCMULLIN, *Treasurer.*

THE CHURCH
AT HOME AND ABROAD.

PHILADELPHIA, DECEMBER, 1888.

EDITORIAL.

With this number we complete our fourth volume and our second year. The experience of these two years, like all human experience, has had it lights and its shadows. A frank and facetious friend forewarned the editor that he would not find the new position "a bed of roses." In the sense of a soft and fragrant couch of rose-leaves, that surely was neither expected nor desired. "A bed of roses" in the sense of a garden plot thickly set with rose-bushes vigorously growing, generously blooming and filling the air with sweet fragrance, yet not unarmed with thorns, it surely has proved itself. No full-grown man expects to pluck roses from bushes that have no thorns.

No generous assurance of confidence, no promise of brotherly counsel, help or co-operation has failed of fulfillment. The unpromised manifestations of affectionate, considerate brotherly and sisterly sympathy, from men and women, have been "like the dews of Hermon, that descend upon the mountains of Sion." Criticisms and censures, frankly given, have been received with sincere gratitude. "Faithful are the *wounds* of a friend." Honest antagonism of opinion frankly and manfully pressed does not wound a manly spirit.

It seems but simple justice, however, to recognize the impossibility of so numerous a constituency being fully agreed on the various questions which arise in the conduct of such a magazine, and which must be decided by the editor. It would be easy to give abundant illustration of the impossibility of making such decisions in accordance with *all* the advice which is kindly, frankly and thoughtfully given, and which is respectfully considered and sincerely valued.

Experience is a teacher by whose lessons faithful learners ought always to profit. We are about to enter upon a new year of work for our church in the magazine representing her various work, with a strong conviction that some things have been learned in these two years which can be made useful. It will be better and safer to show whether this is so in the successive numbers of the coming year than to attempt to foreshow it now.

The committee of the General Assembly, in their circular prefacing the November number, said, "The editor and the committee intend to make the magazine more attractive and helpful than it has ever been." Certainly not only does the editor hope that he has learned something by experience, but he has made acquaintance with correspondents in our own and in foreign lands whose assistance will, he believes, be of no little value. He hopes, with such and other helps now well assured to him, steadily to increase the amount of useful information concerning the work of the church at home and abroad in other ecclesiastical organizations and other denominational forms than our own.

The chief interest and usefulness of our

magazine, in the largest part of its pages, must still depend upon the secretaries of the several boards of our church, whose opportunities, needs and operations it is the foremost aim of the magazine to set before its readers. They will furnish material as heretofore; but the editor hopes to be more helpful both to those fellow laborers and to our readers in the ordering and arrangement of it in our pages. To this end the committee have seen fit to lay upon him a considerable amount of responsibility from which at first they kindly exempted him. He is happy in the confidence that he is now prepared to do more than heretofore to help all those brethren to a monthly presentation of the several aspects of the church's work of which they respectively have charge, which shall steadily increase the intelligent interest of all our readers in that work. He here records his thankful appreciation of their considerateness and kind co-operation in the months that are past, and pledges to them anew his earnest and constant endeavor to do all in his power to help forward their common work by clear presentation of its distinct departments represented in the several boards, together with constant recognition and illustration of their essential unity in one healthy and strong organism.

The church's steady advance, in recent years, in the consciousness of this organic unity of her whole system of Christian work is a happy guaranty of its more steady and swift progress in the years to come. THE CHURCH AT HOME AND ABROAD was originated to promote this healthful unifying and advancement of our church's work. It can have no higher aim.

Several letters have already been received in most respectful and brotherly terms deploring the necessity of advancing the price of our magazine, which has been announced by the committee. Quite as emphatic expressions of approbation of this change have also been received.

In all soberness it must be acknowledged that the necessity for this change has come from having made the price less last year than the most careful management could justify. Is there any reader of this magazine, in sympathy with its purpose and aim, who does not find it well worth to him or to his family all that he will now pay for it? Do you get for that price any equal amount of other reading which you care for?

Are there some who frankly admit that it is worth so much or more, and yet are really unable to pay that sum? No doubt there are such. Does not every vigilant pastor or some elder in every vigilant session know every such man or woman in his congregation, and cannot he find some easy and delicate way of securing that they shall have it? If any pastor or elder or deacon knows of such a need which he cannot find means of supplying, the editor earnestly desires to be confidentially informed of it. Our magazine has some generous friends. One of its friends, a layman living beyond the Mississippi, has lately written thus:

Are there not quite a number of the present subscribers whose hearts are warmly beating for the successful work of the church, who could easily spare five, ten or twenty dollars to pay for the magazine and give it to the good people who are not subscribers? Could not the generous and judicious use of a little money in this way largely help on the work of the church by inciting people to think on these themes?

The pastors and sessions of our church will all hear from our business superintendent, who will furnish them with every facility for procuring subscribers in their congregations. A prompt and vigorous use of these facilities will, it is hoped, give us a

large increase in our number of subscribers. Will not this result in a large increase of the resources and the efficiency of all our church's boards, and a consequent large advance of all her various work?

In strong and cheerful expectation of this, we renew the assurance heretofore given, that constant and earnest endeavor shall not be wanting to make THE CHURCH AT HOME AND ABROAD all that the Presbyterian ministers and people of our land wish it to be.

HEALTHY PROGRESS OF MISSIONS.

[In missionary conventions of the Presbytery of Binghamton, held at Binghamton and Cortland, October 9 and 10, the following thoughts were expressed by the editor of this magazine. It is in compliance with advice which he does not think it proper to disregard, that they are given to our readers in the form in which they were spoken, rather than in the usual editorial form.]

Progress is the intermediate term between beginning and completion. All true and healthy progress implies that a beginning has been made and that an end is sought,—an end which shall be not cessation, but completion, consummation.

Christian missions—or, more exactly, the Christian mission—began from Jerusalem. Its completion is to be the evangelization of all mankind. The intermediate progress is that with which we have, actively and obediently, something to do. This progress, the beginning from which it proceeds and the fulfillment which it seeks are revealed to us most concisely, most clearly and most fully in words of our Lord Jesus which lay a vigorous grasp upon all the consecrated powers of our redeemed souls: "Go ye into all the world, and preach the gospel to every creature"; or, according to the Revision, "to the whole creation" (Mark 16: 15). It is another form of this commission which Luke records (24: 47),—"that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem."

The commanded beginning was obediently and promptly made, and made so energetically that to this day the Christian vocabulary has no stronger epithet for zeal and activity in Christian endeavor than *apostolic*.

With how much or how little steadiness and constancy progress has been made from that obedient and vigorous beginning, through all the Christian centuries—with what interruptions, cessations, retrogressions, perversions—we pause not here to inquire. In this century there is evident progress all along the line. The visible extension of the line within the current century marks a rapidly-accelerating progress; nor is it apparent that the extension of the line is at the expense of attenuation.

Wisely to measure this progress of the Christian mission and to assure its continued health we need to consider carefully what it is to preach the gospel to the whole creation. The phrases "*to all the creation*," and "*to all the nations*," leave us occasion for study, and perhaps leave opportunity for some variety of opinion. To say that this great mission would be fulfilled by merely proclaiming the gospel intelligibly to *some of the people* in every nation would be an extreme interpretation which probably no one adopts. That the end of this dispensation will not come until every individual in every nation shall have been effectually persuaded to accept the gospel of repentance and remission of sins, probably no one affirms. May we not safely assume general concurrence of Christians in the proposition that obedient fulfillment of

our mission calls for our wisest, largest, best *endeavor* to make this gospel known to every human creature?

Further than this, it will probably be conceded that simple proclamation of the gospel to any population, so that every individual thereof shall have heard it, does not complete the work of evangelization of that population. It is to be persistently reiterated with faithful, earnest, loving persuasion, which shall not cease so long as there is one soul that has not yet accepted it. The Christian endeavor to evangelize every creature is the earnest and patient endeavor to save every creature by persuading him to accept that gospel which whosoever believeth with that hearty acceptance of which baptism is the proper sign shall be saved.

Our Lord cannot have intended that the great mission upon which he sent his disciples should be fulfilled by their direct personal agency alone. We cannot suppose that the few hundreds of believers then avowing their belief were expected to make the gospel known to all mankind by their direct agency, without the intermediate and concurrent agency of those who should believe through their word. From the first it was made evident that each disciple was to be a discipler. Each Andrew was to find his brother Simon; each Philip his friend Nathanael. The kingdom of heaven is like unto leaven in meal. The few original particles of leaven do not go moving about through the mass until they have reached every one of its particles. They touch the particles lying next to them, and straightway each of them acquires the leavening power and transmits it to the next beyond. Thus onward and still onward spreads the diffusive power, till every particle has waked from its torpor and has touched and quickened its dormant neighbor, and "the whole lump is leavened." Each Simon and each Nathanael, led to Christ by brother or by friend, becomes another Andrew or another Philip, to go and do likewise. Each evangelized soul becomes an evangelizing soul. Each hearer of the good news becomes a teller of it. Every one that heareth is not only to *come*, but to "*say* to all about him, COME."

Thus we see that healthy and normal progress of our Christian mission is not an arithmetical but a geometrical progression. Each added number is a multiplier.

If now we apply this thought geographically, we find that in each place, each definable area, the Christian mission is first *to* that place, and, if it prospers there so that that place is successfully evangelized, it forthwith becomes a mission *from* that place.

Let us go back to the beginning upon Olivet. The mission of the apostles and brethren is not to Jerusalem, but from Jerusalem. They need not to be sent to Jerusalem. Jerusalem is already evangelized. The Master himself has preached there. Along all its streets and in its temple he has openly taught, and has wrought such signs as no man can work unless God is with him. His mighty works and his gracious words are notorious in Jerusalem. His cross was visible to its thronging multitudes. They all shuddered in the darkness that was over all the land, and at the earthquake that shook those hills when he expired. There are men and women in Jerusalem who saw him dead, and have seen him risen again. There are numbers who were deaf and dumb and blind, whom he enabled to hear and speak and see; numbers whom he cleansed from leprosy and released from demoniacal frenzy, and made calm and happy and hopeful in assured forgiveness of sins and power to leave off sinning. Jerusalem has the evangel.

There are indeed many—far the larger part—of the people whose hearts are yet closed to it. The gospel work is not yet finished here. The Holy Spirit has not yet descended in the plenitude of his power, as he will after fifty days. There is yet to be wonderful evangelizing in Jerusalem. Thousands in one day, thousands convinced and persuaded by one sermon, will receive the word and be baptized and added to the church. And the church is to abide and live and grow, and capable elders and at least one apostle are to abide with it, to direct it, to comfort it, to edify it. But the Christian mission is not to Jerusalem, but from it. It is to Samaria, to Antioch, to

Cyprus, to Cilicia, Galatia, Achaia—to all the world.

And as the mission progresses, at every place where it takes effect and souls are saved and gathered into the church, the same order first given by the Lord still fits the situation. To the church at Antioch it is still the same. By the disciples here, where they are first called Christians, all that they can do is to be done, that the same gospel may be published to all the nations. So in Corinth, so in Philippi, so in Thessalonica, so——in Binghamton.

The Holy Spirit, now moving the church at large more widely and effectively than ever before to the earnest fulfillment of the Christian mission, cannot be supposed to be calling or moving his people elsewhere to send missionaries to Binghamton. But we may reasonably believe—solemnly and devoutly we do believe—that he is now moving his people assembled here in Binghamton to have vigorous part in the effort to send missionaries to Montana, to Oregon, to Arizona, to Alaska, to Japan, to China, to Africa—to all nations, beginning *from* Binghamton, not staying *at* Binghamton.

Doubtless here now, as in Jerusalem at the beginning, there are unsaved souls. There is still evangelizing to be done here. Do it. Push it. Keep at it in all your churches; in your Young Men's Christian Association rooms; in all your mission chapels; along all your streets; in every squalid abode; in every haunt and den and dive. Hunt the lost sheep in whatever bramble its fleece is entangled, in whatever deep ditch it lies sprawling. Yes, continue to evangelize Binghamton, more and more thoroughly and pervasively; and God grant that a glorious Pentecost may be not fifty days hence!

You who are doing this—you whose warm hearts are answering, "This will we do, and God help us"—you are not the people who say, "We have heathen enough in our own town: do not try to interest us in distant heathen, in *foreign* missions." The people who say that probably are not here to-night. But if they are, they are going to stop saying that, or else you are not going to get much help from them to perfect the evangelization of Binghamton.

There are unsaved people in Binghamton needing the prayerful and diligent efforts to save them of the Christians of Binghamton. But Binghamton has no need that the church at large shall send missionaries to Binghamton. Binghamton is evangelized. Binghamton has the gospel—enough gospel to save all its people, and it is not effectually saving them unless it is making them helpers to the salvation of the world. That leaven which you can hide in meal and keep it hidden is not doing the meal any good.

What we thus say of this city is just as true of this state. The Christian people of this state do not need any help but the help of God to evangelize this state—to bring the gospel home to every inhabitant of this state. Eighty years ago this was missionary ground. Then missionaries were sent hither from Connecticut and from Philadelphia — Chapman, Hotchkin, Williston, Squier and many more. If you seek for their monument, look around you. These scores of thriving towns, these hundreds of heaven-pointing spires, these fertile farms, this happy population, this wonderful western New York, a very garden of the Lord, this is their monument. Their work, the work of their generation, was done bravely, faithfully, thoroughly. The gospel was sent to western New York—to the whole state of New York—when it was mission ground. The Lord's call now is to his people in this state to take large part in the work of evangelizing all this land and all the nations, beginning from New York.

We delight to share this work and this privilege with all Christ's people; but we are here especially to study the responsibility of the Presbyterian people of this state, represented by the Synod of New York. That synod had no sooner become a single body representing the entire Presbyterian Church in the state, than it woke to the consciousness of its responsibility for the whole Presbyterian evangelizing work in this state. Promptly, yet with due deliberation, it prepared to undertake that work and to release

the church at large, as represented by its Board of Home Missions, from any further care for this field; but by no means releasing itself and its constituency from the obligation—by no means relinquishing their privilege—to be still and increasingly partakers in the mission work of that Board, continually enlarging and expanding to the utmost borders of this continental land, and in the kindred work of the sister Board for the wide, wide world.

It was high time for this synod to be thus dismissed from the nursery and to put on the garment of virility. Not too soon, perhaps not decisively enough, has it renounced all dependence for help on the Board of Home Missions. That Board's report to the last General Assembly stated that the synod had borrowed over $5000 from the treasury of that Board, and in the October number of THE CHURCH AT HOME AND ABROAD it is stated that this debt has increased to $10,264.20. Yet let us rejoice in the further statement made to the General Assembly that, "on the other hand, the contributions from the churches of the synod to the Board's proper work outside of the state are thus far $15,555.60 in advance of the whole sum contributed to the income of the Board for both purposes last year; so that the synod, on the whole, has fulfilled its pledges and achieved its purpose."

Hallelujah! The Synod of New York will surely banish all timidity now. Hereafter it will neither beg nor borrow. It will receive no more from without. Thankfully remembering how, in the days of its infancy, it did freely receive, it will henceforth freely give. As still the commerce of two continents pours wealth into her lap, more and more out of that abundance will New York generously bestow for the continual enlargement of mission work in all the land, and in all the lands to which she has already sent so many, and will still send more and more, of her sons and her daughters.

THE SYRIAN MISSION.

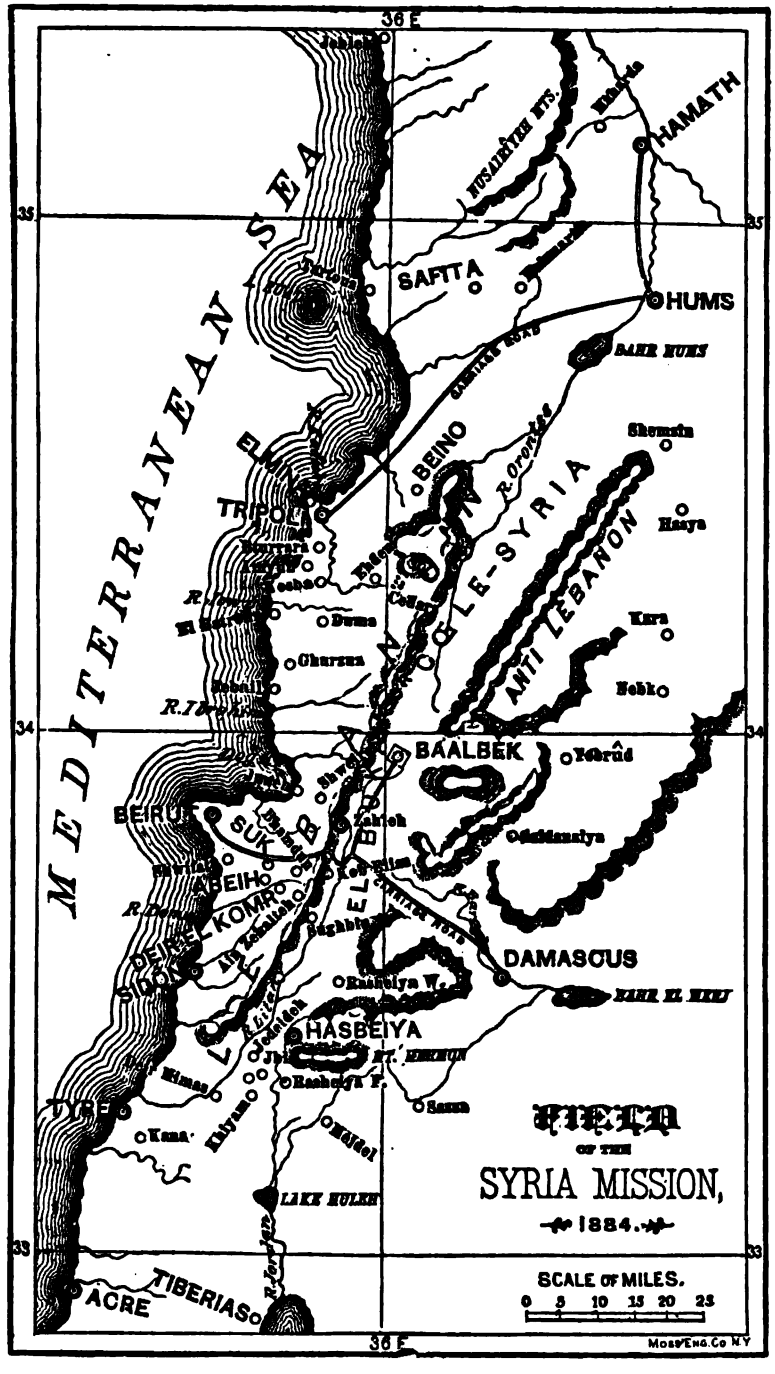
Come, my little Presbyterians, and let me have a talk with you about the map on the opposite page. Your tall brothers and sisters can stand behind you and look over your heads upon the map; and if the father and mother like to listen, I am sure that chairs will be set for them, one at each end of the row of little children; and when the sharp young eyes see the places and names on the map, one of the young fingers will quickly point them out for the older ones.

Oh, there is grandmother! Surely we will all make room for her. Draw her easy-chair right up in front. The youngest little one will sit on her lap. Part of the others will find room between her and the mother, and the rest between her and the father, and the tall sister and brother will stand back of the little ones, as before, each of them resting one hand on the top of grandmother's chair.

No, thank you, you need not make a place for me. I am going to stay right here, at 1334 Chestnut Street, Philadelphia, and telephone to you through the pages of THE CHURCH AT HOME AND ABROAD.

All ready? Hush!—Begin.

If you look down near the bottom of the map, in the right-hand corner, you will see that this is not a map of the whole of Syria, but of the FIELD of the SYRIA MISSION. Quite at the bottom you see, in large letters, ACRE and TIBERIAS. The first is a famous city on the sea-coast, and the other points you to the lake of which Tiberias is one of the names and Gennesaret is another. Only the very north end of the lake is shown on this map. If you have a map of Syria and Palestine in your house, or if you will look on the one that hangs on the wall in your Sabbath-school room, you will see that the greater part of that is below the



bottom of this, and that the top of that reaches up only to the middle of this. Samaria and Judæa, with all their cities and mountains, are not on this. Tripoli and Hums and Hamath are not on that, and Damascus, which is near the top of that, is near the bottom of this.

The reason for this difference is this: that

map is meant to help us study the life of our Lord Jesus, and so it gives us the country over which he travelled. This map is meant to show us, just as it says, the field of the Syria mission. The mission work in Palestine is mostly done by English Episcopalian Christians, and that in Syria mostly by American Presbyterian Christians. You wish to know about both, but this map is to help us study our own church's mission.

Do you see that little measuring-rule down close by the bottom, on the right hand, with figures over it—the SCALE OF MILES? If I were you I would cut a strip of paper just long enough to reach from the top to the bottom of the map, and about as wide as your finger-nail. Then I would carefully lay it down on that scale of miles, and mark it off so as to show how many times twenty-five miles it is. Your sister or mother will show you how. Then you can easily measure. How many miles is it from the bottom to the top of the map? How many miles across from east to west at the bottom? at the top? in the middle? How far from Beirut to Damascus? to Sidon? to Tyre? to Tripoli?

Perhaps there are towns to which you have gone just about as far from your home as these towns are from Beirut. From Tyre to Tripoli is not so far as from Philadelphia to New York, from Cincinnati to Columbus, or from St. Louis to Jefferson City. A few such measures as these will make Syria seem like a very small country. But you must remember that they have no railroads and hardly any good roads of any kind. Think how long it would take you to ride on the back of a horse or a donkey as far as you can go in one hour by railroad. It would be a hard journey for a whole day, and would make you tired enough to sleep soundly all night in a tent, or in a very poor house such as you would have to sleep in if not in a tent.

Now, if a missionary in Sidon wishes to go to Tyre, to Tiberias and to Hasbeiya, to stop at Rasheiya and Jedaideh and Ibl and Deir Mimas, to visit the schools and the churches, and to encourage and advise the native teachers and preachers, to baptize the infants, to hear the older children recite the Catechism, and to counsel the parents and all the church members, how many days will he need for such a trip? Or if he lives at Tripoli, and wants to go to Hums and Hamath? Ah, you notice that the map shows a *carriage road* to Hums. The government is making some such roads now. There is a good one from Beirut to Damascus, on which I rode in a big coach called a *diligence*. We had good teams, and it took us all one day from before daylight until near sunset. But you see that this is over two mountains. The distance is about seventy miles. Perhaps I will tell you about that journey in another number. It was very interesting to me, and like nothing else that I had enjoyed before.

This month you wish to study our church's Syria mission. You will find ever so much about it over in the foreign missions pages, and you will understand and enjoy it all the better if you first make a good study of this map.

The Syria mission has five stations. Their names are Beirut, Abeih, Sidon, Tripoli and Zahleh. Each of these stations, you see, is named for a city or town, but you must not think that a station is in a town. It covers a district, and is named for a central town in that district. It is just as it is with our presbyteries. The Presbytery of Binghamton, for example, includes the churches of that town and those of Union and Marathon and Cortland and Owego and a dozen other towns all about there. So it is with the Presbytery of Pittsburgh, of Iowa City, of Santa Fé, of Omaha or any other. The Sidon station has only one ordained mission-

ary now—it ought to have two—and he has to look after not only the church and the schools in Sidon, but those in a good many villages whose names you can see, and a number that are not put down on this map. One beautiful one is Jezzine, well up in the mountain. I spent a night there with Rev. Mr. Eddy, on one of his tours, as I did in a number of his villages; not all of them. I believe there are about thirty in all. All these belong to the Sidon station, and there are many more villages in which schools and churches and preachers and teachers are needed.

I rode from Jezzine to Jedaideh in one day on horseback, along wild mountain paths. If you will measure with your scale of miles about twenty miles northward from Jedaideh, you will be pretty near Jezzine. A little way above Jezzine a letter was written to me last summer, from which I take these sentences:

In a tent pitched in a hollow just below the peak of this mountain marked 6700 feet high sit two missionaries. We are on the boundary line between the Zahleh and Sidon fields, and can look down on our respective districts. One of the finest views of Syria can be had about 150 feet away. The range of Lebanon with its western slopes, the hill country between us and Sidon, the city itself, Tyre and all its coasts and the populous hill country back of it. The Sea of Galilee and waters of Merom, Gilead, Hermon and anti-Lebanon. Villages without number. Almost all the churches of the Sidon station can be overseen or overlooked from here. What a place it would be for a blessing to descend from above on all these hundreds of villages below us! The tiny hollow which just holds our two tents is named the Vale of Sacrifice, because in 1860 when the Christians [?] occupied this point in their war with the Druzes, their priest erected an altar here and said mass, which they regard as the repeated sacrifice of Christ. On the crest is the site of an old heathen altar, evidently one of the high places of the Canaanites. We have come up here for a few days of rest and change and to find quiet in which to finish up mission accounts and arrears of correspondence.

And now, do you see Abeih on the map? I dare say you know that those broad, irregular marks, that look like caterpillars, represent mountains. The longest one is Mount Lebanon, as you see by the large letters spelling the name. This mark is not broad enough to show the mountain as it really is. It looks as if Abeih was on a low plain halfway from the foot of the mountain to the sea; but in fact you begin to ascend the mountain in a few minutes, as you ride eastward from the sea, and by the time you reach Abeih you have gone up more than two thousand feet. Rev. William Bird is the missionary there, with his wife and their daughter, Miss Emily Bird. Mr. Bird's father was one of the first missionaries to Syria, more than sixty years ago. This Mr. Bird was born at Malta, and his parents took him to Syria when he was not more than a year old; so I suppose that he was the first baby missionary to Syria. Mr. Eddy, of Sidon, and Mr. Ford, now at Zahleh, where the good, brave Gerald Dale died, are also sons of missionaries. They, like Mr. Bird, came to this country to be educated, and then went back to carry on the missionary work which their fathers had begun. Shwifat and Sûk belong to the Abeih station, and so does Shemlan, which is not on the map, and some other villages. Villages are very thickly set in that part of Mount Lebanon. Mr. Bird took me a walk a few hundred feet above his house in Abeih, to a spot from which we looked eastward down from the top of that ridge into a deep ravine (which they call a wady), and along down that slope and on the slope upward from the bottom of the wady on the

other side we could see as many as twelve villages, with from one hundred to one thousand people in each, as Mr. Bird judged. Looking westward from the same spot, we could see Beirut, Tyre and Sidon, and the whole line of sea-coast considerably farther than that, about three thousand feet below us.

The full name of the place printed SUK on the map is Suk El-Ghurb.* Rev. Theodore S. Pond and his family live there, and there is a training-school for boys. In the picture, Mr. Pond's house is the square-roofed building on the right, and some of the other buildings belong to the school. It was there that they had the beautiful Christmas-tree festival about which I told you on page 385 of the number for May, 1887, when a polite young Syrian made such a pleasant use of that Arabic word *tfuddul*, which has amused you so much.

I must not make this piece any longer. I could tell you a great deal about the other stations of the Syria mission, and I am willing to do so in other numbers if you wish to have me. To all that I have seen in Syria, and all that I can tell you about that interesting land and people, I say to you now, as I said so long ago, *tfuddulu! tfuddulu!*—welcome! *welcome!* WELCOME! How shall I know whether you wish to read or hear more of these things, unless you write and tell me? It is ever so long since I have received any letters from my young readers, such as they used to write to me in the first months of my being here. Will not some of you write to me in December, and tell me what you and your mothers would like to have me do about putting Syria stories and pictures into our magazine for 1889?

SUK EL-GHURB.

But perhaps you are not all going to have the magazine next year. Do you want it? Then do not let your fathers forget to send on their names, for Mr. Black cannot send it unless the people subscribe, and send him the money to pay for all the work of getting it printed and bound and sent to its readers.

* In English this would be West Market.

THE AMERICAN SEAMEN'S FRIEND SOCIETY.

Since I became secretary of the above-named society I have been on the stool of repentance for my previous ignorance of the details of its work, and am not comforted by the fact that hosts of Christians in all denominations ought to be on similar stools for the same reason. A fruit meet for repentance will be the effort to acquaint the churches with that work, and others can bring forth the same fruit by making the same effort. I avail myself of the courtesy of the editor of THE CHURCH AT HOME AND ABROAD with a feeling of the peculiar fitness of stating our work in the pages of a periodical so named, for that work is one of home and foreign missions, of publication, education, church erection, and in a sense the care of sailors as the wards of both the church and state, as the freedmen used to be called. Because of the permanent detachment of seamen from the care and restraints of home and society, and their consequent inability to protect themselves against the tyranny of ship-owners and captains, maritime law from the beginning virtually declares the seaman a child, and protects him as it protects no other member of society. Because the sailor is to a great degree cut off from churches and the means of grace, because his hazardous life is in the service of humanity, and because he is peculiarly exposed to a man's temptations with only a child's strength to resist them, the church ought to regard him as its ward, and be very watchful and tender in its care of him.

But what church? The various denominations into which the church of Christ is divided are caring in this century as in no previous age for the redemption of the world, but they are caring in a denominational way. Shall they care for seamen in the same way? The question as one of obligation or policy is not here discussed. As a matter of fact they have largely left that care to undenominational societies, and good reasons are obvious enough for the continuation in such societies of all Christian people in the work of saving seamen for Christ and for any evangelical church they choose to enter. But when the various evangelical churches hand over the work for seamen to a body of trustees selected from their own organizations, they should regard them as the agents of the churches, and they should therefore supply them with the needed means for doing a thorough work. When this country had a large merchant marine and many merchant princes, there was a wealthy constituency interested in the cause of seamen, always ready to supply the treasury of our society. With the passing of our mercantile trade into the hands of foreigners, this class of sympathetic givers has almost entirely passed away, and it now becomes necessary to seek aid for our widening and successful work among all denominations of Christian people, in the interior as well as on the seaboard.

The American Seamen's Friend Society has been engaged in this work since May 5, 1828. A long line of illustrious men have filled the office of president and vice-president, among whom may be mentioned William A. Booth, R. P. Buck, R. W. Ropes, Timothy Dwight, Bishop McIlvaine, George Bancroft, Dr. George W. Bethune, Rear-Admiral Farragut, Alpheus Hardy, Bishop Janes, Dr. John Hall, Dr. William M. Taylor, Dr. Thomas Armitage, and many more. At the present time its chaplains and missionaries are laboring in Iceland, Norway, Denmark, Sweden, Hamburg, Antwerp, Rotterdam, Genoa, Naples, Yokohama, Valparaiso, Bombay and Karachi, India; also in the United States at Astoria and Portland, Oregon, Seattle and Tacoma, New York, Brooklyn Navy Yard, Jersey City, Norfolk, Charleston, Mobile and Galveston. Loan libraries, each costing twenty dollars and containing about thirty-four volumes, are placed in the forecastle of all vessels applying for them. The books in these are carefully selected both from a literary and religious point of view, and the testimony to their usefulness is loud and frequent. The number of new loan libraries now afloat is 9012, and reshipments of the

same 9782, making 18,794, containing 474,440 volumes, accessible to 342,523 men. Of these, United States naval vessels and marine hospitals have received 987, and in the stations of the United States Life Saving Service are 115 for the use of the daring surfmen.

The society owns a sailors' home in New York, in which 111,326 seamen have found, since 1842, the comforts of a home and protection from the sharks which prey upon "poor Jack" in a great seaport. It is the policy of the society to foster by its influence homes, orphanages, savings banks, reading-rooms and similar adjuncts to the fundamental work of preaching the gospel and saving souls. It also stands, as far as it can, for the sailors' legal rights, trying to secure them by legal enactments and to vindicate them when violated.

The *Sailor's Magazine* (32 pp. monthly), the *Seamen's Friend* (4 pp. annually), the *Life Boat* (monthly for Sunday-schools), are the principal publications of the society, and are edited by the secretary. The *Sailors' Magazine* is the organ of our work, publishes tidings from the world-wide field, glances at the work of similar societies, and prints many articles that smack of the sea.

But I must not trespass on the courtesy of this magazine. What is needed at present in reference to this noble work?

1. A wider reading of the *Sailor's Magazine* and consequent knowledge of what our society is doing in the world. Its cost is only one dollar per annum.

2. The admission of this society among all denominations to the list of objects for which collections are taken once a year.

3. Earnest prayer for the three million of seamen in the world, short-lived, hard-worked, living at sea amid many dangers, encountering on land the fiercest temptations; also for the thirty thousand professing Christians among them whose constancy is maintained despite the odds against them; especially prayer that God will raise up noble workers and preachers to carry the word to them on every sea, in every port.

4. Union services in cities and towns, to be addressed on the subject by the pastors of different denominations, and by the society's secretary as far as possible, to awaken a wide interest.

5. Individual gifts; an annual sum subscribed in life, and a legacy in the will.

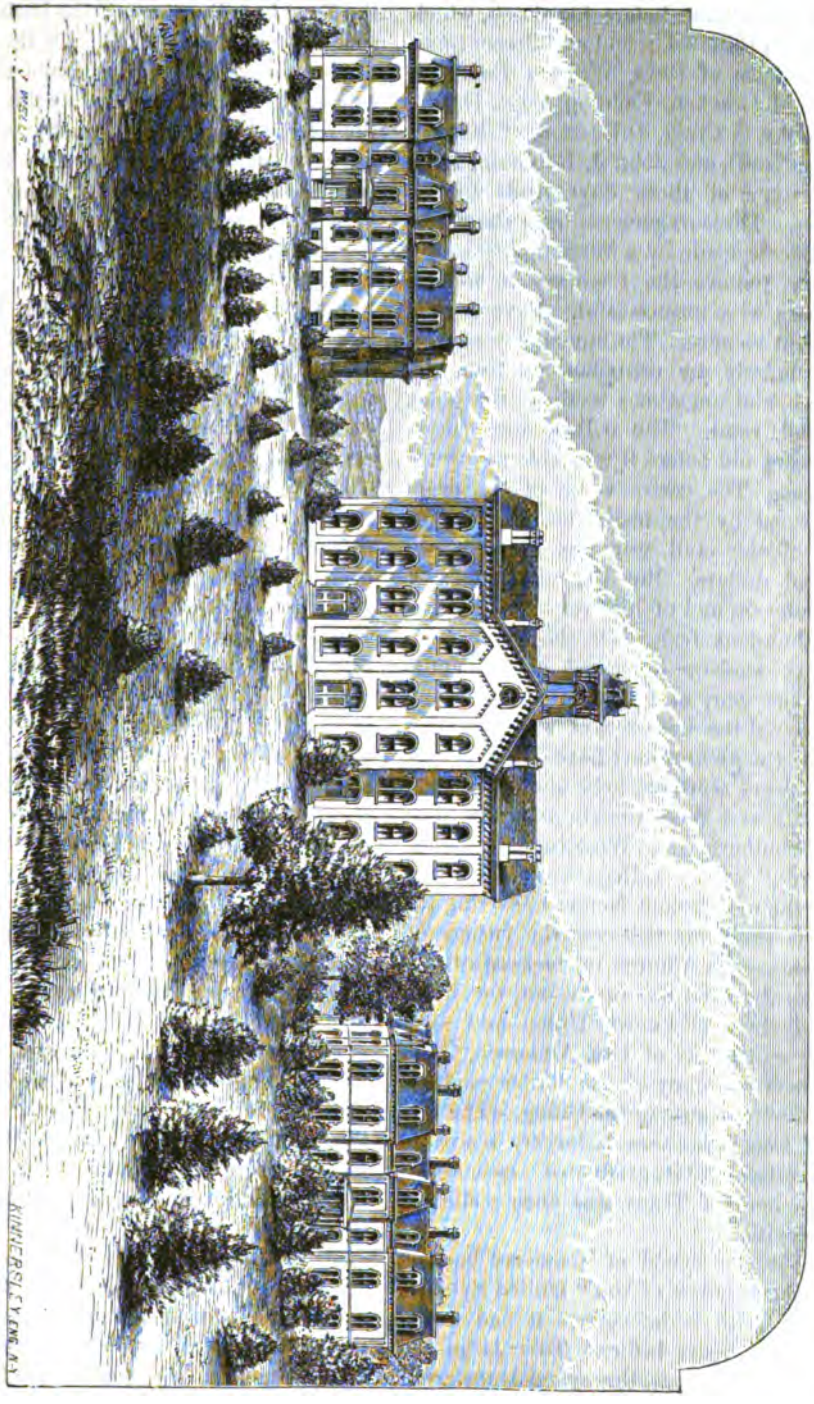
W. C. Stitt, *Secretary*,
76 Wall Street, New York.

MARYVILLE COLLEGE.

Maryville College is a venerable institution and has an honorable history. For threescore years and ten the words of its founder have been its motto: "Let the directors and managers of this sacred institution propose the glory of God and the advancement of that kingdom purchased by the blood of his only begotten Son, as their sole object." It asks no better watchword for the future.

This "college" was the second theological seminary established by the Presbyterian Church of America. Founded in 1819, it is eleven years the junior of Princeton Seminary. From fear of the union of church and state, it was not until 1842 that the legislature granted a charter, and then not to a theological seminary, but to a corporation to be styled "The Directors of Maryville College." There was, however, little need of a chartered corporation in those early days, for the seminary had few possessions beyond the indomitable energy and the Christian zeal of its founder, Rev. Dr. Isaac Anderson. These inestimable treasures were held without intervention of charters or courts. The theological seminary flourished side by side with the college until the war came. The ease of access to the seminaries in the North has since made it unnecessary to continue a theological department.

Dr. Anderson founded the institution only after every other expedient for supplying the great Southwest with ministers had failed. If he could not import preachers,



MARYVILLE COLLEGE, MARYVILLE, TENNESSEE.

he would make them. In the realization of his purpose he spent the years from 1819 until a short time before his death, which occurred in 1857. He had at different times the assistance of Revs. William Eagleton, Samuel McCracken, Fielding Pope, Darius Hoyt, John S. Craig, D.D. (now of Noblesville, Indiana), and John J. Robinson, D.D.

The story of those days reads like a romance. Discouragements beset the workers. Efforts made by a strong party in the synod to remove the seminary to middle Tennessee were unsuccessful. Poverty was a constant menace. The students were supported largely by contributions from the churches, and sometimes were at the point of actual want. The college was thirty-eight years old before it was able to print a catalogue. The entire value of the property owned by the institution at the outbreak of the civil war was only sixteen thousand dollars. But the self-denials of Dr. Anderson and of his worthy colleagues bore abundant fruit. Of the many hundreds of students educated at Maryville before the war, at least one hundred and fifty entered the ministry, of which number perhaps the greater part have fallen asleep, though some, scattered here and there over the South and West, remain unto this day. "The Southern and Western Theological Seminary," as the college was called, was one of the most potent factors in solving the religious problems that met the fathers of the Presbyterian Church in the Southwest.

When the civil war broke out, the influence of the well-known Union and anti-slavery sentiments of Drs. Anderson, Craig and others led many of the former students to espouse the cause of the Union. The loyalty of East Tennessee is largely traceable to the college and its graduates. Sam Houston, the hero of Texas, was once a student in Maryville.

In 1858 the Synod of Tennessee became one of the founders of the "United Synod," and took with it the college it had established forty years before. To enlarge the scope of the college, the synod transferred the institution to the United Synod. One condition of the transfer was that the property, funds, etc., thus placed under the control of the United Synod should revert to the Synod of Tennessee if the United Synod should ever cease to exist. Of the property of the college only six thousand dollars escaped the wreck occasioned by the war. At the restoration of peace the Synod of Tennessee resumed connection with the northern Assembly, and at the same time, in view of the fact that the United Synod had ceased to exist, resumed control of Maryville College.

Rev. Thomas J. Lamar, who had been installed a professor in 1857, and had staid by the stuff during the rebellion, was appointed by the synod to resuscitate the institution. A trip to the North to solicit funds did not secure enough to pay travelling expenses. Prof. Lamar, however, in the fall of 1866 reopened the college with thirteen students present. One building had been made into chimneys for soldiers' barracks. The other building was in ruins. During the next three years the college received the first substantial help from the North. Mr. William Thaw gave ten thousand dollars. The Freedmen's Bureau gave sixteen thousand dollars on the condition that the college should be forever open to students without distinction of race or color. John C. Baldwin gave twenty-five thousand dollars. The three large buildings represented in the cut were built at a cost of about sixty thousand dollars. Several thousand dollars were contributed in Tennessee. Rev. Dr. P. M. Bartlett was elected president, the third to fill that position; the others were Drs. Anderson and Robinson. Rev. Alexander Bartlett became a professor. Still the college had no endowment. During the trying years that followed, Hon. W. E. Dodge and Mr. William Thaw furnished the ways and means for the continued operation of the institution. The number of students in attendance steadily increased. In 1883 Prof. Lamar crowned his life-work by completing the collection of one hundred thousand dollars as an endowment. The chief donors to this fund were Mr. Thaw, Hon. W. E. Dodge, Mr. Preserved Smith and Dr. Sylvester Willard. This endow-

ment has placed the college on a solid basis. The faculty has been increased and the facilities improved to a degree never before possible. At the opening of the present term a beautiful library building, erected by three old friends of Prof. Lamar and of the college, at an expense of five thousand dollars, was dedicated with appropriate services. Many books have been contributed by Tennesseeans and others. The library now contains ten thousand volumes. A museum occupies the second floor of the building.

The work accomplished since the war is remarkable in many ways. The graduates have numbered ninety-five, of whom forty-seven have entered the ministry or are preparing for it, and ten are now preaching in East Tennessee; eight, besides seven undergraduates, have been or are foreign missionaries; ten, exclusive of ministers, are teachers, and all the rest are busy at some useful profession or other occupation. A large proportion of the fifteen hundred students who have been in the college since the war are teachers. A goodly number of colored young men have been prepared for the ministry and for teaching, At present two Japanese, three Mexicans, two Indians and several colored students are in attendance. The college is emphatically a missionary institution, and is helping young men and women of as sturdy a stock as can be found in America. Twenty candidates for the ministry are now in the college or in the seminaries. Few synods can show a record like that of the Synod of Tennessee as a minister-producing body. One secret of this fact is that gracious revivals visit the institution almost annually, and every teacher is an active Christian. Three of the professors are ministers.

The college at present has no president. Rev. Dr. Bartlett resigned the presidency in 1887. Last year Rev. E. A. Elmore, formerly of the Adams Memorial Church of New York, and now of the Fourth Church of Knoxville, was the chairman of the faculty. This year Rev. J. E. Rogers, formerly a missionary in Persia, is the chairman.

The influence of the college is steadily widening. The enrollment last year was two hundred and fifty-eight. In view of all the past, this septuagenarian college may well thank God for what has been done and devise liberal things for the future. Jehovah-jireh. SAMUEL T. WILSON.

Mrs. Shedd, of Oroomiah, Persia, has sent to *Woman's Work for Woman* an account of a tour in the Koordish mountains, by a native Bible woman named Laya, from which we take this extract:

There is a girl here whom Misky had taught. She can read well in modern and ancient Syriac, and has studied arithmetic and geography. She came three times begging me to take her to the seminary in Oroomiah. Her friends are determined to marry her. She wept bitterly, and begged me so to help her escape that I could but weep with her. I talked with her brother, and finally he promised to send her. I was greatly interested in this girl, who is fourteen years old, is very pretty, and seems to be a true Christian. She would gladly walk barefoot to Oroomiah if she could only get away from home, she is so anxious to go to school.

In the morning a woman came and said, "I have listened to many sermons, but never has preaching affected me as this does. All night sleep fled from me, and I could only think of your words." I told her it was the voice of the Spirit calling her to repentance. We talked long, and I prayed with her. I hope she truly received Christ as her Saviour. When I talked of repentance, she said, "This night I promised the Lord I would forsake my sins."

Rev. P. F. Flournoy writes from Louisiana, St. Paul's river, Liberia:

I am encouraged to write by an interesting article on the Negro which I have read in the April number of THE CHURCH AT HOME AND ABROAD. I see that you manifest a deep interest in Liberia and in the work she may do for the regeneration of Africa. I have been in Liberia forty-six years, and have some knowledge of missions and mission work here, and I must give it as my conviction that the Presbyterian Church has done more to build up the state and the Christian religion in this country, considering its small numbers, than any other denomination. It has spent more for education, pure and simple, than any other church. I am informed that most of the funds which support Liberia College were given by Presbyterians.

He laments that no Presbyterian ministers have yet been educated at that college, and expresses the opinion that its location is not the best for this purpose on account of the expense of living at Monrovia.

Do they need some Africo-American McAfee to go and start a Park College on the St. Paul's river, the counterpart of that on the Missouri? Or could one of Dr. McAfee's white alumni or sons do it?

The college operations are at this moment almost suspended; and there is no other school of any influence in the republic. This makes me tremble for the future of the church and state. Our children by hundreds on the St. Paul's river are deprived of the means of education. I hope you will do what you can to stir up our church in the United States to take again the front rank here in educational work. They began well: who did hinder them? Some of the smartest men in this country or of the Negro race are the fruits of their labor. We want good Presbyterian schools and teachers here, male and female. We want the Biddle, Scotia and Mary Allen schools to send us help. It is not difficult for Presbyterianism to lead in Liberia if the various boards of the church in America would take Africa or Liberia more into consideration than they seem to do.

My church edifice, situated at Clay Ashland, is now completed. It is among the finest church buildings in Liberia. It is a brick structure 36 by 24, iron roof, cost $1500. At our last communion season we received eleven new members, and at Brewerville five. Our Sabbath-school contains fifty children, aborigines and colonists. We occupy a central point, within easy reach of twenty thousand people, and here a Presbyterian institution of learning should be erected and well supported. Next to the help and guidance of the Holy Spirit, education is the only hope of our church in this country. Presbyterianism cannot thrive in an ignorant community.

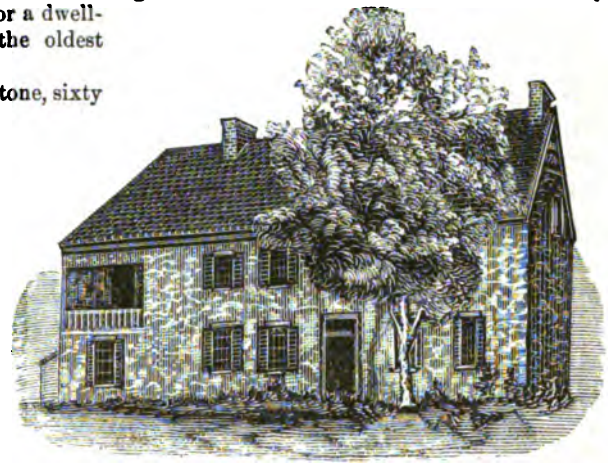
Miss Eliza D. Everett, long a missionary in Syria, writes of an incident in home life which speaks significantly for the progress of western ideas in that land and the leavening influence of gospel teaching.

A man of wealth from one of the first families of the Greek church in Beirut, died at his summer home near ours in the mountains, and our cook asked to go to the house of mourning "to see what was to be seen." "For," said she, "a Messa Swesdurk (his name) does not die every day." When asked on her return what she had seen, "Why," said she in the most disgusted manner, "it was all hush and quiet, carriages coming and going and people going in noiselessly, as if there were no dead person in the house!" Because there was no loud weeping and wailing, no beating of the breast and harrowing calls to the dead, she could not realize death was there.

GLEANINGS AT HOME AND ABROAD.

The king of Siam has recently donated to the Baptist mission at Bangkok the large sum of $240,000, nearly a quarter of a million, for a hospital and school. If some Christian people at home fail to see the good effect of medical missions, evidently the king of Siam does not.—*Presbyterian Record.*

At Gettysburg, in 1776, Mr. Dobbin erected this stone house, which was used for a dwelling, academy and church. It is the oldest Covenanter church now standing.



It is built substantially of native stone, sixty by thirty-three feet, two stories and a half high, and stands on a large and beautiful triangular plot of ground. It is owned by Mr. Henry Heck, occupied as a dwelling by Mrs. Catherine Johns, and is situated at the intersection of the Emmittsburg and Washington turnpikes, now called avenues, in the suburbs of Gettysburg. The building is remarkably well preserved for one in constant use for one hundred and twelve years.

It is a remarkable coincidence that within the bounds of that congregation and around that old building of Covenanters, whose principles were so antagonistic to the system, and their energies directed for the overthrow of the power of human slavery, the decisive battle was fought. Here liberty and rights were given to an oppressed race, and the old building stands to-day with scars of honor upon it as a trophy to the triumph of true Bible principles. From the beginning Covenanters were abolitionists, and courageously maintained their principles until this evil was banished from the land.—*Reformed Presbyterian and Covenanter.*

Under the provisions of the Edmunds-Tucker law the Mormon "church" in Utah has been compelled to turn over to the United States receiver its property held in excess of the limit which the new law allows—not only the temple property, but 30,000 sheep, $75,000 worth of cattle, $27,000 in notes for stock in the theatre, $27,000 Deseret Telegraph Company stock, $100,000 worth of coal lands, $75,000 of gas stock and other property, in all amounting to $790,000. Whether the law which requires this property to be turned over to the school fund will accomplish its object may be questioned, inasmuch as the school fund is under the control of the Mormons.—*Spirit of Missions.*

A nation is a Christian nation just so far as the people are Christians. . . . But it must be insisted more and more strenuously that it is not so much immigration that constitutes our peril, as the way in which we handle our immigrants. If we would inform them frankly that the civilization into which we receive them is a Christian civilization, maintain over them kindly but firmly the restraints of righteous law, abolish the saloon, forbid the desecration of the Sabbath, welcome their children to a school with a Bible in it, and thus quicken and intensify the assimilating forces of our national life, we should greatly reduce the danger from this source. Mere restrictions on the volume of immigration are not the safeguard against the peril it involves, but a healthier and more robust national Christianity. The evil is a moral and spiritual one, and it demands a moral and spiritual cure.—*George William Curtis at Gettysburg.*

Rev. J. A. Eakin, of Bangkok, Siam, writes to the *Presbyterian Banner* of the boys' school which he has gone to establish: "To-morrow we open the school with encouraging prospects. The number of students will be small at first, but I am not anxious to have the care of a large number of students while I am here alone; and every one about the place, even to the servants, seems to be enthusiastically interested in the success of the work. . . . And I have decided to place tuition at $2.40 or four *ticals* a month, and board at the same for those who board entirely in the building."

Dr. Jessup has recently been visiting some of the villages in Mount Lebanon. At one of them he saw a girl who was at Sidon Seminary last year. He found her dangerously sick with typhoid fever. When he read to her from the Psalms and the Gospel of John, she would repeat ahead of him, at the same time that she was groaning with pain.

The volume, Yale Lectures on the Sunday-school, published by John Wattles, Philadelphia, gives us all an opportunity to enjoy the instructions given by Rev. H. Clay Trumbull, D.D., to the Yale Divinity School last spring. Dr. Trumbull's name needs no introduction to Sabbath-school workers. The ten lectures give the history of the Sabbath-school or Bible-school from its origin in Old Testament times, with much that is valuable in regard to its present relations to the church and its best management. Pastors and Sabbath-school superintendents and teachers will find it helpful in their work. Price, $1.50.

We go to press in the midst of beautiful, balmy autumnal days—these early days of November, following an unusually rainy October. There is many a toilsome and tempestuous life faithfully, patiently, bravely lived, toward the end of which comes what a white-haired old man of the last generation called his "Indian summer." A friend has sent us the following lines:

Is thy life-summer passing?
Think not thy joys are o'er!
Thou hast not seen what autumn
For thee may have in store.

Calmer than breezy April,
Cooler than August blaze,
The fairest time of all may be
September's golden days.

Press on, though summer waneth,
And falter not, nor fear,
For God can make the autumn
The glory of the year.

MINISTERIAL NECROLOGY.

[All notices, etc., with reference to deceased ministers should be sent to Rev. W. H. Roberts, D.D., Lane Theological Seminary, Cincinnati, O.]

CONKLING, CORNELIUS STADGE—born, Northport, Long Island, N. Y., July 31, 1810; graduated at Union College, 1836, Union Theological Seminary, 1839; ordained, Presbytery of Rockaway, 1840; pastor, Boonton, N. J., 1840–44; stated supply, West Milford, N. J., 1844–46; pastor, Mt. Pleasant, N. J., 1846–71; Superintendent Public Instruction, Hunterdon county, N. J., 1871–79; member State Board of Education, N. J., 1884–88; died at Stockton, N. J., of chronic gastritis, February 26, 1888. Married Clarissa Catharine Mobray, Suffolk county, N. J., whom he survived six years. Leaves an only son.

SHIELDS, JAMES MARSHALL—born, Indiana county, Pa., January 27, 1829; graduated, Washington College, Pa., 1852, Western Theological Seminary, 1855; ordained, Presbytery of Erie, August 29, 1855; pastor, Georgetown and Fairfield, Pa., 1855–64; pastor, Bridgewater, Pa., 1864–74; pastor, Millvale, Pa., 1874–84; pastor, Orrville, O., 1884–88; died at Allegheny, Pa., November 7, 1887. Married Miss S. Anna Donahey, May 11, 1855. Several children survive. D.D., Northwestern College, 1883.

TREADWELL, CHARLES W.—son of William and Hannah (Bancroft) Treadwell, was born in Salem, Mass., June 25, 1816; fitted for college at Salem grammar-school; graduated, Andover Theological Seminary, 1839; ordained at Moreau, N. Y., 1841; stated supply, Presbyterian church, Moreau, N. Y., 1841–51; stated supply, Plessis and Theresa, N. Y., 1851–63; stated supply at Wheatland, Ia., 1863–69; pastor at Clarence, Ia., 1869–73; died at Wheatland, Ia., suddenly, July 4, 1888. Married (1) July 15, 1851, Miss Ellen Hawley, of Moreau, who died December 17, 1853; (2) September 14, 1857, Miss Cornelia E. Suits, of Plessis, who died January 10, 1880. An only daughter, Miss Ellen Treadwell, survives him.

HOME MISSIONS.

$850,000.

***Resolved*, That the amount needed for the Board of Home Missions the coming year is likely to reach $850,000, and we recommend that the churches be requested to raise that amount for the Board.**—*The Assembly of* 1888.

A million a year for the next decade, as the entire continent shall progressively open itself to our Christian gifts and activities,—a million a year for the next decade, and two millions beyond that point, would be no excessive measure of either the abilities or the duty of a church which, when fully consolidated, will have no superior in either resources or power among the evangelical denominations on this elect continent. In the presence of the manifested providences of our God toward us, what smaller measure would this General Assembly dare to propose!—*The Assembly of* 1888.

The secretaries of the Board of Home Missions hold themselves responsible for what appears under the head of Home Missions in THE CHURCH AT HOME AND ABROAD—strictly so as to all that is editorial and generally so as to what is published from the pens of correspondents. But as their names and residences are furnished, we do not consider ourselves called on at all times to modify or color their statements to suit our taste or our views, but let the writers be held responsible for their own views. We wish our readers to understand this and believe that such a course is common on the part of those who conduct journals like our own.

THE SYNODS.

The synods have had their meetings, and we have reports from them and mostly of a most encouraging character. The secretaries attended and addressed them as far as lay in their power—Dr. Irvin attending a meeting of the Synod of the Pacific at Pasadena in California, and that of Colorado Synod at Cheyenne, Wyoming, on his way home from Alaska, and Dr. Kendall attending the Synod of New York at Syracuse. But for other speakers we availed ourselves of the services of Dr. Phraner, a member of the Board; Dr. William C. Roberts, of Lake Forest University, late secretary of the Board; Dr. E. D. Morris, of Lane Seminary, Cincinnati; Dr. George P. Hays, of the same city; Dr. Wishard, of Des Moines, Iowa, late synodical missionary in Kentucky, and all the present synodical missionaries on the whole field and other friends of the good work. The women of the churches took occasion to have their synodical gatherings at or near the same time.

While none of these meetings were as large as the General Assembly, in the aggregate they were much larger, and having been distributed through the country, their influence has been very pervasive. Encouraging reports reach us from all quarters. The churches are in good condition, and the pastors are looking forward hopefully and preparing themselves and their people, as far as lies in their power, for an early outpouring of the Holy Spirit and the conversion of souls.

It is suggestive and encouraging to note the *wide variety* of our home mission work, as well as its vast extent, as indicated in the "News from the Field." Here are reports from our school for white girls at Asheville, N. C.; two letters from country and city in Nebraska; work for Germans, Norwegians, Jews and Indians in Wisconsin, Swedes and Bohemians in Minnesota, Cherokees in Indian Territory, Pimas in Arizona, Mormons in Utah, miners in Montana, and a hitherto unreached Indian tribe in Washington Territory. These cover but a part of the wide reach and range of the national work of the Board; but they show in how many lines and directions the church, through the Board of Home Missions, is stretching out her hands.

There are many interesting items in the letters from the missionaries this month. The visit of Rev. M. G. Mann to the Quiets Indians, their immediate acceptance of the word preached, and their simple faith in Christ, are very touching. The letter from Mr. Squier about the Dwight mission, Indian Territory, and the desire on the part of the Indians to have their children educated, is very encouraging. This mission has been sustained by the ladies of Dr. John Hall's church, who have contributed about four thousand dollars toward the buildings, etc. Any one who reads the letter from Mr. Pease, of Asheville, N. C., will at once be convinced of the need of the school, as well as of the good it is doing. The number of self-sustaining churches reported this month is larger than usual; which is one of our surest signs of success.

Our missionaries report the organization of seven new presbyteries, namely, Duluth, Southern Oregon, Black Hills, Petosky, Chickasaw, Arizona and New Mexico, and that the last two named, in connection with the Presbytery of Santa Fé, are to constitute a new synod.

THREE IMPORTANT COMMITTEES.

I. The General Assembly appointed a committee to consider the workings of the Freedmen's Board and ascertain if any changes could be made in the administration of its affairs that would enlarge the work of the Board and make it more successful. The committee has already entered on its work. Let us pray that it may be guided to the wisest conclusions—conclusions that shall lead to a greatly-enlarged work for the increasing millions of our colored brethren in the South.

II. A committee was also appointed to inquire into the duties of the Presbyterian Church toward the immigrant population, with special reference to the Germans, Scandinavians, Bohemians and French. This subject presses itself on the attention of the church increasingly year by year. What the committee appointed for this work has done, if anything, we are not informed.

III. A special committee was appointed to take under advisement the whole subject of education in conference with the Board, to prepare a circular and send it forth to all the churches, and to report to the next General Assembly. That circular has already been sent out. But the work of the committee, we suppose, embraces the whole subject of increasing the supply of ministers in our church—a subject which at the present time is one of surpassing interest.

We have expressed ourselves on this subject emphatically and repeatedly. But lest we should be thought guilty of overstating the case, we quote from a conference of eleven superintendents of the American Home Missionary Society lately held in Chicago. Each superintendent made a careful computation of the number of men needed for his field. The result was that for six states and territories there are needed for the next five years two hundred and ten men annually.

The deficiency is not confined to our denomination alone; and if our committee can succeed in arousing our church to the greatness and urgency of the demand for a large increase of ministers in our church, they will have done much for the good of our country and the salvation of the world.

KANSAS.

Twenty years ago the population which had been nearly driven out of Kansas by the war then happily closed began to return, which was the beginning of a great tide of people that poured into that state. At that time there were 43 feeble Presbyterian churches in the state, 37 ministers, and about 1450 communicants. The late Dr. Timothy Hill, then recently appointed synodical missionary, came on to New York and secured nine members of the graduating class in Union Theological Seminary to go with him to Kansas and begin their ministry in that new and promising state. In October, 1868, these nine young men reinforced

by another who joined them, making ten in all, were ordained to the gospel ministry in one day. Then the tide turned and a new era seemed to dawn on Presbyterianism in Kansas. These ten men threw themselves into the work with all their hearts, and it was easy to obtain hearers and organize churches. For sixteen or twenty years the average number of churches added per year was a fraction over nineteen.

But what is the condition of our church in Kansas to-day? There are 384 churches, 238 ministers and 21,257 communicants; the churches have increased in number over eightfold, the ministers nearly sevenfold and the communicants almost exactly fifteenfold. Can any portion of our country beat this? How is it in Nebraska or Dakota?

NORTHERN NEW YORK IN THE EARLY DAYS.

A friend writes from Thousand Island Park, N. Y., and says:

It is sixty-three years since I first saw the river St. Lawrence and Alexandria Bay. I visited my dear mother's grave yesterday at Plessis. Saw the old home of my childhood. This field, twenty miles broad, was my father's parish from 1822 to 1833. He preached the first sermon here at the bay. All this region was as wild as any part of the great West now. During my father's ministry there was no aid rendered by any missionary society or board. There were no boards sixty-three years ago. The American Missionary Society was organized in 1825. No thought entered the mind of my father to ask aid from any society or any man. It was a needy field, and he did what he could. He had a wonderful constitution, and toiled on here for eleven years; but the care of the family and sympathy for him laid my dear mother in an early grave when I was six years old.

The little church edifice at Plessis they have kept in very good repair, you would rejoice to see how neat it looks; but the church is poor, very poor. Theresa does not feel like dividing the time of its pastor and giving Plessis a lift, so Plessis just now hears the gospel very seldom.

This is another case for the Synodical Aid Fund to look after.

THE NORTHWEST.

REV. WILLIAM IRVIN, D.D.

WALLA WALLA, W. T.

The Missionary Convention to be held at this place, August 17, 18, 19, had been my objective point. Its leading idea had been the celebration of the semi-centenary of the church here—the first Presbyterian church organized in Oregon—and the commemoration likewise of the life-work and death of Dr. Marcus Whitman, the pioneer and martyr of missions in this region. Walla Walla was of course the proper place for this; and the service held at Whitman's home and grave on Saturday was an appropriate and touching memorial. But as a missionary convention the meeting was hardly a success. I had hoped to find in a gathering so long forecasted and planned a large and general attendance, and broad and stirring discussion of the state and needs of the great Northwest. Instead of this, only some six brethren were present, and these not from any great distance, except Rev. Dr. Lindsley from San Francisco. Walla Walla was not central. Distances and expenses were in most cases prohibitory; the heat was excessive; and brethren who might otherwise have come were in many instances elsewhere on their vacations. It needed another place and a different season to make the meeting a marked and helpful success as a missionary convention. As it was, the papers and addresses, historical and commemorative, were able and interesting. It was most fitting and wholesome that such emphasis should be put upon the honor due to Whitman and Spalding from all lovers of God and man and country. Opinions may vary as to the amount of Whitman's influence and efficiency in opening blind eyes at Washington to the value of Oregon, just when it had been all but abandoned to England; but that he aimed at this in his winter ride across the continent, and contributed to the retention of the territory by the sturdy colony of nearly a thousand souls which he led over the mountains, tipping the scale of population in favor of his own country and against England, there seems to be no reasonable doubt.

A special train took us seven miles to Whitman station for the memorial service. A walk of half a mile across a rough, bare field brought us to the grave. Thirteen victims of the massacre, including Dr. Whitman, lie there. They were first hastily interred by the soldiers in another spot near by, and afterwards more carefully and fittingly buried here. The students of Whitman College in Walla Walla, whose president, Dr. Anderson, was present, lately erected a neat fence around the unmarked mound. Elder Whitman, a nephew of the martyr, and Dr. W. C. McKay, a veteran survivor of the early days here, who made a brief address at the grave, furnished many interesting facts and incidents. The service was held under a canvas which sheltered the audience from the burning sun. The band from Fort Walla Walla kindly furnished sweet music. The memorial address by Rev. T. M. Boyd, of Lewiston, was well wrought and well delivered. Then we walked fifty yards or so to the neat cottage which now stands a few feet from the site of Whitman's dwelling, which was burned after his murder. He was seated at his desk in his study when a savage stole in and brained him. We unearthed part of a charred beam and cut fragments from it. Near by is a clear running brook, and a grove behind the house, and an orchard of apple and other fruit trees, some of which Whitman planted. Mrs. Whitman was the only woman who was killed. An eye-witness tells of seeing her severed head lying at some distance from the body. Mr. Spalding was absent and returning, when warned by a Catholic priest who met him, and though pursued by an Indian who was in the priest's company, managed to escape.

The other sessions of the convention were held in the church. Rev. G. L. Deffenbaugh gave an interesting sketch of Spalding. The "Missionary Reminiscences" of Rev. George F. Whitworth, of Seattle, stated clerk of the Synod of the Columbia, were given in a carefully-prepared and able address. Rev. Myron Eells discoursed in earnest fashion on "The hand of God in the American Board's work on the Pacific Coast." Dr. Lindsley's well-wrought historical sermon on Sunday morning, only partly delivered for want of time, was worthy of the printed form intended for it and other addresses. Rev. John B. Donaldson, one of the editors of the *Northwestern Presbyterian*, who had welcomed us in his office at Minneapolis, was present and took part in the convention. Rev. James Hayes, a Nez Perce minister, who is preaching to the Umatillas, spoke with some hesitation in English, and then went on in his native tongue with the force and fire of a natural orator, his fine and pleasant face lighting up with emotion and power. Miss McBeth, the devoted teacher and trainer of the Nez Perces young men, with whom we had much pleasant and helpful talk, said that he had a younger brother preparing for the ministry, of still brighter parts and promise than himself. The convention closed on Sunday evening with an address from the secretary on "Home Missions and Americanism." Rev. T. M. Gunn, our wise and indefatigable synodical missionary, gave us more solid missionary information than we knew what to do with. He is overworked and not at all well, and too valuable a man to spare. He lectured to the listening secretary on the map of his wide field hanging on his study wall in a fashion which showed how fully he had mastered, and been mastered by, its pressing and growing need at many points of workers and work. Rev. E. M. Sharp, the new pastor of the Walla Walla church, is a prepossessing young brother who will follow worthily in Spalding's footsteps.

The Walla Walla valley is full of interest other than historical. The choking clouds of alkali dust in summer repel a stranger. The soil, as is well known, was long thought almost useless. Until lately it was believed that no crop could be raised without irrigation, while water was the only requisite to great fertility. Not more than five years ago it was found that the ground a few inches beneath the arid and ashy surface was abundantly moist, and experiment proved that this apparently hopeless soil was capable, without artificial aid, in spite

of the absence of rain for months at a time, of producing splendid crops of such staples as wheat and potatoes. Walla Walla "bluestem" wheat ranks among the best grades in the market; and a view from one of the hill-tops round about shows the broad and far-extending valley, once deemed little better than a desert, gleaming with golden grain.

Driving out to Fort Walla Walla, on the edge of the town, we saw a half dozen Cayuse Indian squaws riding their ponies man-fashion, blanketed and bedecked with feathers and bright array—part of the poor remnant of the tribe by which Whitman was slain. The town is a station on the Oregon Railway and Navigation Co., which connects with the Northern Pacific at Wallula Junction, thirty miles west.

OREGON.

We rose at the genial hour of 3½ A.M., and took the train at 4½ to connect with the Northern Pacific at six at Wallula Junction. After a ride full of interest along the Columbia river, we stopped for the night at the Dalles. The Rev. George A. Hutchison, who has just taken charge of the recently-organized Presbyterian church, and his deacon kindly guided us in a survey of the field. There is no church building, and the enterprise will need much and persistent hard work on the part of the missionary and his as yet few helpers. But there seems to be room and call for the organization even now, and the Dalles (French for "straits;" so named from the rapids of the Columbia there) has a peculiar position, which makes it sure to grow in business and population.

Next morning we started for the run of a hundred miles or so by steamer on the Columbia river to Portland, which we reached in the evening. It was a wonderful sail, but no detailed description of it need here be attempted. The mighty stream and the giant mountains and the foaming "Cascades," around which we passed by seven miles of rail, kept one in pleasurable excitement all day long. The stops were made by beaching the bow of the boat wherever there was no wharf, and running out a plank to the land, the bold shores allowing this as readily as an artificial levee. The large boats here are all stern-wheelers, although in these deep waters this fashion of propeller would seem less called for than on the shallower Missouri and Mississippi. We noted the marked and well-known difference of atmosphere and climate east and west of the Cascade range, through which the river passes at the Cascades. The region east is dry and almost rainless, while on the west rain is frequent and abundant; and the change from the dry inland air to the humid sea air is readily noticeable. The boat stopped at Vancouver, where there is a United States garrison and headquarters, and stayed long enough to have allowed us a sight of our active and zealous brother in home mission matters, Rev. J. R. Thompson, but for his absence, and we regretted to hear sickness, far away in Nova Scotia—an absence which accounted also for his non-appearance at the convention. La Camas, where the boat also touched, is another of our stations. An earnest and excellent elder of the church there, Mr. McMasters, was at the convention, and urged on us the claims of the place. He kindly sent his children to the boat with fruit and flowers for us. A German minister, Rev. Mr. Fruiht, came on board there, and told us of a number of scattered German families whom he much desired to gather and minister to under the auspices of the Board.

PORTLAND.

The commercial capital of Oregon is a busy and thriving city of 40,000 people. Our church seems to have laid firm foundations there and made steady and substantial progress. In Portland, East Portland, Albina and vicinity we have eight churches, with a thousand communicants. With such zealous and able and tireless helpers as Elders Wadhams and W. S. and W. M. Ladd, father and son, and ex-Senator Corbett, not to mention others, the interests of church extension and home missions are sure to be pushed and fostered. Their wise counsel, hearty sympathy and generous hospitality are an abiding memory. I addressed the united congregations of First

and Calvary churches on Sabbath morning. The pastors, Rev. A. J. Brown and Rev. W. H. Landon, were heartily and kindly sympathetic. Rev. Messrs. Forbes and Ghormley guided me in a complete survey of all the churches, missions and ministers in and about the city, and there was much to gratify and encourage. The Presbyterian Alliance of the city is an active organization which has done a good deal already, and if wisely and earnestly managed can and will do vastly more. The churches are well manned with pastors, and they have good and strong men and women behind them. Keeping pace as it ought with the city's rapid growth in population and wealth, the Presbyterian Church in Portland should be the dominant religious force in Oregon.

CORRECTION.

In the article on "The Northwest" in the November number of this magazine, it was stated that "Miles City is the most important point east of Helena." The statement was meant to refer only to home mission points, and ought to have been thus modified. Bozeman is a much larger, busier and more rapidly-growing place than Miles City. The Bozeman church is self-supporting. There is a sketch of it below.

BOZEMAN, MONTANA.

Montana is one of the latest territories to be settled. Its population is still small, its cities and large towns few in number. But the number is increasing and they are growing in strength. Take the church at Bozeman as an instance. It has now over one hundred members, and has been self-supporting over five years. It has raised over $13,000 since it became self-supporting, beside what it has done for an academy. It has seven families which give to the Lord one tenth of their gross incomes. It has given $31.82 per member in a given year. There have been over one hundred additions to the church since it became self-supporting. The first Woman's Foreign Missionary Society organized in this territory was organized in this church, and from this sprang similar societies in a half dozen of the other churches. It had a large and successful Bible correspondence school for four or five years, which Dr. Worden pronounced the most thorough of all those under his superintendency. From this school one of the elders has gone into the work of the ministry, devoting all his time to it, and with remarkable success. Two other elders not only teach most effectively in Sabbath-school, but expound the word in school-houses in this vicinity. One gentleman who was skeptical when he entered this class has been led to Christ through its instrumentality, and has been speaking regularly in a school-house in the country. He had had a collegiate and theological education. He is a most humble, scholarly and devoted disciple of Christ. Thus there are three of the elders and one private member of this church who are expounding the Scriptures (preaching) and occupying the pulpit in the absence of the pastor. As many as seven different points on a given Sabbath have been occupied in that way.

Bozeman Academy, under the care of the Presbytery of Montana, is passing through its second year, has forty-eight scholars and will soon have more. This young institution has received no aid from the Board of Aid for Colleges and Academies. It has been carried on by the people, with such help as they could get by soliciting personal friends. One of the citizens last year paid $700 to help it, beside paying $200 in tuitions. Others practice similar self-denial.

With a flourishing college at Deer Lodge and an academy at Bozeman our church ought to command the field of education in this territory.

Twenty-five years ago a good woman said, "I want to build a church this year, and next year, and year after year; and I want you to help me find a young man to educate for the ministry." That woman lived to build or help build many church edifices in missionary fields and to found a scholarship in a theological seminary; and she left a legacy to this Board for similar work. Are there not others who would find it a matter of Christian enjoyment if they would *go and do likewise?*

EDITORIAL CORRESPONDENCE.

SOUTHERN DAKOTA.

The Black Hills.—A New Presbytery.

REV. J. B. POMEROY, SUPT.

I am going to the Black Hills to help in the organization of the Presbytery of the Black Hills at Sturgis, November 6. Sample, Peterson and Echols have done good work there, but the time has come to enlarge the work. I have tried to get men, until I became utterly discouraged over the prospect, and rather than let the new presbytery go by default, I secured Rev. Henry P. Wilber, of last class at Union Seminary, as the fourth and I. Menkin as the last man needed to form the presbytery. The railroad from Mandan to Rapid City now projected will open quite a large region to settlement; and when the reservation opens, as it soon must, there will be an immense new country. There are now, however, many places where we can do good work. The Whitewood church is building a house of worship, but as yet has no minister. It must be supplied by one of us. Chaplain Wilson, of Fort Meade, has helped Brother Echols some, but we have reached a point in the work when several ministers are needed.

I have succeeded beyond my expectations in getting the churches supplied, and turn over 105 churches, 65 church buildings, 14 manses, 3617 communicants, 4570 Sabbath-school membership, 77 new Sabbath-schools with 2310 members, 3 educational institutions, etc., to my successor, and he is a man intimately acquainted with all the details of the work, so that there will be no break in the work at all. In fact, the main work of organizing has been done east of the Missouri; now the work is more in the line of building up existing organizations. Aberdeen and Central Dakota presbyteries are well supplied; in fact, our synod is much better supplied now than many synods, and I think with the best men we have ever had. I believe we shall present the best reports next April we have ever had. Under all the circumstances, looking only at the good of the cause and understanding better than any one else could understand the whole field, I felt it to be my duty to take the step I have taken. One result of my going will be to encourage others to go. Already several brethren have said, Call on me in the spring if you need helpers.

We meet as a synod next year at Good Will mission, Sisseton agency, where we will see the power of the gospel in turning the savage into a Christian man. The work there ought to be enlarged. Did you see General Armstrong's letter in the New York *Evangelist* on the work and its needs? That larger school-house ought to be built at once, and we ought to be training teachers and preachers for ourselves.

OUTLOOK IN NEBRASKA.

REV. THOS. L. SEXTON, D.D., SUPT.

The meetings of our five presbyteries and of the synod are over. If we are to judge of the present state of the church and of our prospects for the future by the tone of these gatherings, the outlook is most hopeful. As the brethren came together to consult concerning the interests of Christ's kingdom, there was manifest a strong desire for the outpouring of God's Spirit. While progress has been made both in our giving to the Lord's treasury and in the increase of our membership, we are very far from being satisfied with the apparent results. We want to see more devoted consecration to the work God has given us to perform. It is admitted by some of the oldest members that the late meeting of synod was the best ever held in the state. The Spirit of the Lord was evidently manifest in all the deliberations.

On several topics introduced the discussions were able, keen, dignified and exhaustive. The subjects of home missions and Sabbath-school work received a full share of attention. The large number of schools planted opens the door more widely for home mission effort. The dearth of earnest, devoted preachers of the word is becoming more and more alarming. How can we heed the cry that comes to

our ear for men, when we do not have them to send? Closely connected with this subject is that of higher Christian education. This topic received more than usual attention. Some of our people are coming to see the great importance of our colleges, which are designed to supply, in part, our great need of ministers. If more of our own people would devote their sons to this work, the outcry for workers would in a few years be effectually hushed. We cannot depend on the older states to provide the full supply of ministers needed to push our work on the frontier. Recruits must be raised up within our own bounds. This conviction is beginning to impress the minds of our people, and move them in the right direction. More than ever before, we have young men in our colleges coming forward and saying, "Here am I, send me." There is still room for advance along this line. Godly parents have a solemn duty to perform in behalf of the church, in early consecrating their children to God for active and exclusive service in the Master's vineyard. Much is said and written in these days about pushing men into the work of the ministry who have received no special theological training. In these new sections of our country the outcry for such a short-cut into the pulpit does not come from the pews. The demand is for better men and more thorough qualifications rather than for letting down the standard.

On this account there is little encouragement for unsuccessful and poorly-qualified ministers to come west in search of a field of labor. It is not uncommon to find college graduates in many of our congregations. Such people appreciate the gospel most when it comes to them fresh and hot from the mine of divine truth.

We have hope that the coming winter may be marked by the Spirit's saving power. Plans are being made for holding special religious services in many of our churches.

It is possible that one or more active, energetic men may be employed to engage wholly in evangelistic work. With the blessing of God attending these outward means of grace we may confidently expect progress.

SPECIAL CONTRIBUTIONS.

LOS ANGELES PRESBYTERY.

Rev. Robert Strong, stated clerk of Los Angeles Presbytery, writes as follows in the *Presbyterian Journal* of the new and noble enterprise of Rev. W. J. Chichester, D.D., in Los Angeles, already noted in these columns, and of home mission matters in general in southern California:

The committee on home missions of the Presbytery of Los Angeles organized, September 8, 1888, the Immanuel Presbyterian Church of Los Angeles, with one hundred and thirty-five members, almost all from the First church, including four of the elders. A call was given to Rev. W. J. Chichester, D.D., now pastor of the First church, at a salary just one half of his present salary, and accepted by him subject, of course, to the action of presbytery in October.

This is the result of a difficult problem in church extension. The First church is large, rich and full of good people and of good works. Its present building will not contain it, and it cannot be enlarged. The people would not leave their much-loved pastor and colonize; so Dr. Chichester, with self-denial, courage and devotion, has led out part of his people to start a new church in a desirable part of the city. He leaves the strongest church in southern California, and begins all anew. Surely he and they will inherit the blessing of the promises, and the new church has every prospect of success. The exact location is not yet fixed, but it will be about a mile southwest of the First church.

The spirit of missions is strong in our presbytery. We recognize that the growth of the presbytery is the growth of our church. This is the tenth new church in the presbytery in this calendar year. The advance has been made carefully but energetically. We have called freely on the Board of Home Missions, and they have freely responded to the amount of over $10,000 a year. This is a large stew-

ardship. What can we show for it? We show fifty-eight churches on our roll, all doing good work and laying Christian foundations in a new country. We do our usual Presbyterian lion's share in all home work among us—Young Men's Christian Association buildings, work among Chinese and Mexicans, and helping each other. Yet with all the home calls we have actually sent to New York and Philadelphia more money for the general work of the several boards this past fiscal year than the Board of Home Missions has furnished us. We raised last year over $157,000, of which over $30,000 was for outside missionary purposes, and $30,000 more for home Christian institutions. Can any Christian giver ask for a better leverage than the Board of Home Missions furnishes, where one dollar calls out fifteen and lays Christian foundations at home, and sends the gospel abroad also to the extent of half his gift?

MARCUS WHITMAN.

We take from the *Presbyterian Journal* the following sketch of Dr. Whitman, which will appropriately supplement the report in another column of the convention at Walla Walla. The writer, we suppose, is Rev. Thomas S. Johnson, of Beaver Dam, Wis.:

It was in 1832 that two Flathead Indians and two Nez Perces Indians came to St. Louis to get the book for their people which made the white man so great. They tried to get it from the Catholics, and then made a pathetic appeal to the Christian Church. The Methodists were thrilled with the story and sent the Lee brothers into the Willamette Valley, and the American Board sent Dr. Marcus Whitman to Walla Walla, Oregon. Dr. Whitman and Mr. Parker went out in 1835 and met the Indians, looked over the needs of the field and returned for reinforcements. These two brave missionaries left Liberty May 14, 1835, and went on, camping at night, fording rivers, going along Indian trails and learning all that could be known about the route and the country which might be serviceable on a succeeding journey.

In February, 1836, Dr. Whitman had returned and was married to Miss Narcissa Prentiss, daughter of Judge Prentiss, of Angelica, N. Y. It was a very affecting scene when they were married in the church on Sabbath evening. The good pastor, Rev. Leverett Hull, had preached an appropriate sermon, and the happy couple came forward to the altar and took upon them the vows of marriage. The missionary hymn was given out, and they all tried to sing the familiar words, but one by one the congregation faltered, and the bride continued singing in her clear, strong voice after all the others had broken down with emotion.

Early in March Dr. Whitman and his bride, and Rev. H. H. Spaulding and his bride, started on their long journey across the continent. They took stages to Cincinnati and thence travelled by boat down the Ohio and up the Missouri as far as Liberty, Mo. They expected to go up the river farther, but the Fur Company's boat refused to take them, and by some misunderstanding Mr. Spaulding went on by land, and the good missionaries were separated and did not get together for a week. Mr. Spaulding was shaken by the ague, kicked by a mule, pushed off a ferry-boat by a cow and only saved himself by clinging to her tail, while a cyclone blew off his tent and stripped him of his blankets. Dr. Whitman and his wife had to sleep on the ground without a tent and with few blankets, and to hire an ox-team to carry their baggage as they pushed on to overtake the friends in advance. They finally overtook Mr. Spaulding and rejoiced with songs of praise. We were privileged to read some of the letters of these early missionaries, and have never found anything that has interested and impressed us more. Here are hints of privation and trials which put to shame the modern interest in the mission work, but not a word of regret or murmuring, though everything seemed to be against them. Dr. Whitman was a Caleb, and urged the immediate settlement of the fertile valleys of Oregon. He was physician, missionary and statesman, a real hero, and one of nature's noblemen. He was in the fort at Walla Walla, to visit a sick man, one day in 1842, when an express rider came in from Canada with the mail. Governor Simpson had gone to Canada some months before and had sent one hundred and fifty emigrants to Oregon to bring the English numbers above the American settlers. Dr. Whitman saw at once that the country would be lost unless a most daring effort was made to save it. He rode back to the mission, twenty-five miles, and announced his determination to go on to Washington and asked for a companion. General Lovejoy, of the Methodist mission, offered to go, and on October 3, with a guide and ten pack mules, these two men set out for Washington, and after the most perilous journey on record they reached St. Louis January 3, and two weeks later laid their important business before the government and persuaded President Tyler and Daniel

Webster to hold on to the possession of Oregon, and not be induced by wily priests and selfish free traders to cede it to England.

Dr. Whitman gathered a train of two hundred wagons and over eight hundred emigrants from the East, and led them across the country to Oregon, and Webster wrote to the English minister, "England must not expect anything south of the 49th parallel. The government of the United States has never offered any line south of that and never will." The hearts of the American people turn with reverent gratitude to the noble man who saved Oregon to the United States and fell a martyr to the cause of his Lord at his post of duty. Their little child, two years of age, was drowned in the Walla Walla, and Dr. and Mrs. Whitman, with the others, fell by the hands of infuriated savages. It was a proper tribute to these brave pioneers and early missionaries in Oregon that the Synod of Columbia, at their recent celebration, August 17–19, at Walla Walla, held memorial services at the grave of the martyrs, and special trains went to the old mission station, where the hearts of all were moved at the recital of the heroism and the devoted service of these sainted missionaries of the far West. Was it not a beautiful providence that James Hayes, a Nez Perces minister, told the story of his conversion in his native tongue? "When seventeen years old I went to church. I stayed outside. I heard, 'Except a man be born again, he cannot enter the kingdom of God.' I went again. I came inside. I heard, 'Repent and believe on the Lord Jesus Christ, and thou shalt be saved.' I believed and am saved. As I stood at the graves of the mission my heart wept. I was sorry that the red people caused those graves. They have changed now and want to do better. Love us. Love Jesus."

MONTHLY CONCERT.

MONTHLY CONCERTS, 1888.

January.—The evangelization of the great West.
February.—The Indians of the United States.
March.—Home Missions in the older States.
April.—Woman's work.
May.—The Mormons.
June.—The South.
July.—The Roman Catholics in our land.
August.—Our immigrant population.
September.—The Mexicans.
October.—The treasury of the board.
November.—Our missionaries and missionary teachers.
December.—The spiritual condition of the whole country.

THE SPIRITUAL CONDITION OF THE WHOLE COUNTRY.

The subject of the present monthly concert is peculiarly unmanageable. Spiritual condition is a thing hard to fathom and analyze and formulate. The whole country is an enormous field to observe and comprehend. Its spiritual complexion varies as much as its physical contour. Its moral heights and depths are as diverse as its different altitudes. Its religious tone is as variant as its climate. It is not easy to rate and characterize any one region or locality fairly and correctly as to its spiritual state; and to gather and group particulars and details so as to include and describe the whole land is a well-nigh impossible task.

One of the secretaries has just completed an eleven-weeks tour of eleven thousand miles through the mission fields of the great West. Of course an unusual opportunity was thus afforded for general and special observation. And yet any one, tracing such a route on the map, cannot but note how thin a line it draws through the vast field, and with how small a part of our country's area and population a traveller is, after all, thus brought into real contact and acquaintance. At the most, only samples and specimens of the whole field can thus be gathered. And after collecting all that can be gained from home missionaries' reports, and the wider surveys of synodical superintendents, and the yet more extended outlook of religious journals, we have still but partial materials for a sound and solid judgment as to the national religious life and well-being. It may not be always safe to reason from a part to the whole. And yet, when plain indications of progress and success can be here and there discerned, it is fair to infer that elsewhere and everywhere, more or less,

the church's "labor is not in vain in the Lord." It is cheering and comforting to indulge the confident hope that the great Christian host is pressing on from strength to strength; that the disciples of Christ are multiplying apace; that the church is growing in numbers and power and ambition and effort day by day; that the little leaven of religion is slowly but surely leavening the whole lump of worldliness and sin.

A few reports of success from widely-severed fields are here appended.

PRESBYTERY OF BOSTON.

A pastor sends these carefully-prepared and suggestive items of the past year's work:

PRESBYTERY OF BOSTON.

Comparison of Statistics of Additions to Churches.

ADDITIONS.

	By Ex.	By Cer.
Presbytery of Boston,	498	444
Synod of New York, average to each presbytery,	321	206
Presbytery of Boston exceeds synod's average,	177	238
Foreign presbyteries not included in reckoning, per cent. excess,	52	115

Presbytery of Boston is exceeded in total additions by only three presbyteries in the synod, viz.: In those by examination, Brooklyn, New York, Rochester. In those by certificate, Brooklyn, New York.

On the basis of the number of communicants, these three presbyteries fall behind the Presbytery of Boston.

Presbytery of Boston compared with the two synods which have employed the largest number of missionaries during the past year, namely, Kansas, 128, New York, 142.

	Ex.	Cer.
Synod of Kansas, for every 100 present members, received,	11.1	10.8
Synod of New York, for every 100 present members, received,	5.6	3.7
Presbytery of Boston, for every 100 present members, received,	10.8	9.6

Home Mission churches of the Presbytery of Boston compared with the entire Home Mission field:

	Ex.	Cer.
Entire Home Mission field for every 100 present members received,	11.3	7.8
Home Mission churches of the Presbytery of Boston for every 100 present members received,	16.7	15.0
Entire Home Mission field each missionary averaged,	6.8	4.7
Presbytery of Boston each missionary averaged,	16.6	15.0

Of the thirty-one churches in the Presbytery of Boston, only six are in the city of Boston, and three of these are home mission churches; seventeen churches have received home mission aid during the past year, fourteen of these having been organized within the last four or five years.

FINANCIAL EXHIBIT.

	Gave.	Drew out.
Entire Synod of Kansas per 100 present members,	$23 28	$142 06
Entire Presbytery of Boston, per 100 present members,	28 18	221 59

Home Board gave each missionary in the entire field, average,	$293 08
Home Board gave each missionary in the Synod of Kansas, average,	235 93
Home Board gave each missionary in the Presbytery of Boston, average,	508 35

Note.—The Board pays the entire salary of presbyterial missionary for Presbytery of Boston, included in above. Observe also that the home mission churches of Boston Presbytery are all in cities and large towns, where halls, houses and provisions are high, as well as land and labor for church building.

In appropriations to missionaries:

Entire Home Mission field for each new member (ex. and cer.), drew,	$25 27
Home Mission churches Boston Presbytery for each new member (ex. and cer.), drew,	16 06

Viewed otherwise:

$100 to missionaries in field at large secures additions (ex. and cer.),	3.9
$100 to missionaries in Boston Presbytery secures additions (ex. and cer.),	6.2

That is, $100 to missionaries in Boston Presbytery brings 59 per cent. more into the churches thus aided than the same amount to missionaries in the field at large.

Such results as these are peculiarly reassuring. Doubts have been freely expressed as to the wisdom and expediency of the Board's new work in New England for the last few years. These facts and figures surely look like genuine spiritual results, as well as ample vindication of what has been done.

ALASKA.

Two months ago we attended an evening prayer-meeting in the Sitka training-school. The roomy chapel in the girls' building was well filled. Moody and Sankey hymns were heartily sung with organ accompaniment. Scripture was read and addresses made through an interpreter. Then the meeting was thrown open, and men and

women from the Indian village, members of the native church, spoke and prayed in ready and rapid succession in their own tongue. There was a reverent fervor of tone and manner which was most touching and impressive. It seemed impossible to doubt the evidence thus presented of the success of Christian work and the transforming power of the Spirit of God.

INDIAN TERRITORY.

The superintendent, Rev. Dr. Hill, writes as follows:

The condition of the work here is most encouraging. While we have added a number of teachers and ministers to our corps of workers, there remain many places where the people are asking that schools be established and ministers sent. We have begun the school-year with a number of new schools in addition to all the old ones, and the reports from all are such as to make us thank God and take courage.

All our churches are at work, and some of them report revivals. There is an earnest, prayerful spirit pervading the churches. Especially is this hopeful spirit pervading the young. In our schools many of the boys and girls are thinking seriously about their souls. Some of them have already professed conversion, and many more are anxiously seeking light. With this revival spirit pervading the territory, no wonder that the cry comes to us for more churches and more missionaries. We are contemplating the extension of our work into the wild tribes. Already we have established one mission upon the great Kiowa and Comanche reservation, but now we propose to go farther in this direction, and make a number of mission stations which, like a chain of forts, shall extend from the Texas to the Kansas line, and from the lands of civilized Indians on the east to the western boundary of the territory. We need good men at once.

IOWA.

The synodical missionary, Rev. T. S. Bailey, states the following encouraging features:

1. A growing feeling of uneasiness over the fact that our drafts on the Board are so much more than our contributions to the Board.

2. A decided growth in the solidity of our work.

3. A general reign of peace in our missionary churches.

4. While the spiritual interest is not so deep as we would like, yet two or three delegates were kept from synod by special works of grace, and a warm spiritual atmosphere pervaded the meetings of presbyteries and synod.

5. Large and rapid development of the work in Sioux City, Des Moines, Council Bluffs and Burlington.

6. An unusual number of new houses of worship have been built, and nine hundred souls have been added to mission churches on confession of faith during the past year.

The notable progress of our church in southern California is noted in another column.

Similar encouraging reports might be given from other parts of the field, such as Minnesota, Nebraska, Kansas, Colorado and Oregon. Even in Utah, perhaps the hardest field of all, the outlook is brightening. But further details cannot be crowded into the space allotted to this monthly concert.

Over against all this there are, of course, drawbacks and discouragements. For instance, of the twelve millions or more of people west of the Mississippi, nearly ten millions are entirely outside of church bonds and religious influences. At a crowded meeting in San Francisco lately, presided over by General Howard, in the interest of the Young Men's Christian Association, it was stated that of the scores of thousands of young men in that city under thirty-five, only three per cent. ever attend church. The vast wealth of that great city, and of the great West in general, to a much greater degree than in the East, is as yet unreached by the claims of the kingdom of God. The colossal fortunes of the Pacific slope, with scanty exceptions, are as utterly withheld from the service of Christ as if they were in Constantinople or Peking. Then again, millions on millions in the South, both white and black, are in a state of ignorance and darkness little better than heathenish.

A thoughtful survey of the country as to its religious well-being suggests two thoughts—the vast amount and large success of the work already done and the immense extent and pressing need of the work that yet remains.

"WATCHMAN! WHAT OF THE NIGHT?"

In looking at the spiritual condition of the country we cannot refrain from the prophet's response to the above inquiry, "The day cometh, and also the night." It is not all encouragement and light; nor is it all darkness and gloom. The year has been characterized, as every fourth year is, by an excited presidential campaign, when the attention of the people is turned very sharply to civil and political affairs. There have been excitement, trickery, falsehoods and fraud. But in spite of all a political campaign is a great educational force. The people are thoroughly aroused to the condition of the government and their duties in that regard; and whatever evils may be connected with such a scene, it has but little if any depressing effect on religious work. The churches keep full, the Sabbath-schools flourish, revivals abound, and the history of successive years does not show any difference in the spiritual condition between the years of presidential election and other years.

But the evils we are accustomed to resist still continue. The power of the saloon is indeed abated in some of our states, but in many more it seems to prevail with unabated force, and drunkenness prevails; our young men in great multitudes are going down to ruin. Public Sabbath-breaking, both for business and pleasure, we fear is on the increase. Excursion trains on our railroads, in open disregard of the laws of God and man, seem to be growing more common. The Sunday newspaper, we hear it said, "has come to stay," and we fear it is true. Infidelity seems to wax bolder and bolder, and it meets us at every turn—in our popular literature, on the platform, everywhere. There are immoralities and dangers on every side that may well give us alarm.

But, on the other hand, there are hopeful signs. One of the most hopeful is the general readiness, perhaps I ought to say eagerness, to hear the gospel. This readiness prevails in all parts of the country, east and west. We mourn over the decaying and feeble churches in the older states—the neglected portions where the people seem to be lapsing into heathenism. But it is found that wherever the minister of Christ comes in with his message he finds people anxious to hear, and if he will remain the church can easily be revived. Churches have been disbanded not so much because the people have lost interest in the gospel, but because they have lost ability to support the means of grace.

The new endeavors of the Synods of New York, New Jersey and Pennsylvania to supply all the destitute and needy places within their bounds are demonstrating the accessibility of all the people. The trouble is not with the indifference of the people, but with the lack of ministers to preach to them the everlasting gospel.

The desire for gospel privileges is equally noticeable at the West. Wherever a new country is opened to settlement the people seem not more eager to rush in and supply themselves with homes than to have a minister, the church and the Sabbath-school. And it is of special interest to us that there is a demand for Presbyterian preaching and Presbyterian churches far beyond our ability to supply.

Another most hopeful sign is that all the evangelical churches in the country are laboring for the same great ends. Sometimes there are strifes and collisions between different denominations; sometimes there are wranglings over methods of labor and the use of means; but fortunately all the churches of every name seem to be laboring intently for the salvation of men and the upbuilding of the church, and all are receiving an encouraging measure of success.

In such a state of things why should we not take encouragement and push forward our work, praying most earnestly that God will pour out his Spirit and revive his work? For even if any think that iniquity is coming in like a flood, the promise is that the Spirit of the Lord shall lift up a standard against it.

NEWS FROM THE FIELD.

BLAUVELT, N. Y.

SELF-SUSTAINING.

REV. F. J. STANLEY.

Last week this church decided to become self-sustaining from September 1, 1888, which decision was reached after mature deliberation by the people.

After a fire which swept away everything six years ago, God has blessed these people in rearing upon the ruins a neat stone edifice, frame manse and most substantial row of horse-sheds, with a barn for pastor, leaving only $500 mortgage on the manse as the last incumbrance.

Notwithstanding the church membership is only 53, yet the congregation felt encouraged by the past to take this step in advance, and a long one in the right direction, by not asking for the $200 this year, as last, from the Board of Home Missions. Consecration and diligence will be required to meet our obligations, yet the people here feel that the cause of Christ elsewhere needs the help of the Board more than we, as we look out over our land and march under the banner, "Our Country for Christ."

The clerk of the trustees was instructed, by resolution, to express officially our gratitude to the Board for the aid rendered us the past thirty years; still I cannot close this without expressing my personal thanksgiving to you, under God, for the continued assistance to this people these many years. May God's Spirit lead many of our mission churches in these old eastern states to attain self-support at an early day, and thus help the young struggling churches in the rapidly crystallizing West and new South.

SACRAMENTO, CAL.

SELF-SUPPORTING.—GOOD WORK.

REV. GEORGE R. BIRD.

I herewith send you my last report. I am glad to say that the Fourteenth Street Church starts out self-sustaining from this date. We have been on the Sustentation Board four years, and your cheerful aid has helped us—though the church is but six and a half years old—to walk alone. When you consider that our membership is still a little under fifty, you will perceive that we have done well in reaching self-support with the pastor's salary at $1200. The elders wish me to express to you their appreciation of the Board's help through these years and to assure you that the church will remember your cause in its contributions.

Personally, in bidding you and the Board of Home Missions farewell as a missionary of fourteen years standing, I desire to express my warm respect and regards. I have always experienced much Christian courtesy and kindness from both secretaries and officers, and this has been no small help to one's heart in such difficult fields as Utah Territory, Washington Territory and California.

My acquaintance with the Board began September 1, 1874, and throughout these fourteen years I have nothing but pleasant remembrances in connection with the Board. I have not written at much length in my reports, knowing well that you have so many letters that the facts are more acceptable than the reflections.

This church now takes its place as one of the five self-supporting churches of Sacramento Presbytery. We have twenty-nine churches, so our presbytery is largely missionary ground. The shifting and cosmopolitan character of the population makes the progress in church work here very slow and laborious.

AUBURN, NEB.

AIMING TO BE SELF-SUPPORTING.

REV. F. S. HOUSER.

Yesterday was our quarterly communion. Seven were added to our number. The field presents far more encouraging features than I had anticipated. Indeed, our work here has been encouraging. Our congregations are much larger than they used to be, and there seems an increased interest in our church work. We had $150 to pay to the Board to cancel the manse debt, and the money has been raised on the field. The people are doing what they can, and it is hoped that the congregation will soon become one of the self-sustaining churches of the Presbytery of Nebraska City.

ASHEVILLE, N. C.

Two Cases that Appeal to Our Sympathies.

REV. L. M. PEASE.

Our school is well under way. Teachers have their work at heart and are most painstaking in all their instruction. The material on which to work is in the main rougher this year than last. Though it has been only a little over two weeks since the commencement of this session of school, yet many a rough angle and sharp corner has given place to pleasanter lines. Often at family prayers, looking over our large family, I am deeply impressed with their great possibilities for good or evil. I had not thought it possible, after all came whom I had promised, to add another one; yet so urgent was the appeal made last evening, I could not, I dared not, say no. A young girl fourteen years old, of modest mien but unusually good looks, called, desiring a home. She said her mother treated her badly. On being pressed she said, though with many tears, that her mother wished her to receive the company of young men for money. To-day I was credibly informed of the correctness of her statements. This is one of many such cases which have come under my observation. This afternoon, while in town, I was applied to in behalf of a bound girl, twelve years of age, living with a family of drunkards. In their drunken frenzy she had to endure the hate and spite and blows of all, with no one to shield her. I could but say the child should have a home with us. My informant told me that at times her body was black with bruises, and when he saw her in the early part of the week her throat bore the finger-marks where they had choked her. I wish I had more means, or knew less of the neglect and suffering of the young in these mountains.

COLUMBUS, NEBRASKA.

A New Manse.—Plenty of Hard Work.

REV. J. V. GRISWOLD.

For over a year I have not been out of my pulpit for a single Sabbath, while other ministers of the city have been away. I have enjoyed large congregations, and have witnessed a goodly interest in the prosperity of the church. Our prayer-meetings and Sabbath-school have been well sustained in numbers and interest. I have preached alternately with the Methodist brother in a school-house six miles from town during the summer. We have had there very interesting meetings. We shall continue them till late in the season.

Two months since I was sold out of a home, and we were pledged to move the middle of this month. I brought the subject of a parsonage before my people, and they have bought a house and we shall move into it next week. They have arranged to pay for it in installments. It promises good success, and when we get it paid for we shall be self-supporting, I think. The few workers we have among the ladies are doing nobly. My wife sometimes gets discouraged, she has so much work in our family and cannot meet the demands the people would make upon her. This home mission business in the West is much harder on our wives than it is in the East. I was up this Monday morning just at daylight to get my son to his hard work and help my wife do a large washing. I do not think there are many who work as hard as we do to keep our heads above the waters of debt.

SOUTH OMAHA, NEB.

REV. R. L. WHEELER.

By the blessing of God, your missionary has filled all the appointments and assisted in the re-organization of the Sabbath-school, which has grown from a membership of 30 of last quarter to 62 on the roll at the present time, and have been successful in securing additional teachers, of wisdom and piety, for the new classes.

The first Wednesday evening prayer service ever organized in South Omaha has reached a happy condition of self-support, and now the "Church of the Stranger" rejoices in this newly-organized means of grace. The average attendance thus far has been 22, with an increasing interest that is prophetic of great good to our church in the near future.

The attendance on the preaching of the word has been very encouraging. The trustees have placed fifty more chairs in the audience-room, filling all vacant space. These additional chairs have been promptly filled by our rapidly-growing congregation.

These facts presented to you of the condition of our work might be misconstrued if I did not also tell you of the difficulties in the way of the progress of our Zion.

In the first place, our city has grown in three years from 500 to 9750 inhabitants. Many of these are the laborers for the meat-packing houses

of Armour, Swift, Hammond and Fowler. These four great institutions, with the employes of the Union Stock Yards, furnish about 3500 of our population.

This class of society are not noted for their piety or zeal in the prosecution of the Lord's work, and yet I find by visitation among them that the Scotch and north of Ireland people are excellent material of which to make Presbyterians. One young man from Armour's packing-house, a Mr. Lucas, was happily converted at our weekly prayer-meeting last week.

Our young people have been organized into a young people's society similar to the Young People's Society of Christian Endeavor, and hold semi-monthly meetings under direction of a Christian young man I found at one of the packing-houses at the cashier's desk. But as a rule drinking and gambling-houses attract and spoil our young men.

By the re-establishment of the street grade our church building is left fourteen and a half feet above the street. The graders are now at work, and before this reaches you we will be "high church" people (fourteen feet). This is a serious question to us, and means an immediate expense to our people of more than we can meet at present.

NEILLSVILLE, WIS.

Labors among Germans, Norwegians, Adventists, Catholics, Jews and Indians.

REV. W. T. HENDREN.

Much business for the Lord made me almost forget to make my report to the Board. I always stand fast by the church work, and maintain regular work in the home church and its Sabbath-school. But continually am I called to do extra work in behalf of all kinds of people. Twice, of late, have I driven nineteen miles to preach and then home again the same night.

But this is only a little more than a fair sample of my work all along. For it is funeral after funeral for Germans or Norwegians or Adventists or Methodists or Catholics. And then it is labor in behalf of the Indians and the Jews, and then for the mixed multitudes who are scattered here through these woods. Never in all these sixteen years of labors in this county has there been such a call for my services from men of all nationalities and all religions. Men who live twenty miles distant will meet me on the streets or on the highway, and speak of sermons that I had preached here or there weeks or even months before.

And it is day after day and night after night that I ride and preach. And just now I am beginning a campaign such as I have not had for ten years. This will even keep me from going to the synod. Well, there have been some conversions and a few additions to the church. But it is a hard field. Many are ready to let me do the hard work, if only they are able to gather in the harvest.

MINNEAPOLIS, MINN.

Work among the Swedes and Bohemians.

REV. C. C. CHRISTISON.

On the whole this quarter has been the most prosperous of any during the past two years, and we are looking forward hopefully for an outpouring of God's Holy Spirit upon us this coming winter. The various activities of the mission are aggressively at work. The Sabbath-school has a constant growth during the summer months. The largest attendance until last Christmas was 388, while this summer we have reached 445, and averaged during September 409, and during the past quarter 401. The Swedish Bible-class has increased from eight to twenty scholars. The Young People's Society of Christian Endeavor are meeting regularly and praying for conversions and expecting to see their prayers answered. A kindergarten has been opened, free, which has from fifty to sixty children. The Sunday evening services in English are well attended, and most of the children are very attentive, and we are very hopeful of God's blessing upon them. The Swedish preaching services are also in a prosperous condition. Attendance is increasing, and the interest in this and the Wednesday evening Swedish prayer-meeting is good. The attendance is not as large as you might hope for, but I do not find any room in my heart for complaint when during this quarter he has blessed us with three hopeful conversions. We have no preaching for the Bohemian people on this field, except as supplied by a Congregational young man from St. Paul one evening during the week. Two young men have been induced to enter Macalister College with the ministry in view—both Norwegian and speak the language. Under the direction of Dr. Adams a new mission work has been opened in southeast Minneapolis, about one mile from Riverside, in which we have a Sabbath-school of twenty to thirty

scholars and a Tuesday evening prayer-meeting. This, we think, is a promising point, of which we shall have more to say later.

OLPE, KANSAS.

An Ingathering Expected.

REV. W. H. MARSHALL.

I send this report for second quarter of year's work of my field, Elmendaro church and Olpe station, both in Lyon county, Kan. Also Madison station in Greenwood county, Kan.

Since my report of first quarter's work we have had three accessions to Elmendaro church, two on profession and one by letter from a Methodist Episcopal church. This for the half year gives us six, five on profession and one by letter. The Lord is surely blessing this field, and we hope for a rich ingathering of souls here in the near future.

Madison is a promising field. I will present a petition to presbytery for an organization there. I have fifteen names (mostly heads of families) on this petition who are Presbyterians now. We hope to report a membership of thirty in our next quarter's report. My preaching has been greatly blessed in Madison.

Olpe is not ready yet for organization. My field has been so large that I have not given this point as much pastoral work as I shall in the future. I preach in Olpe, and have a very good attendance, but will wait until I am better informed before organizing a church.

DWIGHT MISSION, INDIAN TERRITORY.

Indians Anxious for their Daughters' Welfare.—New School Buildings Already Crowded.

MR. W. L. SQUIER.

The remembrance of last year's experience with our pupils has been pleasant and helpful while engaged busily in preparing for another year. The greater part and all of the most hopeful part of last year's pupils have returned or are to return, and with them enough others to crowd every available space in the house. It has been necessary to refuse admittance to many desiring to enter the school, for want of room.

One man, who brought his girl, said that when a lad his father sent him to the Presbyterian school at Creek Path in the "Old Nation," but after being there but a few months he was gathered up with his family and brought to this country. "But while I was there there was a spark planted in my breast that has never died out, and now I want you to take my daughter. I give her to you to do with as you think best, for I am willing to trust you. The motherless and only one I have to care for, and I calculate that my farm will produce enough to pay you her boarding and care." There are two other cases similar—motherless children whom the father brings to us on like terms. A widowed mother came nearly forty miles, bringing her oldest of seven children, a bright girl of fourteen, asking that she might find a home with us.

It is hard to say "no" to a poor, full-blood Indian mother, who must see her daughter trained to a wider and happier life through our charity, if she is trained at all.

The last public service was held in the old school-house on Sunday evening, September 30, and it was crowded full, while at the first service in the new house, Wednesday evening, at prayer-meeting there were scarcely any vacant seats.

The growth is regular and permanent, and would be much greater if there were cultivated land to be rented near the school, or families so situated as to board those whom I cannot take, principally white children and boys. Claims and tillable land are at a premium in this vicinity, and evidently a radical change will occur within the next few years, and that for the better.

The erection of the cottage and school-house confirms the belief of our people in our intention to establish a school. Three regular services besides the Sabbath-school, each week, has wrought a wholesome effect.

We expect twenty-eight girls to board in the cottage, twenty of whom are already here. The care of such a company is one of anxiety and labor. They are a nice company of girls, and those mostly who are anxious to improve.

PIMA INDIANS, ARIZONA.

Short Supply of Water.—Church Buildings Needed.—A Generous Gift.

REV. C. H. COOK.

We have had a long, dry and very hot summer here, with little or no water in the Gila river bed from which our Indians irrigate. The water sup-

ply is becoming less in proportion as the country above us becomes settled. This is a serious matter with this people, and will continue to be unless the government establishes great reservoirs for water storage.

During the last few months medicine men and those who oppose Christianity and progress have put forth extra efforts in getting up drunken festivals by buying grapes from the Mormons and by converting the juice into intoxicants. Agent Johnson, however, took steps and put an end to these carousals, where old and young partake, and which seldom pass off without some murders and many other evils.

We have had a good attendance at the chapel all summer, though the heat was very oppressive at times. At the most central one of the four Blackwater villages, ten miles east of here, the Indians have dug a well and made 4000 large and 500 small adobes for the new chapel. They have contributed $85.35 in cash. They will build the walls and help finish the building. Most of the Pima children at our Tucson school are from these villages. We expect to be able to put up the walls with door and window frames and shingle roof. One hundred and fifty dollars more would enable us to buy doors and windows and lumber for floor and some benches; but how or where to raise that amount I do not know at present. A good organ and a church bell would also be of great help to us. The building when finished will be twenty-two by thirty-six feet, with three doors and nine windows, and with an extra room with shed roof back of the building. The neighborhood contains about five hundred inhabitants.

In a letter just received from Miss Whitaker we learn that a gentleman will give us $1000 for the first year to enable us to educate young married men for teachers and helpers. This will enable us to take six young men, training them on the field. We would like to have neat little cottages for them and their families; but this not so very necessary at present. Our aim is to take only such as are of known good character, who are well able to take care of themselves and families, who have already made fair progress in their studies and give promise for present and future usefulness, and to pay them monthly sufficient for their support when at school.

We are kept very busy at present. We should be very glad if you could help us so that we could complete the chapel before the end of the year.

SPRINGVILLE, UTAH.

Dangers Threatening Utah.—Academy Work.

REV. J. A. L. SMITH.

The last part of vacation brought a great social and spiritual feast of Bible study, teachers' convention and presbytery at Payson, of which you have doubtless heard fully and frequently. I desire only to add that I have never witnessed clearer evidence of growth in every way than at these meetings. We are yearly gaining strength in our missionary forces, both in numbers and in intelligent zeal and tact for the work. Much yet remains to be gained.

Of the general outlook I have only to say that as a territory we were never in a more critical position, both in religious and civil affairs. The Mormon kingdom is in the balance; the masses are trembling in their knees, ready to cling closer or to let go their grip entirely, according as the issue may lead them to determine "the will of God" (?). They are ready for victory or defeat. The battle is at its height. If our government maintain a just and yet radical enforcement of its authority, in another year I verily believe that the mass of the people will practically abandon their faith in the "Mormon God" and his so-called "apostles," and go out into the world as "apostates." If, however, Utah should be admitted into the Union or the government relax its enforcement of the laws against her criminals, I believe a shout of victory would go up from this Mormon host, and at the command of their leader they would rally (to a man) around the standard with greater faith, zeal and fanaticism than has characterized them for years.

Every sign indicates the truth of what I have said. They are waiting for imminent issues as the index of "the side on which God is," and they believe he is always on the side of the victor, and they believe in material conquests most implicitly.

On the other hand, we have much to fear from the mean partisan and demagogic spirit of many of our non-Mormon citizens of both political parties, who care infinitely more for party and self than they do for country or souls. Our foe here is "his satanic majesty"—in high places and in low, among Mormons and non-Mormons alike. Please do not rely on newspaper editorials of either faction for bottom facts on the Mormon question. They are in the main untrustworthy.

As to the academy: we have forty-five pupils enrolled, and these are the pupils who attend throughout the year. The cold-weather pupils enter later and remain until early spring. By hard application to work we have increased the number and the average attendance this year, and are doing far better work than last year. We have the pupils in three grades, and each of us (teachers) has for the most part his own grade and classes, and we find the plan works admirably. This equalizes our labor and gives each of us all that we can do well. Neither of us has missed a day or class to date. If necessary, two divisions could have been or could yet be made, and two teachers carry on the work in the necessary absence of the third, and we have so arranged for any emergency that may arise.

We have six bright boys and girls in the academy dormitory and boarding department, and as many more boarding in the town. We expect four others who are detained by reason of sickness, etc.

MILES CITY, MON.

A Wide Field.—Must Have Christian Burial.

REV. T. C. ARMSTRONG.

I went one Sabbath day to Junction City, a village one hundred miles west, where there is no religious service of any kind, where there is no Sabbath and very little, if any, religious living. I had sent word the week before, but the gentleman to whom I wrote, the principal business man of the town, took no interest in the matter. So I found it necessary to "rustle" around in the afternoon to get the word circulated. I think I visited every family in the place; found some anxious for religious service, but scarce any Christian people. I held service in the school-house. There were quite a number of women and children present, and a few men. The people generally, however, seem quite indifferent about having service.

I should add that one other Sabbath I spent at Terry, a small village forty miles east of us, where there are a few Christian people, who appreciate services very much. There a Sabbath-school is maintained, the superintendent being the teacher in the town school, a young lady, who is a member of our church in Miles. A majority of the people in the community are Catholics, though a few of them come out to our service.

At another point up the river, and on the other side of the Yellowstone, fifteen miles from town, I have a Sabbath-school started which promises good results. The roads are very fine in Montana, and one can travel with ease six and seven miles an hour.

Here in Miles City our morning congregations are good, though in the evening they are small, which is an experience just the reverse of what I had in previous fields. The religious indifference is appalling. The multitude are like Gallio, who cared for none of these things. We have, however, a choice band of Christians, although our number is not large, who are letting their light shine, and who faithfully hold up a pastor's hands. Our prayer-meetings are well attended and very interesting.

I must mention an incident that occurred a few weeks ago which is characteristic for Montana. One "Charley Brown," an old timer and a character in his way, rather illiterate but of strong native powers, sent to me for a prayer-book for a funeral service. A woman had died sixty miles up Tongue river, and this man, who lives in town, was to be master of ceremonies. He said if they could do so they would come to town with the body, and in that case they would want a funeral service in the church; but the weather was warm, and it might be impracticable to bring the body so far; and if they had to inter the body at the home, they desired to give the woman a Christian burial, and so he wanted a prayer-book. I said I had no prayer-book, and that he would have to solicit a prayer-book from some Episcopalian friend. I loaned him a Testament, however, which he took and used. He himself is very profane, can hardly utter a sentence without profanity, and is a man who never goes near a church, although his wife is one of our members.

Well, they found they could not bring the body to town, and so my friend Brown went through a service. He reported to us when he came home; said that he was somewhat embarrassed, but he did the best he could. He selected something appropriate from the Testament; said he made one mistake in reading. He called the word immortality "immorality," but with this slight mistake he got through pretty well.

Of course the incongruity of the whole thing seems very striking to us, yet this man and his class think it is all right. They always want to have a Christian burial. If they can get a

preacher, well and good; but if not, and there is not a Christian person near, then some one must go through a service in some way. They must do something religious, like the miner who, when nobody would consent to lead in a funeral service, when all were assembled proposed that they take up a collection, for he said they ought to do something religious. This class of men are not skeptical, but seem hard to reach with gospel influences.

QUIETS INDIANS, WASH. TER.

What Shall be Done for Them?—A Most Interesting Visit.

REV. M. G. MANN.

I wish to write to you concerning my last trip to a very interesting tribe of Indians whom I discovered. I made that trip the latter part of August to Quinailt, which is thirty-five miles north of Grays Harbor, and to the Quiets, fifteen miles farther north on the coast. After conducting meetings and preaching several days in succession, the chief of the Quiets tribe, who had learned of my presence at Quinailt, came down to hear the gospel. After one of these services he visited me in my lodgings, and pleaded most eloquently for his people, saying that they were ready to listen like one man, and that I need not dread the journey, being only fifteen miles, and that the mountain barriers were not insurmountable. He pleaded with me like the importunate widow in the gospel. I promised to go the next day, Saturday. During the night he dispatched a messenger to inform his people of my coming, and to secure a horse for me to ride beyond the mountain where riding was possible. Early in the morning I walked along the beach while the tide was low, accompanied by Mr. Rylatt, the government teacher, a Quinailt Indian, and the Quiets chief. We climbed the mountain, whose sides were formed of soft sand and ashes, and it required both hands and feet to make any headway at all. Now came the face of a perpendicular wall ten feet high, and farther progress seemed hopeless. The Indian mysteriously disappeared, and I dared not follow his tracks. There was the rolling sea hundreds of feet below, a ten-foot wall in front of me; a simple slip of the foot would have been certain death. Mr. Rylatt came near fainting from exhaustion. The Indian soon appeared overhead with a pole, which he handed down, and by which I climbed and was partly drawn up to the level plateau above.

Going down on the other side to the beach I found two horses waiting for me and my friend. There being no saddles Mr. Rylatt declined to ride, so in company with a Quiets Indian who could talk neither a word of English nor Chinook, I made my way north. As the tide was coming in fast he urged me to go forward and to follow his example. I mounted my gray pony, spreading my duster over him for a saddle blanket. Now that horse, either invigorated by the salt air and eager for his homeward trip, or being familiar with the language of my Indian escort, who every now and then pointed to the heavy swells that broke in upon the shore, suddenly put his head between his knees and down to the ground (how high his heels went I dared not venture to measure with my eye), and ran off with me at breakneck speed. I dared not jump or fall off, so I staid on the best I could. Instead of bridle I had only a bit of rope to hang on to.

The most trying part of the journey was yet to come. Another point of rocks presented itself. There was no getting over that with the horse. The tide was coming in fast. The Indian urged his horse into the surf, and called on me to follow his example. Whenever a breaker would come in he turned his horse's head to face it, canoe fashion. I did the same.

My experience with the runaway horse was warming in its effect. Now, however, it was decidedly cool, for I sat in salt water sometimes up to my waist. By the aid of a huge roller I landed, horse and all, safely on the other side. After a few more miles run up the beach in dripping-wet garments, I arrived at the settlement. Some of the Indians were already down on the beach awaiting my arrival. One large, heavy-set Indian, seeing my uncomfortable outfit or wardrobe, after taking me to his home suddenly disrobed himself and offered me his own to wear until mine should be dry. I thankfully accepted his generous offer, as well as the refreshments which he kindly prepared.

Thus refreshed as to the inner man and clothed in my Indian friend's garments, I lost no time in visiting every part of the settlement and up the winding stream several miles, partly in a canoe, partly on foot, preaching the gospel in every house. The houses being built of cedar slabs and very large, sometimes containing four and six families, I had an audience and preaching quarters in every place. It was delightful to see how

pleased these simple-hearted people were with the story of the gospel. They followed me, the number becoming larger, until on our return four canoes full of Indians, with their wives and children, came down the river to attend church for the first time in their lives, for I was the first missionary who had ever preached to them, if not the first white one who trod their lonely paths and visited their humble abodes.

One good motherly woman, whose heart had become expanded and enlarged because I had preached in her house, prepared a dinner for the whole company, and invited all to the sumptuous feast, consisting of boiled rice, sallal berries and whale oil. I freely partook of the rice and berries, but apologized for declining the offered bowl of oil because I had my whale steak the previous day, and that sufficed me for several days to come.

Seeing no spoon I made free to ask for one. After diligent search one was discovered (unearthed), and after the most primitive method of dishwashing, when cotton cloth was not known, handed it to me, evidently feeling satisfied in her own mind that that spoon was clean. Some time when I see you I will explain more minutely how it was done.

I must confess that with mountain climbing, walk and ride on the beach, my runaway experience, floundering in the surf, travelling over dim trails in primeval forests, jumping over logs and dodging the soft places, preaching and talking the half day, I had an appetite that was not squeamish, and it was more a question of quantity than of quality.

In a rudely-constructed school-house built by the Indians themselves, where a half-educated Indian youth had taught the rudiments of the English language to a few day scholars, I preached for the first time the gospel to the most interesting and attentive audience I ever beheld. Their upturned faces and close attention paid to every word only verified what the chief had told me concerning his people. Hemmed in by ocean and mountain barriers, these simple-hearted people could not even speak the universal Chinook, so I preached through my guide, whom I brought with me from Quinailt, who spoke the Quiets language. After preaching for about an hour the Indian chief and head men addressed me, in which they spoke of their appreciation of these new truths presented, and their belief in that Jesus whom I preached. One Indian especially spoke very feelingly. He believed in Jesus Christ, who came to save poor sinners; and in token of his sincerity and complete surrender of himself came forward and took my hand, saying, "I believe in Jesus Christ, about whom you have just preached. I take these words to my heart." I am quite certain that he spoke what many present felt. It was a pentecostal day; the spirit of God was manifestly present, and if I had pressed the matter I could have baptized thirty adults on profession of their faith. Darkness only put an end to our services. Some went home, others, however, lingered to talk more with me around the glowing camp-fire.

On taking leave of them they expressed their sorrow at my going, and I satisfied them only by promising to return in the fall. Nine Indians agreed to take me back to Quinailt in one of their largest canoes through the surf, while many watched our disappearance from the shore. We arrived in time to conduct the morning services there.

The question in my mind is, what can be done for these out-of-the-way yet hungry people, hungry for the everlasting gospel?

Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?

HOME MISSION APPOINTMENTS FOR OCTOBER, 1888.

Rev. Charles A. Conant, Voorheesville,	N. Y.
Rev. J. S. Pattengill, Cannonsville,	"
Rev. Thomas A. Reeves, Woonsocket, 1st,	R. I.
Rev. John Brown, Fall River, Westminster,	Mass.
Rev. James Mitchell, New Bedford, 1st,	"
Rev. Charles K. Canfield, South Ryegate,	Vt.
Rev. W. I. Sweet, Fair Haven,	N. Y.
Rev. George A. Blair, Genoa, 3d,	"
Rev. Norman McLeod, Beekmantown,	"
Rev. E. B. McGhee, Bethany Centre,	"
Rev. L. R. Groves, Orleans,	"
Rev. H. Bradley Sayre, Branchport,	"
Rev. B. S. Crosby, Malden,	"
Rev. P. F. Sanborne, Otego,	"
Rev. James S. Root, Rochester, Emmanuel,	"
Rev. F. Gutelius, Piffard,	"
Rev. E. B. Fisher, Rossie,	"
Rev. G. F. Wood, Elk Creek,	"
Rev. H. A. Manchester, Hastings,	"
Rev. A. S. Mayo, Troy, Liberty Street,	"
Rev. T. A. Sanson, Argyle,	"
Rev. John D. Warren, North Gage, Northwood, Grant and Ohio,	"
Rev. D. N. Freeland, Huguenot Memorial of Pelham Manor,	"
Rev. D. B. Rogers, Upper Mt. Bethel,	Pa.
Rev. William H. Edwards, Vienna and Lewinsville,	Va.
Rev. J. L. French, Clifton,	"
Rev. F. J. Cheek, Paris, 1st,	Ky.
Rev. T. P. Barclay, Princeton, 1st,	"
Rev. B. B. Van Nuys, Livingston and East Bernstadt,	"

Rev. W. C. Broady, New Market, 1st,	Tenn.
Rev. H. A. Goff, College Hill,	"
Rev. W. H. Lyle, Hebron and Hopewell,	"
Rev. S. A. Colie, Sheffield,	Ala.
Rev. Edward A. Allen, Decatur,	Ind.
Rev. F. L. Snyder, Putnamville, Carpentersville and other vacant churches,	"
Rev. A. M. Chapin, South Bend, 2d,	"
Rev. H. G. Pollock, Union and Sardinia,	"
Rev. Henry Wheaton, Mansfield,	Ill.
Rev. C. E. Bradt, Brookline,	"
Rev. R. C. Galbraith, Golconda,	"
Rev. C. F. Wilson, Chrisman and Marshall,	"
Rev. David Dunlap, Wheatland,	Iowa.
Rev. W. J. Young, Presbyterian mission in northwest Des Moines,	"
Rev. A. G. Martyn, Garrison and Big Grove,	"
Rev. A. L. Hutchinson, Lansing, 1st,	"
Rev. George H. Fracker, Ashton and Pennington,	"
Rev. George H. Duty, Rolfe and West Bend,	"
Rev. William T. Dixon, Paton, Sunny Side and Rippey,	"
Rev. Abram Pratt, Westminster in Woodbury county and two stations,	"
Rev. J. C. Gilkerson, Calliope,	"
Rev. W. E. Caldwell, O'Brien county, Scotch and Liberty,	"
Rev. R. E. Flickinger, Fonda,	"
Rev. John M. Wiggins, Libertyville,	"
Rev. William Gay, Morrison,	"
Rev. G. W. Smith, Steamboat Rock, Eldora and Point Pleasant,	"
Rev. Charles M. Fraser, Mt. Blanchard,	Ohio.
Rev. S. D. Taylor, Orwell, 1st,	"
Rev. C. W. Wallace, Grove City and Reynoldsburg,	"
Rev. A. P. Johnson, Elmore,	"
Rev. G. C. Gerlach, Edgerton, 1st,	"
Rev. W. P. Gibson, Harbor Springs,	Mich.
Rev. Owen J. Roberts, Mackinaw City,	"
Rev. C. S. Armstrong, D.D., Jackson,	"
Rev. John Macauley, Maple Ridge,	"
Rev. Jacob Consett, Wheatland, Ger., and Beloit, Ger.,	Wis.
Rev. H. A. Winter, Madison, Ger., and Middleton, Ger.,	"
Rev. Lucas Abels, Platteville and Rockville,	"
Rev. John B. Muraire, Robinsonville and St. Sauveur, French,	"
Rev. Samuel W. La Grange, St. James,	Minn.
Rev. F. C. Bailey, Kasota,	"
Rev. Louis Richter, Royalton,	"
Rev. E. N. Raymond, Tower,	"
Rev. A. Busch, Winona, Ger., and Frank Hill, Ger.,	"
Rev. John C. Caldwell, La Crescent and Hokah,	"
Rev. H. W. Cross, Oronoco and Chester,	"
Rev. G. J. Bloemendall, Ebenezer, Holland,	"
Rev. Henry Cullen, Owatonna,	"
Rev. J. W. Winder, Ellendale,	Dak.
Rev. D. M. Butt, Emmanuel and Britton,	"
Rev. Geo. W. McKenney, Manchester and 2 stations,	"
Rev. A. W. Rohland, Wentworth, Colman & stations,	"
Rev. Abel M. Work, Brookings, 1st,	"
Rev. M. N. Adams, Sisseton Agency and vicinity,	"
Rev. B. T. Balcar, Bohemian, 1st, and Kimball,	"
Rev. A. C. McCauley, Bridgewater and Canistota,	"
Rev. J. T. Killen, Buffalo and Ayr,	"
Rev. J. H. Baldwin, Galesburg,	"
Rev. J. A. Baldridge, Larimore,	"
Rev. Robt. Watt, Orleans, Stamford and Friendship,	Neb.
Rev. A. B. Byram, Edgar,	"
Rev. J. D. Howey, Fairmount and station,	"
Rev. T. D. Davis, Hopewell,	"
Rev. C. Brouillette, Alexandria and Eureka,	"
Rev. Henry B. Dye, Sterling and Adams,	"
Rev. J. J. Hawk, Helena,	"
Rev. C. F. Graves, Atkinson and Stuart,	"
Rev. D. W. Rosenkrans, Blackbird and Scottsville,	"
Rev. Albert Aston, Millerboro' and Willowdale,	"
Rev. H. J. Brown, Alliance,	Neb.
Rev. S. R. Belville, Wahoo, 1st,	"
Rev. R. M. L. Braden, Tekamah, Decatur, Florence, Papillion, Waterloo and La Platte,	"
Rev. R. T. McMahon, Salem, Preston, Home and vic.,	Mo.
Rev. R. H. Jackson, Deepwater,	"
Rev. Thos. H. Jones, Kansas City, 1st Welsh,	"
Rev. John J. Hughes, New Cambria,	"
Rev. Richard Pughe, Salem and Bevier,	"
Rev. J. A. Bardill, Zion and Nazareth, Ger.,	"
Rev. Thos. M. Boyd, Poplar Bluff,	"
Rev. J. W. Knott, Louisiana,	"
Rev. F. H. Auf der Heide, St. Louis, 2d Ger.,	"
Rev. John P. Barbor, Lyndon, 1st,	Kan.
Rev. W. E. Mack, Burlington, 1st,	"
Rev. James P. Viele, Howard,	"
Rev. F. M. Symmes, El Paso,	"
Rev. H. M. Gilbert, Burrton,	"
Rev. M. S. Riddle, Harper,	"
Rev. James E. Foster, Beaver,	"
Rev. H. R. Schermerhorn, Santa Fé,	"
Rev. B. Mills, D.D., Meade Centre,	"
Rev. J. W. Thompson, Great Bend,	"
Rev. W. B. Chamberlin, Coffeyville and station,	"
Rev. J. Edw. Kearns, Cherryvale,	"
Rev. R. B. Herron, Fredonia and New Albany,	"
Rev. James C. McElroy, Blue Mound, Pleasant Hill and Mapleton,	"
Rev. J. Patterson, Downs and Rose Valley,	"
Rev. George B. Sproule, Plainville, Shiloh and station,	"
Rev. W. B. Brown, Wakeeney,	"
Rev. E. Paradis, Mulberry, French and White Creek,	"
Rev. A. Glendening, Cheever and Manchester,	"
Rev. W. F. Gibson, Clyde,	"
Rev. W. H. Jennings, Culver and Fountain,	"
Rev. J. S. Caruthers, Hope,	"
Rev. William Lane, Vineland, Willow Springs and station,	"
Rev. F. S. McCabe, Topeka, 3d,	"
Rev. John F. Allen, Canadaville,	Ind. Ter.
Rev. J. B. Peterson, Fleetwood, Muldraw and Antioch,	"
Rev. A. S. Carver, Glenrose,	Texas.
Rev. J. L. Lower, Akron,	Col.
Rev. George M. Darley, Fort Morgan,	"
Rev. William Marshall, Yuma and Wray,	"
Rev. G. W. Barr, Rawlins,	Wyoming.
Rev. Charles A. Taylor, Timnath,	Col.
Rev. Enos P. Baker, Hebron and stations,	"
Rev. Geo. McV. Fisher, Flat Head Lake Country,	Mont.
Rev. Edwin M. Ellis, Stevensville,	"
Rev. Davis Wilson, Hamilton, Spring Hill and station,	"
Rev. William Cobleigh, Corvallis and Grantsdale,	"
Rev. W. A. Hough, Payson,	Utah.
Rev. Philip Bohbeck, Hyrum, Millville and Wellsville,	"
Rev. R. P. Boyd, Paris,	Idaho.
Rev. Edw. H. Jenks, Clear Lake, 2d, of Lakeport,	Cal.
Rev. E. T. Lockard, Port Kenyon and Grizzly Bluff,	"
Rev. J. Hemphill, Calistoga and Pope Valley,	"
Rev. H. I. Stern, El Cajon,	"
Rev. A. M. Merwin, missionary among Spanish people,	"
Rev. Isaac White, Ensenada,	"
Rev. H. G. Denison, Centenary of Spokane Falls,	Wash.
Rev. Robert Ennis, Jacksonville and Phœnix,	Oregon.
Rev. J. V. Milligan, St. Johns, Portland,	"
Rev. E. R. Murgatroyd, Independence,	"
Rev. C. F. Waldecker, Bethany, 1st German and station,	"
Rev. E. J. Thompson, D.D., Corvallis and Oak Ridge,	"
Rev. P. C. Stanup, Puyallup and other Indian churches,	Wash.

COLLEGES AND ACADEMIES.

$100,000.

In view of the pressing need and claims of special institutions under the care of the Board, the Assembly trusts that gifts of individuals will, during this year, come into the hands of the Board to the amount of at least $100,000.—*General Assembly of* 1888.

AMONG THE SYNODS.

We shall have to give over our habit of speaking of the "new board"—at least before the synods. This year not only has our cause been accorded the most favorable opportunities of presentation during the business sessions of some synods, but—a thing unknown before—it has by others been introduced into the evening "popular meetings," and that without any request of ours for such preferment. In one case, indeed, that unexpected opportunity was not known of by the secretary in time to be embraced, the illness of the chairman of the synod's committee of arrangements having, no doubt, prevented the notification. But the appointment has been a very welcome recognition of the importance and interest of our cause.

All the hearings have allowed a consciousness of established relations between the speaker's cause and his auditors. And subsequent friendly conversations, started often by men whose names could not be called, and corroborating facts volunteered by those who had been interested in the grounds on which our work is pushed, have further helped to give such assurance of a living "rapport" between the church and this one of her agencies as has not been felt till now.

The synods visited this year have been those of Michigan, Baltimore, New York and Pennsylvania; an intended visit to that of New Jersey failing by lack of a definite understanding, as explained above.

SOME INCIDENTS.

When the secretary had ended his address to the Synod of New York Dr. John Hall took the floor and assured the synod that in his opinion this Board, by introducing its system of trustworthy certification of the merits of the institutions which it puts forward for aid, has saved to benevolent givers in New York city more money than they have put into the Board's channels. The pertinence of this unsolicited testimony and the competence of the witness ought not to fail of wide effect.

Before the same synod, Dr. Poor, of the Board of Education, had been insisting upon the church's need of more ministers, and had been showing what encouragement there was in the recent increase of the number of candidates aided by his Board, when he found occasion to trace much of this increase to the western colleges. Then turning, in his hearty way, toward the secretary of this Board and calling him by name, he emphasized his statement in order, as he said, to "give him a point."

An elder attending the meeting of the Synod of Pennsylvania accosted the secretary in order to confirm out of his own remarkable experience what had been said of the agency of the Christian college for the conversion of youth who have not been converted earlier.

A minister in the Synod of Baltimore in the same way made most interesting recital concerning the conversion at college of his classmate, whom he named, and whose reputation and influence now put him in the foremost rank of Presbyterian ministers.

MORE ABOUT FIRST FRUITS.

It is not every actual grandfather tha can keep correctly the roll of his grand

children; and since the secretary of the Board of Aid is only a sort of great-uncle to the children of the Board's colleges, he may be allowed to err a little in his tally of names and birthdays.

Dr. Blackburn, president of Pierre University, Dakota, whose institution we congratulated a month ago as having sent its first graduate and the Board's first grandchild to theological study at Chicago, has written under date of October 26, 1888, as follows:

> In behalf of all the kith and kin, let me say that your Board has three grandsons on record at Pierre, all classicals—one of 1887, the first classical graduate in Dakota, now representing the press; two of 1888, and they are two of the first three such graduates from Dakota to enter theological seminaries.

Dr. Blackburn explains that the first graduate of Pierre was followed a week later by a graduate from the Congregational college at Yankton, in the same territory; and that the third Dakota graduate now studying theology comes from Yankton. The second of the two graduates which Pierre this year dismisses to theological study has entered Princeton Theological Seminary.

So then this developed ventricle at Pierre is already sending the Dakota blood not only to convenient Chicago, but to distant Princeton. Auburn, Union, Lane and Allegheny in due time will get their share of these far western alumni; while San Francisco, which, if Presbyterian academies and colleges shall only be built up to feed her, shall be training the candidates of the Pacific slope, shall also find in her classes not a few from that great central territory which this Board is now planting with schools. The land is one. The American stock, however diverse in its sources, is one. Talent, energy and character have the freedom of the continent. Gold and wheat, though they start at the West, circulate; and the circulation from the West of something better than gold and wheat has begun, and by our means. When the arteries get to be full, no one will want to spare that part of the blood.

OUR APPEAL FOR JAMESTOWN COLLEGE.

The officers of this Board have informed the church as extensively and as persuasively as has been possible for them of the peril of a property of about $30,000, newly provided by a Presbyterian synodical college, admirable in location and promise of usefulness, and requiring about one quarter of its value to free it from debt and danger.

We have paid express respect to the fact that pastors and benevolent givers do not prefer to be visited by canvassers. Knowing by our own observation that that method is costly as well as unwelcome, we have dissuaded this institution from sending out a solicitor, expressing our belief that the intelligent benevolence of our Presbyterian people would approve our more economical method and meet our appeal with adequate response.

To encourage this expectation we have had that resolution of the last General Assembly which heads this department of this magazine. Since this expression of the Assembly was made on the recommendation of a careful committee which had informed itself of the Board's work and its needs, such a call for substantial co-operation is as formal and weighty as a statement of denominational duty can be made.

Our appeal, thus backed, has been before the church for many weeks. One check for $500 has reached us, and several remittances of sums very much smaller—the total going but a little way toward providing for the perilous deficit.

Shall we let the property go?

One thing is plain: that any organized body, be it a state, a municipality or a denomination, that undertakes to establish schools and does not provide for school property as well as school teachers proclaims its hopeless incompetency to its task. What show would secular education make with appropriations to school and college buildings and furniture omitted? Do Presbyterian people believe that their church owes it to her Master that she provide some proportion of Christian schools for our developing country? If the answer is, No, let

us disband this Board and bewail the blunder of establishing it. If the answer is, Yes, let the intelligence and conscience of all those who have our denominational honor and duty at heart frankly face the question, How shall the new schools get their property paid for? Shall that responsibility be thrown wholly upon the interested neighborhood? The men of that neighborhood will already have been taxed to provide its secular school, for the support of which, moreover, they are further to be taxed year by year. If, after that, conscience toward their children and loyalty to Christ and their church impel them to found a Presbyterian school where prudence foretells that it is needed and will be supported; if they put into the grounds and building of such a Presbyterian institution their thousands, which in their pioneer condition they can ill spare; and if then, by failure of crops as in this case, an unpaid margin remains, is there no Presbyterian wisdom and principle that will keep such a property from being bought, perhaps by Romanists, to the perversion of that costly outlay and to the extinction of all the loyal zeal that made it?

Why does our church have a Board of Aid for Colleges, except for the purpose of dealing wisely and efficiently with just such cases? Well, we are dealing with this case. Since the rate at which our treasury is annually supplied leaves us not a dollar of regular income to devote outside of the support of current work, we must try to get done in small degree for these new properties what is all the time munificently done toward the established colleges: we must get individuals to think of these cases and to meet them. But how shall we bring together the emergent need and the able benevolence that can supply it? There is a mistaken spirit that says: "That is the work of your Board; let it do it (and by all means without canvassing)." But it is not the work of our Board, except in that sense in which the care of all interests of foreign missions is the work of the Foreign Board, and of home missions of the Home Board. Take away the sympathetic and diligent *co-operation of pastors* with those two great agencies, and boards and secretaries, able as they are, would be palsied.

Of course so new a denominational undertaking as this, could not root itself at once in the heart and conscience of the church. Such relations come by lapse of time, and any growth toward them, such as is elsewhere gratefully recognized in these same pages, is a matter of joy. But cannot that growth be fostered? Is it not time that large-minded pastors who concede without hesitation the momentous bearing which this distribution of Christian colleges is to have upon national welfare and church work should say, "We will use our personal efforts to make that Board competent now to present emergencies. We believe in its ends; we have commended its prudence; it needs means, and cannot get them without the help of men like us. We will help it *now*"?

In so writing we do not overlook the many forms of demand on personal benevolence and on pastoral influence. Those things must be till the millennium! Christian responsibility cannot throw off this sort of pressure in our land and day. Still no man can do everything; and, therefore with every right conscience it is a question of How much and Where? It is into the answer of that question of personal duty that we wish to bring the saving and securing of these young properties. Could not half a dozen pastors by their active sympathy make Jamestown safe? Could not three? Could not one?

And could not some reader who is not a pastor settle that issue and be none the poorer?

CONSOLIDATION.

Dr. Hall, who in every way has shown himself one of the stanchest friends of this cause, lately closed a letter which he was writing to the secretary, with this sentence:

> I think the strengthening of existing colleges is needed now, rather than the forming of new ones—except in special circumstances.

In that thought the Board and its officers fully concur, as the study of its recent reports will show. The consolidation of exist-

ing institutions is, for the present at least, our main work. In fact, we are not asked to do much more. It gets to be understood that communties which expect our co-operation must both get the backing of their respective synods and make liberal provision toward college property. Those two conditions prevent any craze for new colleges.

TWO ELEMENTS OF STRENGTH.

We have been showing that the young institutions must be helped to complete their properties. But there is another need. Shifting teachers will not build up good institutions even in adequate edifices. The logic of the fine success which President McMillan is having in our Montana College lies very largely at the point of Mr. Trask's insuring for successive years the salary of the same president.

Now while the Board makes the best appropriation it can to teachers' salaries, some painful cases have occurred in which appropriation and school income, when put together, have left the teacher very inadequately paid. Sometimes sturdy self-denial and the improving fortunes of the school have gradually mastered the difficulty. But sometimes property burdens and the fluctuating attendance upon a young school have made the deficit so large that the teacher, who perhaps has brought his family with him, is unable to carry the discouraging experiment one step farther. The debt thus incurred by the school may never, like a debt to a builder, be made a lien on the property; but wherever there has been proper caution in making the contract and an honest attempt on both sides to carry it out, such debts ought to be paid. An organized work that allows them to stand is not organized up to the point either of justice or of good business. Yet our current income cannot meet these bygones. It is not enough for our current work.

The following letter, received within a week of this writing, is one of a class, not large, but too large. Pains are taken to prevent the identification of the writer, who manifestly had no idea of being put into print:

MY DEAR BROTHER:—I would rather not write this letter, but necessity almost drives me to do what I shrink from doing. You are sufficiently familiar with my —— experiences of recent date. I took charge of —— on an assured salary; but unforeseen circumstances arising, I was obliged to do without some $450 of my salary. The few hundred dollars I had laid by during a ministry of —— years [the omitted number is not small—SEC.] was all swallowed up. I was able to get back to friends in ——, having a few dollars still in pocket. Owing to the condition of the treasury the trustees laid upon me double work. . . . I did not object to this, but went forward, working early and late. [He describes very intelligibly the straits to which he is brought by this experience, and proceeds:] I have no rich relatives to whom I might appeal for help. Father and mother still live in the old home where I first saw the light, in ——. They have enough to keep them in their old age, nothing more. They worked hard, practicing great self-denial, in order to give me an education. For this I owe them a lasting debt of gratitude. If they had the money at their disposal, they would strongly object to my writing a letter of this kind. . . . I make my appeal to the Board of Aid. Every other door seems closed against me.

Will not some kind-hearted giver toward that $100,000 stipulate that his money shall avail for just claims of this sort?

PUBLICATION AND SABBATH-SCHOOL WORK.

$150,000.

Resolved, **That the work of the Board of Publication and Sabbath-school Work, in the good judgment and the zeal and devotion which characterize it, meets the warm approval of General Assembly, and is commended to the church as a valuable agent in the Master's work and worthy of hearty support.**

Resolved, **That, in view of the hopefulness of the work of the Board and the ever-widening fields of its usefulness, we commend it to the liberality of the church, and recommend the raising during the year now opening of $150,000.**—*The General Assembly of* 1888.

CONTRIBUTIONS.

The contributions to the Sabbath-school and missionary fund during October amounted to $4206.88. The total amount received from April 1 to October 31 was $50,546.

FOUR SABBATH-SCHOOL MISSIONARIES AMONG THE FREEDMEN.

The Board has commissioned for this work Rev. W. H. Long, Rev. H. H. Boone and Rev. David Broun, to labor in North Carolina, and Mr. L. L. Downing, to labor in the southern part of Virginia.

These brethren are commended to the prayers of Christians. Their efforts are rendered difficult not only by the ignorance, poverty and temptations of the colored people, but by the prejudice of multitudes among them in favor of certain denominations which appeal to their excitable natures, and by their tendency to outward demonstrations.

Certain we are that the Presbyterian Church, with its thorough and biblical training and its moral discipline, is precisely the church really needed by our colored people. This is the testimony of many of the most intelligent men in the South.

OUR COLORED MISSIONARIES.

Rev. Mr. Long is a graduate of Lincoln University, from both the classical and theological departments.

Rev. H. H. Boone is a graduate of Lincoln University and of Auburn Theological Seminary.

Rev. David Broun, a graduate of Biddle University, was recently moderator of Catawba Synod.

Mr. L. L. Downing, one of the first in his class in Lincoln University, is temporarily prevented from pursuing his studies by trouble with his eyes.

All our readers will unite in the prayer that God will give each of these men the strength, wisdom and perseverance needed for his peculiar duties.

SABBATH-SCHOOLS ORGANIZED.

There were organized by the missionaries of the Board during September and October, 1888, 61 schools; there were organized from April 1 to September 1, 629—making a total since April 1, 1888, of 690.

SCHOOLS INDIRECTLY STARTED BY THIS DEPARTMENT.

Under the offer to supply any man or woman with books and papers who, with the approval of the presbyterial committee, should start a Presbyterian Sabbath-school, and who should receive the endorsement of that committee to an application for help, there have been organized since July 1, 65 new Sabbath-schools. Adding these to the number of schools directly organized by our missionaries, the number directly and indirectly organized by this department amounts to 755.

WORDS TO THE PROSPEROUS.

We know you specially desire that your money should go to objects which you can see and which you are convinced will produce results commensurate with your outlay.

There are a select number of our most generous Presbyterians who desire to support a Sabbath-school missionary of their own. If you have this desire, we will undertake to select the man, and, if you so wish and it is at all practicable, we will have him meet you, that you, making his acquaintance, may be assured as to his qualifications and become personally interested in him. We will assign him to the field which you yourself may select. You shall be made acquainted with the instructions under which he will work, and with all his plans and methods of reaching and bringing into Sabbath-schools the perishing youth, and of carrying the gospel to the homes of the destitute. You will receive from him a monthly report. Any suggestions you may make as to changes in his methods of work will be carefully considered. The cost of the entire support of such a missionary varies according to the experience and qualifications of the man and according to the part of the country in which he labors. It will range from $600 to $800 a year. Two generous men have already given us sums sufficient to support for each a Sabbath-school missionary, and one of them offers to support four more if a certain number of other Presbyterians will each undertake the support of such a laborer.

If, however, you do not care in this way to aid the cause, we most respectfully request your attention to a favorable consideration of the immense work which now confronts the Sabbath-school missionary department of this Board. There are states which compose more than half of our country in which we have not yet a single Sabbath-school missionary, and in which in many localities is spiritual darkness like that of heathendom. You need no argument to convince you of the importance of this work to the nation, in defending it against anarchism, communism, vice and superstition.

Allow us, therefore, in view of these facts, frankly to appeal to your judgment and wise benevolence. You have already experienced the joy of being God's steward and an almoner of his bounty. We pray, in advance and in anticipation of your kind help, that God will reward your work of faith and labor of love.

INTERESTING AND IMPORTANT.

The following letter was recently received by the Superintendent of Sabbath-school and Missionary Work. For obvious reasons the name and address of the writer are withheld. Are there not many others who will do likewise?

I took up, one evening last week, a "Sabbath-school Missionary Work" circular, and was surprised at finding how much your Board had accomplished in this direction within a few months. I had no idea of the magnitude of the work. . . .

Now, as a result of reading these papers (though I have but just sent you a check from our church, of which check I gave more than my proportion), I think I will be one of five hundred to make up the $150,000, and so enclose $800, which please credit to G. L., not to my full name, as I find no text in the Scriptures for publishing all over the country what one gives.

NEWS FROM THE FRONT.

FORTY SCHOOLS IN TWO MONTHS.

Not until all the church is at it, and always at it, will this land be evangelized. Ministers can do their part, others should do theirs. Among these others the Sabbath-school missionary has a place:

This work of gathering in the neglected is one which our ministers cannot do. Each of them has sufficient work in his own field for two or more men. Sometimes within a half dozen miles of the home of a minister we find sadly-neglected communities, where not even the Bible itself is found in the homes. This is no reflection upon the ministry, for they, noble men, are hard at work, preaching three and even five times every Sabbath. Schoolhouses are being built in the older settled districts, and these afford us most excellent quarters for our Sabbath-schools. During the past two months more than forty schools have been started by our Sabbath-school missionaries in north Dakota. Let us earnestly pray that from these germs rich fruit may grow.

NO GROUND FOR DESPAIR WITH CHRIST AS LEADER.

When a man is working for Christ, he should not confer with flesh and blood, that is, with man considered in his natural condition. He should expect great things from God, and attempt great things for God. Here is a follower of Carey and his principles:

A pastor, at a point to which I sent one of the young men to make his headquarters, advised him, when he reached the town, to go to some other part of the state. "Nothing," said he, "can be done among this foreign population." I directed the missionary, nevertheless, to stay. Fourteen new schools among those people is the outcome of his work.

A SUPERINTENDENT CONVERTED.

How is this? Ought not a man to be converted before he is made superintendent? Yes, that is the theory, but here are the facts:

I have been greatly helped and encouraged in the work. Some time ago I organized a Sabbath-school in a little log cabin. Now we have the walls up for a nice house of worship. The people are poor, and can do only a little at a time. We expect to have the house furnished by the end of summer.

Not long since I visited a neighborhood, and found fifty families within a radius of five miles. I held a meeting and organized a Sabbath-school. The place was utterly destitute. Just think! Fifty families, nearly two hundred children, and no spiritual training! The man whom we elected as superintendent of the school was not a professing Christian; but his appointment was unavoidable, as I had to use the best material attainable. I again visited this place, and held two meetings, and, praise the Lord, the superintendent with nine others came out on the Lord's side. The people are now making an effort to build a house of worship. Heretofore we have held all our meetings in a grove.

"SUCH A GREAT CHANGE IN MY HUSBAND."

The gospel was designed to transform men and communities. Because things are wrong side up, it comes to turn the world upside down. Thus it has always done; thus it is now doing, as witness the following:

While visiting a district where I had organized a school and done considerable work, I began to wonder what good would come from my labors. As I was questioning, a woman said to me, "There is such a great change in my husband since you visited among us and organized the Sabbath-school. Before that he seemed to be perfectly indifferent to his own and his family's spiritual needs. Now he does not lose an opportunity to hear preaching or attend the Sabbath-school, and he urges all his family to go with him." I found also that little children belonging to irreligious families were forming the habit of morning and evening prayer—another fruit of the school. Those young people too who thought the Sabbath-school a joke are beginning to think more seriously of it. Even the ringleader in all the mischief is growing ashamed of his conduct, and reproves in his companions what he before led them into; says he thinks such conduct is ridiculous. This school was one of the small and apparently weak beginnings.

"HARD WORK AND LOTS OF IT."

The character of the man from whose letter the following extract was taken is assurance of its accuracy in every particular:

This has been a very busy quarter. Since I last wrote you I have organized 8 Sabbath-schools, with 271 scholars and 28 teachers; visited 13 schools; delivered 42 addresses and written 30 missionary letters. Besides this, I have visited 646 families; distributed, by sale, 37 books, by gift, 368 books and 13,280 pages of tracts and periodicals; and travelled 1266 miles. Statistics are usually dry and monotonous, but they stand for hard work and lots of it.

It is positively refreshing to find souls eager for the word of life. The full soul loatheth the honeycomb; but when there is absolute hunger it is a pleasure to furnish food. Far away, from the great upper plains of the Northwest, a missionary thus writes:

In one case the people offered to meet me at the railroad station if I would come out and organize a Sabbath-school in their district, so eager and anxious are they. I was informed that it was the first religious service held since the first sod house was erected, five years ago; and oh, how I did wish that some of our eastern boys and girls had been present to hear them sing, and to notice their marked attention to all that was said!

THE NEW SCHOOLS—SHALL THEY BE PRESERVED?

The following are extracts from a communication of the Superintendent of the Sabbath-school and Missionary Department to all the missionaries:

The one burden that is now resting upon my heart is the condition and prospects of the Sabbath-schools which have been organized since April 1 — altogether numbering 690. Many of them have been planted amidst circumstances which are very hostile to their growth or even continued existence. The officers and teachers in many of these, though the best that could be obtained, are not all that could be desired. The cold weather and snows of winter are approaching. What shall be the fate of these small, weak and struggling Sabbath-schools? I am directed by the Board to instruct you to report each month, from now onward, so far as practicable, the condition of the Sabbath-schools recently organized in your field, and the methods and efforts which you are using to preserve them from being discontinued on account of cold weather or for any other reasons. You have a list of these Sabbath-schools, together with a list of their superintendents and their post-office addresses. If you do not have this list, you ought to have it; and if you will write immediately to this office, such list will be furnished you. Please put yourself in communication as soon as possible with each one of these superintendents. You realize their needs and conflicts, and I beseech you to use every power which you possess to aid them, by correspondence, by sending them tracts, books, etc. As far as possible you will visit the most needy of these schools this fall and winter, especially any that may be in particular danger of perishing.

Go and have a most thorough conference with the chairman of the Sabbath-school committee of your presbytery. Ask him for his advice as to what should be done for these new Sabbath-schools. He ought also to have a list of them and their superintendents. At the meetings of presbytery the chairman of this committee ought to present the needs of these new and struggling schools to the brethren, and ask the presbytery to take such action as in their wisdom is best to aid them.

In dealing with these schools which are in danger of closing in the winter—1. Do everything within your power and within the bounds of reason to induce them not to close, if it is within the range of possibility for them to keep open. 2. If it is impossible for them to keep open during the winter in the school-houses in which they have been accustomed to meet, use your utmost influence to induce them to hold the school in a private house. Even if the entire school cannot thus be kept together, a part of it, at least, may be thus held and continued during the winter. This ought to be done if only a single class could be held together. 3. Inform the superintendents of any schools which will be obliged to close that we will send to them the lesson helps during the time of the enforced cessation of the school if these superintendents will promise to distribute these helps among the teachers and the scholars. This will prevent the entire giving up of Bible study during the winter and the break in the lessons when the school is resurrected in the spring. 4. If a school is obliged to close, let it be kept up with as much vigor as possible so long as it is held open. Let there be some appropriate exercise on the Sabbath which is to be the last. Let it be announced on that day at what date the school will again begin in March or April.

These and many other points and methods which will occur to you as specially applicable to your special field I press upon your most earnest and prayerful attention. Indeed, I regard it as your supreme work from this time until the opening of the spring to do literally everything that in you lies for the preservation of these newly-organized Sabbath-schools. As your superintendent, I call upon you to put forth these exertions. The Board is watching this matter with prayerful solicitude, and the future prosperity of our work depends upon our success in preserving these schools more than upon any other one thing under God.

Especially bear in mind the instructions of the Board that you report each month on this most important matter.

CATECHISM BIBLES.

In answer to many inquiries, the statement is now made that the offer of an Oxford Bible as a prize for committing to memory the Shorter Catechism, upon conditions before made known, is continued for the year 1889. From December 13, 1887, to November 1, 1888, 1910 such Bibles have been awarded.

CHURCH ERECTION.

SHALL WE HAVE IT?

"THIS BOARD IS ENTITLED TO, AND OUGHT TO HAVE, ASIDE FROM THE MANSE FUND AND IN ADDITION TO SPECIAL CONTRIBUTIONS FOR PARTICULAR BENEFICIARIES, NOT LESS THAN $150,000 TO CARRY ON ITS WORK FOR THE COMING YEAR."

The above sentence is the utterance of the last General Assembly, and expresses the deliberate judgment of the standing committee that reviewed the work of this Board. Brethren, we ask you to look the facts in the face, and answer whether this estimate of the demands of the work is extravagant; and whether your church is aiding in its due proportion to send the needed supplies.

THE ESTIMATE.

Last year more than two hundred new churches were organized, and three quarters of these were in new communities where the people, although energetic and ambitious, are yet absolutely without accumulated wealth. In addition there are probably five hundred other churches, from one to five years old, that have not yet been able to secure a church building. The life of these hundreds of churches is in jeopardy until they are safely housed in spiritual homes. This is the unfailing testimony of all of our missionaries. But homes these churches cannot obtain without help from the church at large. If no houses of worship, then soon no churches. If no churches, then the money of the Home Board and the toil of its missionaries have been largely in vain. With confidence these new-born congregations appeal to the Board, as your representative. But the Board can only give what it receives. Never has our beloved church evinced more zeal in planting new congregations than this year. Never, therefore, have there been more or heavier demands upon the Board. Yet up to the present time the receipts of the Board have not quite equalled those of a corresponding period last year. But last year we were able to respond to the calls upon us only because of unexpectedly large legacies. Remember this, ye who give so gladly that your Master's cause may be extended and churches multiplied in his name: the two branches of Church Extension cannot be separated; church planting and home building must go together or nothing permanent is secured. Giving more to the one involves a corresponding advance in the support of the other. If then you give $850,000 to the one, is $150,000 an extravagant estimate for the other?

HOW IS IT WITH YOUR CHURCH?

From some of our best churches we sometimes have responses like the following:

Last year we gave largely to Church Erection, but it all went within the bounds of our own presbytery. The needs at home are so great that we must keep every dollar *here*. We do our whole duty to the West and South by making a liberal contribution to the Home Missionary Board.

To those who thus reason we would say: Brethren, see whither such reasoning logically tends. Is it not to the conclusion that no one should aid this Board? There is not a town or city upon this continent where money is not needed for Christ's work; and if no church is to send supplies abroad while there is an unsupplied want at home, then every community will live for itself alone, and the very weak must simply die.

But there are *needs* and there are *greater* needs. Your child at home, cherished in the bosom of the family, may well suffer a little discomfort and exercise self-denial in behalf of your child abroad and suffering. If all churches answered as is above indicated, all work upon our frontiers would come to an end.

Moreover, is "full duty" done by giving to one or more of our church agencies and passing by others? The General Assembly

may err in its estimate of relative importance, but unless a Board is worthless and should be abolished, it has *some* relative value. Determine for yourself what that relative value is, and in that degree, whether larger or smaller, guage your gift. But pass no Board by entirely unless you are prepared to say it is useless and should be abolished.

A WOMAN'S PLEA.

Our readers, we believe, have been interested in the various little notes from Christian ladies that have accompanied small contributions sent to us for the Paul's Valley manse.

The first of these was published in the July number, and was signed "Threescore and Ten." The suggestion of the aged writer was fruitful, and other sympathizing women added their contributions.

We have lately received a letter from the same kind hand which expresses so well what we have always had in mind that we publish it in the hope that its tender expressions may inspire the hearts of many other women:

September 28.

REV. E. N. WHITE.

MY DEAR SIR:—I am so glad my suggestion made in (I think) the July number of THE CHURCH has been responded to by some. It is more than I expected, as the thought only occurred as I was writing the note to enclose my small contribution.

May it be but the first drops of a shower of Vs that shall cause to spring into being a crop of manses all over our broad West. What a stimulus and incentive to enter the home missionary work it would be to young men if they knew there would be a shelter provided for them and their families, and how much more effective work they would do for the Master! The Lord has given to us all bodies as well as souls and spirits, and this frail tabernacle must be cared for if the other parts of our triune nature are to do acceptable work for the Lord; and it is incumbent on "those whose part it is to tarry by the stuff" to see that *that* is done for those they send to work.

The result of my former note encourages me to make a further suggestion. It is, that the women of the church take the manse matter to heart, and make it their special care. It can be done easily if it is taken up in earnest, and that without diminishing one dime of the amount collected for other branches of the work.

Within the bounds of the General Assembly there are thousands of women who, without feeling it, could give each five dollars or more; other thousands who, by a very little self-denial, could give the same amount, and all of them would breathe more freely after doing so.

And then there are an innumerable number who, like the Macedonians (2 Cor. 8), in their poverty, through the riches of their liberality, would rejoice to give smaller sums if there was a way by which such sums could be gathered in. Would it be practicable for the Christian Endeavor Societies, in the churches where there are such societies, to take it in hand?

Now, my sisters, I am in earnest in this matter. I trust there are many others as much so, and who, by reason of age and other causes, are more able to push the matter, and that they will do so.

Let me say here that I have written all this without consulting the "men folks" who are at the head of affairs, but I do not think they will object to such an arrangement much, for they all know that "when we will, we will, and there's an end on't."

Please find enclosed five dollars for the Arizona missionary's manse, page 346.

Yours in earnest,

THREESCORE AND TEN.

THE BATTLE WITH CENTIPEDES.

The additional gift in the letter from "Threescore Years and Ten" for the Arizona manse, for which an appeal was made in October, is only one of several that have come in, and we rejoice to say that there seems to be a prospect that the wife of the good missionary will soon be able to intrench herself so strongly that she need have little fear of the "tarantulas, scorpions and centipedes" with which she has been forced to do battle. We publish several communications upon this subject, some of which we think are very touching.

Dear friends who so kindly respond, you will never know how much you have gladdened the hearts of distant toilers, and may we not add, encouraged the one who gladly acts as intermediary between the giver and the receiver. Of each such gift how truly

it may be said, "*It blesseth him who gives and him who takes.*"

DEAR SIR:—I enclose a check to be appropriated (provided you think best) toward a manse for the minister in Arizona whose letter you publish on page 346 of our last CHURCH AT HOME AND ABROAD. I take for granted the writer of this and the letter to the Home Board (p. 306) are identical. If not, please choose which needs it most.

You will oblige me by giving no name, but acknowledging it as from "a friend in Princeton, N. J."

Respectfully yours,

——— ———.

REV. DR. WHITE:—Enclosed is a check for $30, fifteen toward a home for the missionary in Indian Territory whose surroundings have been "beyond endurance," and fifteen for him who would provide something better for his wife than an "adobe" with "centipedes and scorpions."

Please acknowledge in THE CHURCH AT HOME AND ABROAD.

EASTON, PA., October 11, 1888.

REV. E. N. WHITE, D.D.

DEAR SIR:—Enclosed please find $10 for the Manse Fund. I would like to have this small contribution go toward building a house for the home missionary whose letter you will find on p. 346 of THE CHURCH AT HOME AND ABROAD, No. 22, Vol. 4. Please communicate with editors of that magazine, from whom his address may be obtained.

Trusting no trouble may be experienced, I remain,

Yours very respectfully,
A STUDENT OF LAFAYETTE COLLEGE.

DEAR SIR:—Enclosed please find $2.50 to be sent to the "home-foreign" missionary spoken of on page 346 of THE CHURCH AT HOME AND ABROAD, October number, 1888.

Please send the name to me, so that I can communicate directly with him. I have long wished to have a missionary to apply my few savings in that way to. I am nine miles away from church and do not get to meet with the members but once in a long while, but I take my church paper, *Herald and Presbyter*, Cincinnati, O., and THE CHURCH AT HOME AND ABROAD, so I keep up pretty well; but it is, after all, not so inspiriting as meeting with those interested in the same things. We really ought to be more than willing to give, oh, so much more than we ever think of giving, to the minister that would go to such places as that man writes about. I know that I just could not go. And oh, may I be willing to deny myself of the many, very many comforts that I think I must have and send the money to help to make those something near comfortable, is my prayer.

DEAR SIR:—Enclosed please find $5 to help pay for the parsonage of the minister at Paul's Valley, Ind. Ter. If it is already paid for, use it for some other clergyman who, while giving his life for others, has no pleasant home of his own.

AN IMPORTANT SUGGESTION.

In a note lately received from Dr. John Hall, there was included the following wise and practical suggestion:

I have often spoken about the policy of taking good-sized lots in new places, as values ordinarily rise, and manses, etc., can at a later time be put on the ground.

It would be well for every church in securing land to remember this. Fifty feet extra width and depth can usually be obtained at the inception of the enterprise with little or no extra expense. Wait ten years, and the needed room either cannot be obtained at all or must be secured at a cost of thousands of dollars.

SPEAKING OF WHAT THEY DO KNOW.

We publish below extracts from the report to the Synod of Kansas of its Standing Committee upon Church Erection. Men in Kansas understand what they are talking about when they speak of church work in the new states.

FROM THE REPORT OF THE COMMITTEE OF THE SYNOD OF KANSAS ON CHURCH ERECTION.

The Board of Church Erection was born out of the womb of necessity. Churches were gathered and organized; but being without a home, a common centre around which they could rally, many of the weak churches grew weaker, became discouraged, and eventually were disorganized.

As the work of the church gained force and won ground by success, the necessity became more imperative and strictly denominational.

The wide-awake church leaders saw that that church wins which wisely provides for its adherents a place for public worship.

To-day the two-fold necessity is more imperative than ever before. Loyalty to Christ and loyalty to Presbyterianism sound the command, "Rally and advance."

The Board of Church Erection is no experiment. Success has proven the wisdom of its policy. The organization of a church does not guarantee its life. Life and growth can only be secured by having a church home. Some new organizations can go forward without aid and build. Many, if not a majority, cannot build without aid. The giving of aid not only stimulates them to put forth all their strength, but imparts strength and infuses them with courage. It makes the bond to the church stronger, the sympathy deeper, the loyalty more spontaneous. It makes Presbyterians better Presbyterians, and does the church honor in the presence of her enemies.

This Board is the measuring guage of the success and advance of Presbyterianism among the masses and along the frontier line of evangelization. In 1868 only 17 churches west of Iowa and Missouri applied to the Board of Church Erection for aid, and 9 of these were in California. Now the centre of demand is west of this same line.

For six consecutive years Kansas has been the banner synod in making applications to and securing appropriations from this Board. Of this we need not be ashamed. It measures our activity, the character of our immigration and the prosperity of Presbyterianism within our borders. During the past year this Board has aided in the erection of 26 churches in Kansas. Dakota received aid for 18, Nebraska for 13, and California for 10.

The work of the Board of Church Erection promises to expand rapidly in the immediate future. This we might anticipate on general principles. The growing boy outgrows his last year's clothes, outgrows all of them, from head to foot—hat, coat, pants, shoes. So it should be. This means health, vigor, an approaching manhood. So with the church's work. It too must grow, or the church must dwarf.

In a well-organized home there are not only growing children, but coming children. So it is in this work of the church. Hundreds of new organizations will need and demand aid the coming year. Let us see to it that the Board is supplied with funds sufficient to meet all demands upon it, and to prosecute its work vigorously.

The Board of Church Erection has been pushing this department of church work along two lines—on the western frontier and in the growing cities. These two lines mark the healthy and the unhealthy growths of our country. Christianity must keep pace with immigration in the city as well as on the prairie. Where the masses go there the gospel must go; where the masses make their home there the church must make its home. It is all folly for us to orate about the unwisdom of the masses flocking into our cities. The flood-tide of population moves in that direction. No human hand can stop its flow, but we can follow it with the gospel. Our cities must be evangelized. Without this the nation will never be evangelized, and our nationality will ever be jeopardized. The city is the plague-spot in the body politic and the peril of our country. Patriotism pleads with us to build the church, while we send the gospel, thus securing the permanent presence and power of the gospel.

The necessity of this Board's work on the frontier need not be mentioned in a synod where a vast majority of the churches have been aided in their day of weakness by the Board of Church Erection. Brother, your church and mine testify to the excellent work done by this Board.

Brethren, let us fix it firmly in mind touching all our evangelistic work, "a church home is essential to a church existence." The shepherd must fold if he would retain his flock. That the Board of Church Erection is a helper to every other board of the church. To sustain it is to strengthen these, and to support it is to sustain these.

Through THE CHURCH AT HOME AND ABROAD we desire to express our unbounded thanks to Mrs. Henry Wheeler, of Bridgeport, Conn., for the gift of one hundred dollars with which to purchase an organ for our church of Maine, Minn. We were enabled by her generosity to purchase not only a very fine Chase chapel organ, but aside from this, two very neat pulpit chairs and five hymnals.

A. C. PETTITT.

MAINE, MINN.

MINISTERIAL RELIEF.

AS IT WAS FEARED.

September is the month recommended by the Assembly for collections to be made in the churches for this Board. Those who read the article "The Centenary Fund" in the Ministerial Relief pages of the last number of THE CHURCH will not be surprised, though they will be grieved, to learn that our receipts from the churches for September were

THREE THOUSAND DOLLARS LESS

than from the same source in the corresponding month last year. So early have the fears of many been realized, that the extra efforts last year for our permanent fund, of which we have as yet received but a trifling benefit, would seriously diminish our receipts for current use this year.

And the amount paid out in September by the Board under the recommendation of presbyteries is over

TWO THOUSAND DOLLARS MORE

than that paid in September of last year.

This is burning the candle at both ends—diminished receipts from the churches and increased demands from the presbyteries for the beneficiaries within their bounds. This increased demand has been made every month since the beginning (April 1) of the present fiscal year—except in July, when, however, the appropriations were only $559 less than in July of last year.

At the present writing the receipts for October have not all reached us, but the "monthly" appropriation was voted by the Board at the regular meeting on the 18th. This amounted to $15,225—the largest demand ever made in any one month upon the Board—and for the first time since February, 1887, our treasury was left empty! It should rather be said, it was worse than empty, as it was overdrawn $3809!

We began the year, as our report to the Assembly shows, with a balance on hand of $26,142.79. But this month of October finds us with this unusually large "balance" entirely exhausted, and the treasury nearly $4000 in arrears!

The Board awaits with anxiety the response from God's people that will indicate what they propose to do this year, through its agency, for the comfort of the sick and aged servants of the church.

SOME SYSTEMATIC AGENCY NEEDED.

But it is evident that this "response" from the churches will not reach the sum of $150,000 recommended for our work by the last three General Assemblies, unless there is some thoroughly-organized agency in every congregation to aid the pastor in bringing out its full strength on behalf of this Board. Of course in vacant churches there is an absolute necessity for some efficient agency to press this too often neglected cause upon the thoughtful and prayerful attention of all the people. But the pastor needs and ought to have such help. He himself can do much by occasionally

PREACHING UPON THE SUBJECT,

as many pastors and stated supplies now do—enforcing not only the duty of God's people to care for "the poor and needy," but their duty *to support the ministry*. The people need to be taught that this duty involves something more than the prompt payment of a salary in order that the pastor may, in the active discharge of his sacred duties among them, be "free from worldly cares and avocations." It involves also the proper care of those servants of the church laid aside from their sacred work by sickness or by the infirmities of old age. All this should be made clear to the people, and it may take more than *one* sermon. But

MORE IS NEEDED THAN SERMONS.

These should be followed up (as was suggested in the first contribution of the secretary to these pages) by some active, thoroughly-organized agency, to secure a full and hearty response from every member

of the congregation. The usual "collection" for any of the less prominent boards is apt to be after all a *pro forma* matter. And then it may be a rainy Sunday when the sermon is preached and the collection taken up. Or some of the principal givers may be absent that day. The pastor is heavily burdened with pulpit and pastoral duties, and with the eight boards of the church. What aid can he have in securing an annual contribution for Ministerial Relief from every member of the church, present or absent on the day of the collection? What aid also in distributing throughout the congregation such printed matter as will inform the people as to the aim and the needs of the Board so as to make sure of a more intelligent interest in the sacred work, and a heartier response to the pastor's appeals?

These questions would seem to have received a most satisfactory answer from the eldership of our church; and although this has been frequently referred to in these columns and was presented at some length by the secretary in the first number of THE CHURCH, and in the report of the Board to the Assembly of 1887, he begs leave, in view of its great importance and the present condition of our treasury needing immediate relief, to make it the subject of another article. Those who are familiar with all the facts in this remarkable movement of the elders in behalf of this Board will, it is hoped, excuse the space given to the article which follows, and which is written for those who do not know these facts or who have not given them the thoughtful consideration they deserve.

THE AID OF THE ELDERSHIP.

The movement among the elders in behalf of the Board of Relief originated in a remarkable meeting of the elder-commissioners to the General Assembly at Cincinnati, in 1885, held in pursuance of the following action of the Assembly (Minutes, p. 629):

Thursday Morning, May 28, 1885.

On motion of the Hon. Woolsey Welles, LL.D., elder from Iowa, the following committee was appointed to make arrangements for a public meeting of the elders in behalf of the Board of Ministerial Relief, viz.: Elders J. B. Stevenson, of Philadelphia, Judge Drake, of Washington, and Kiliaen Van Rensselaer, of New York city. The committee subsequently announced that the meeting would be held in the large hall of the Young Men's Christian Association, the next day (Friday) at 8 P.M.

The meeting was largely attended and the interest amounted to enthusiasm. A number of short but effective speeches were made, which emphasized not only the reasons why God's people should contribute more liberally to this Board, but why the eldership should feel "a special call" to take hold of the matter and to press it in their respective churches. This was clearly expressed by the distinguished chairman of the meeting, Elder Silas B. Brownell, of the Fifth Avenue Church, New York city, who said in his address on taking the chair:*

> This movement inaugurates a new departure. I believe there has never been what, strictly speaking, might be called an elders' movement for carrying forward the work of any one of our boards. But if this movement is an innovation, Dr. Cattell's address before the Assembly showed that we elders should do this work. The work is unlike any other to which Presbyterians are called, and appropriately belongs to the ruling elders. For the other boards the preaching elders can plead without the thought and imputation of selfishness. For this we ruling elders can plead from the same vantage ground of unselfish affection, and to our pleas we can add the weight of our example in liberal giving.

At the close of the meeting *An Address to the Elders of the Presbyterian Church in the United States of America* was read by Judge Drake and adopted "by a rising vote."

The whole of this address should be read by every elder in our church. Indeed, its brief but forcible presentation of the claims of the Board is well worth the thoughtful perusal of every Presbyterian; but we give here the following passages bearing specially upon the subject of this article:

During the present Assembly many of us have been deeply moved upon this subject.

* See the pamphlet report of the proceedings and addresses, to be had on application to the Board.

We have felt a special call to go forward, actively and earnestly, in this matter. The hearts of the pastors are with their "suffering brethren," but many of them feel a reluctance to press home this subject upon the hearts and consciences of their people. It seems to them like pleading for themselves or claiming their own right. We do not think there should be this reluctance, but we can understand the feeling that underlies it, and we can sympathize with it. And it constitutes an obligation, all the more imperative and sacred, for the elders to give their hearts and hands to the important work of this Board. We ought to esteem it both our duty and our privilege to bring this cause before our people, so that in every congregation systematic and liberal contribution may be made to it. In few things can we better uphold the spirits of our pastors than in giving our time and strength to this blessed work.

Let us, then, brethren, charge ourselves with the personal duty of seeing that every member of our church and every member of our Sabbath-schools shall thoroughly understand the nature of the sacred claim of these wards of the church.

The heart of the eldership should be tender on this subject. If the people are instructed they will promptly, heartily and generously respond. Let us solemnly, and in the fear of God, charge ourselves with this responsible duty.

While we use all proper efforts to induce the rich to devise liberal things for this Board—especially to make generous contributions to its Permanent Fund—let us give our special attention to the annual contributions of the churches in which we respectively hold office. If the amount secured by the general collections on the Sabbath for this Board be not a fair proportion of the benevolent contributions of the church, let it be supplemented by our personal appeals to individuals throughout the congregation. Let us see to it that our yearly offerings be not fitful and spasmodic, but systematic and proportionate year after year.

Brethren of the eldership! The honor of Christ's name is involved in the proper discharge of this duty to his ministers. The cause is urgent. The claim is just. The means are ample. A united, energetic, persistent movement on our part, all along the line of the church, will fill the impoverished treasury of the Board of Relief, and gladden the hearts of hundreds of Christ's servants who, after long and faithful service in the ministry, look to it as their only means of support in their sickness or helpless old age.

What more could pastors ask than this most efficient aid so cordially and generously tendered?

But the elder-commissioners at the next General Assembly (Minneapolis, 1886) took an advanced step toward rendering this aid more efficient. The subject of Ministerial Relief was discussed by them at two successive meetings that were largely attended. Their resolutions not only "heartily endorse the address and appeal issued by the elders at the last General Assembly;" and "express the hope that in the arrangements for public meetings during the sessions of the Assembly the Board of Relief will have a place with other boards of the church as a subject for popular addresses;" but they also recommend that

Each session appoint one elder, who shall charge himself with the special duty of disseminating information in his church and awakening its interest in the beneficent work of the Board, and who on the day of the annual collection shall be ready himself to address the congregation in behalf of the Board in case the pastor shall consent.

This recommendation was endorsed by the Assembly itself in the following resolution:

Resolved, That the ministers of the Presbyterian Church be instructed to present the cause of ministerial relief in a sermon to their respective churches on the first Sabbath of September in each year, or as soon thereafter as practicable, and to take a collection for the purposes of this Board. *And the Assembly recommends that each session select an elder to assist his pastor in presenting the cause to the people on that occasion.*

At the next Assembly (Omaha, 1887) the elder-commissioners also devoted two meetings to the consideration of this subject, and with the same earnestness. The resolutions of the elders at Minneapolis were unanimously reaffirmed. The Assembly also resolved,

That the Assembly regards with favor the effort recently inaugurated to enlist and utilize the interest and influence of the eldership in behalf of this agency for the relief and help

of those laid aside from the active work of the church. This Assembly would reiterate its approval of the special arrangements suggested last year by which *an elder should be associated with the pastor in the oversight of the interests of this Board in the congregation.*

At the meeting in Cincinnati, Judge Drake said in his speech, after submitting the address from which extracts have been given above, "It would look very badly for the church if this movement should end practically with this meeting. I do not believe it will so end." The above account of what has been done at successive Assemblies shows that the eminent speaker was correct in his opinion that the movement among the elders on behalf of this Board would not end with this first meeting in 1885; but the readers of THE CHURCH know that it has not been confined to the elder-commissioners to these Assemblies. It has been followed up in many parts of the country by elders' conventions called specially to consider the subject, and at other meetings held by the elders during the sessions of many presbyteries and synods. Since commencing this article (written during the sessions of the Synod of Iowa) the secretary has attended one of these meetings. He found the same deep interest in the work of this Board, the same earnest and cordial desire to aid the pastor in forwarding its interests, that was shown at the meetings in Cincinnati and the subsequent Assemblies. So it has been in all the five synods which the secretary has had the privilege of attending during this month of October. The sentiments of the Cincinnati address were reiterated and emphasized—"*We have felt a special call to go forward actively and earnestly in this matter.*" They all recognized the sensitiveness which makes many pastors reluctant to press home this subject upon their people; and while insisting with the elders at Cincinnati that there should not be this reluctance, they also recognized that "*it constitutes an obligation all the more imperative and sacred for the elders to give their hearts and hands to the important work of this Board.*"

Again we ask, Will not the pastors and stated supplies avail themselves of this generous help? The question may indeed be asked, Had they done so, would the treasury of our Board now be nearly four thousand dollars in arrears, even with the increased demands made upon it?

Although this article is already so extended, we must refer to the recent action taken by one of our largest presbyteries—that of Lackawanna, in the Synod of Pennsylvania. These brethren have perhaps given still greater efficiency to the plan recommended by the elders and endorsed by the General Assembly (of selecting one elder in each congregation to assist the pastor in this special work) by making it a *presbyterial* appointment. At the last meeting of this presbytery the subject of ministerial relief was discussed with special earnestness, and after an address from Dr. Logan—of rare power and eloquence even for this distinguished presbyter—the following resolutions were unanimously adopted:

1. That a special committee be appointed to nominate to the presbytery one elder from each church, who shall be charged with the whole interests of this cause (ministerial relief) in his own church, and who shall be instructed to bring this cause before the people for their contributions in such ways as, in conjunction with his pastor and session, he may deem most efficient. Further, that said elder be called upon at the spring meeting to report his diligence therein.

2. That the stated clerk is instructed to notify each of these elders of this appointment, and to send a complete list of the same to the Board of Relief, so that they can be furnished directly with such papers and circulars as may aid them in their work.

In conclusion it is scarcely necessary to add that the elders, while recognizing "a special call to go forward actively and earnestly" in the tender and sacred work entrusted by the church to the Board of Relief, are not unmindful of the aid they may render, and ought to render, in the important work of the other boards. More than one of the speakers at the Cincinnati meeting referred to this. Judge Drake him-

self, while saying, after submitting the Address:

It is the beginning of a new movement in the Presbyterian Church. I believe I am right in saying that at no time has there been a call made upon the whole eldership of the church to engage actively in a particular enterprise,

went on to speak of "the reserve power in the eldership," that had never been fully employed in church work. Said he:

And whenever the ruling elders of the Presbyterian Church rise to a due appreciation of their office, of its responsibility and of its power, then we may expect the Presbyterian Church to stand forth more than ever panoplied for warfare and for triumph.

In fact, this "movement" of the elders at Cincinnati on behalf of the Board of Relief has already developed an increased interest and activity throughout the eldership in other important departments of church work. The home mission pages of the October number of THE CHURCH, under the caption "Laymen to the Front," appreciatingly and gratefully refer to the "excellent service" rendered by the committee of elders appointed by the Assembly at Omaha "to work on the more than twenty-two thousand elders in our churches and the eight hundred thousand members of our Sabbath-schools to raise funds for our home missions." The secretaries add:

We trust their experience the last year will suggest new and more effective experiments this year and for years to come. "Laymen to the Front" was happily inaugurated in our General Assembly in 1887.

Of course 1887 is a slip of the pen for 1885; but all the same the elders have "come to the front," and their influence in aiding the pastors will be seen, not only in the cause of Ministerial Relief to which they "have felt a special call," but, sooner or later, in all the departments of our church work.

EDUCATION.

Asked for by the General Assembly, and needed, $100,000.

OPINION OF PROF. CHARLES HODGE.

In a private letter he wrote:

I deeply regret the backwardness of the churches to meet your wants. If I thought it the result of indifference, I should lose nearly all hope of the future. The Board of Education holds a relation to the church as important as the right arm to a man's body. Indeed, this is a feeble expression of the truth.

TWELVE YEARS' EXPERIENCE OF THE SECRETARY.

When I first entered the service of the Board in 1876, my maiden speech was delivered in one of the Ohio synods. It was cheerful in tone, interspersed with bits of humor, and was kindly received. Twelve years of weary effort under not a few discouragements may, I fear, have given a less cheerful tone to some subsequent addresses.

Amid all these discouragements, I believe I have never lost the Psalmist's spirit of hopefulness. "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." Lately the skies are visibly brightening. "The time of the singing of birds is come." The "winter of our discontent" seems yielding to spring-time warmth. May it yet be "made glorious summer"!

1. At the Centennial Assembly, in view of the important facts presented, a strong committee was appointed at the request of the Board to present to the churches a memorial on the subject (which has been done already with good effect), and to consider further what the conditions of the case may demand. Much good may be expected from the deliberations of this com-

mittee. There are obstacles in the way of a legitimate development of the ministry which ought to be disclosed, and as far as possible to be removed, and measures may be devised for its furtherance which are not now in operation.

2. There appears to be an awakening of fresh interest in the cause on the part both of our ministers and presbyteries, if we may judge from articles and reports which are now frequently published in our religious periodicals.

3. In consequence the number of candidates, both of those independent of the Board and of those under its care, is steadily increasing. In 1876 the Board reported 460 of all grades. Last year, 1888, it reported 739, a goodly advance of 279. So also there has been a gain in the contributions. These have risen in amount from $72,093 to $91,390. The advance, however, is by no means proportionate to that of the candidates. By pinching the latter to the quick we are nevertheless out of debt, and there is comfort in this.

4. There is a happy movement evident on the part of several presbyteries toward resuming their episcopal functions and adjusting the relations between churches and ministers according to Presbyterian standards. The phrase "taken under care of presbytery" is getting to mean something; and when there is realized all that it implies, and the Presbyterian Church becomes a thoroughly consistent body, there will be less hesitation on the part of young men to enlist in its service. We remember a remark of the late Dr. Leonard Bacon in his speech before the Assembly at Pittsburgh commenting on the mingling of Presbyterian and Congregational elements in the churches of Connecticut: "Mr. Moderator, I prefer to take my Presbyterianism *straight*." And this is how we ought to take it. A mixture of heterogeneous ingredients is not wholesome. It is cheering when we begin to discern the fact and to provide against it. The Presbyterian Church can do nothing better than to educate its own sons for the ministry in its own institutions, and not draw so largely from other bodies.

These are some of the reasons why the heart of the secretary, and in fact of the whole Board, has been greatly cheered of late, and we are looking forward with large hope of progress during this the first year of our second century. May all Christians who desire to secure an increase of the number of faithful and earnest ministers, unite in praying and laboring for the fulfillment of this hope. D. W. Poor.

THE SITUATION AND ITS APPEALS.

The month of October leaves us with 609 candidates accepted. This is 40 more than we had last year up to date. Many more are coming, and the promise is large. Besides these there are a number of special cases that are put upon a reserved list for after consideration. Their acceptance depends somewhat on the amount of funds sent in. Of these, eleven are young men, who have been much approved in church work, and have been advised to complete the culture and experience they have gained with a theological course of study that may fit them for the ministry. In regard to these the Board is specially wary, lest against all Presbyterian precedent it help to stock the ministry with uneducated men, that may speedily exhaust their resources. Yet it recognizes the fact that there are other elements beside that of classic learning that fit a man for eminent success in preaching the gospel. The larger number of special cases, however, consists of young men in the academic course. Some of these appeal strongly to the hearts of the Board, and we make special mention of two or three in the hope that some large-hearted person may be induced to give them a kind lift into college by a donation of $80 each. Our desire is that they may be enabled to qualify themselves thoroughly for entering on their advanced course. Of one it is said:

His examination before presbytery was thorough and specially satisfactory, and Professor C—— endorsed him cordially. He comes of a stock that gives promise of a bright and successful minister. He has a good address on the platform, and ought not to be lost for our

working force. If any academic students ought to be accepted, he is one. His father is utterly unable to help him, as his farm is heavily mortgaged, and the chances are that he will lose it, and with it years of labor and all his worldly goods.

We omit one or two noble things said of the boy, for they are of a personal sort.

Of another, in the senior preparatory class, his pastor writes, from West Virginia:

He is a very worthy young man. His invalid father is making a great sacrifice in giving up his son just as he is coming to an age to assist him in his old age. I would assist him myself but for the fact that I have a son and daughter in college, and cannot afford it. I see it is the wish of the church that parents consecrate their sons to the ministry. I think then that the church should certainly take them from their parents and educate them. I very much fear this youth will have to come home unless he gets aid from the Board.

A third is an orphan who had been apprenticed, and on completing his term of service resolved to obey the call which for several years had been ringing in his own soul. Of him we have urgent letters from several sources. One expresses "the highest opinion of his piety, talents and devotion to his Master. Whenever he has been put to the test, he has proved himself worthy." Another says that "with the $100 he had earned and a little help from his pastor, he attended school at Northfield one school year and a term, and then stood first in his class in Bible study and well in other things." He is now in college, and his president writes:

From his unusual devotion to Christian work and his drill therein and his faithfulness in study, he would seem to be certainly one of those young men who ought to be helped forward into the ministry, especially now in the great need of ministers in our church.

These with several others are put upon a reserved list for after consideration, to be received if the funds allow it; but they are in pressing want of supplies now, and must give up study soon or receive aid. The question for the churches to decide is, What shall be done with these young men? The Board feels perplexed over it.

THE SUGGESTIONS OF A SERMON.

At the centennial celebration held last May in Marietta, O., a sermon was preached by Rev. H. M. Storrs, of Orange, N. J., which set forth with rare eloquence and power the vast and mighty forces which were at work shaping the character and destinies of our country. It is a theme which has been much dwelt on of late, but nowhere have we seen it handled so impressively and with such breadth and scope. The preacher shows how there is rapidly forming on this immense territory of ours a new and distinct nationality effected by the "commingling of all sorts and conditions of men, of all varieties of blood and varieties of thought and varieties of morals, religion, language, discrepant, discordant, divergent," which under the freedom granted by our government, and under the impulse of new conditions, are here contending for prominence and mastery. In the struggle for life, for wealth, for political ascendency, for controlling influence, the masses are getting educated to a degree nowhere else observable. "They have intense brain, are impatient of twaddle, forestall slow reasoning, and reach ends by short cuts." In all departments of thought and action, in science, in politics, in morals and religion, in the useful arts, activity is tremendous. The most radical questions are freely discussed by the press, in lectures, in schools, in private conversation; and conclusions are reached in utter independence of external control. The shackles of authority, of precedent, of tradition, are relaxed, and all feel more or less at liberty to think for themselves. What the outcome of this ferment of heterogeneous elements shall be none can predict. But one thing is certain, unless love and truth and righteousness prevail nothing but endless commotion and discord can ensue. These alone can reconcile and harmonize and consolidate, and these come only when the kingdom of God is established in power.

The natural inference from all this is that those who preach the gospel of the kingdom must be themselves full of the Holy Ghost and of power. If ministers expect to operate as a shaping force in this seething mass

they must be men of decided convictions, of energy of purpose, of thorough acquaintance with human nature, of versatile and broad sympathies, and capable of gaining and holding the attention of the popular mind. Feebleness, dullness, narrowness, will find no place or opportunity here. Candidates of such qualities will be candidates for obscurity and idleness. If ever the injunction of the apostle to the Ephesians needed to be echoed through our theological seminaries it is needed now: "Be strong in the Lord and in the power of his might. Put on the whole armor of God, for we wrestle not (only) against flesh and blood, but (also) against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

This is the thought with which the discourse of Dr. Storrs inspires the reader. Would that it could take thorough possession of all our candidates for the ministry and convert them into Christian heroes!

MORE REAPERS FOR THE NORTHWEST.

Under the above caption an article appears in the last number of the *Congregationalist* which describes the situation in that body, and which applies no less to us:

The recent two-days conference in Chicago of eleven state home missionary superintendents, with the faculty of the theological seminary, brought into great prominence the need of a large and speedy addition to the force of Congregational workers in the states of the West, and especially the Northwest. Nine superintendents call for two hundred and ten men at once, and declare that a new reinforcement of the same size will be the annual need for five years. It was said that in south Dakota fifty Congregational churches could soon be organized if the ministers were only forthcoming. The superintendents of the German and Scandinavian work want many more men. The money, it is said, could be secured, provided there were laborers to put in the field.

Another discouraging fact is the lack of heroism among many who are available for the work, but who cannot be induced to work on salaries as small as $600. The graduates of our seminaries are frequently in such demand elsewhere that few of them can be obtained for strictly missionary fields. They do not seek the hard places. Paul never stipulated for healthful water, a comfortable parsonage and an intelligent parish. The modern minister too often forgets that it is not himself, however refined and cultivated, for which the famishing call, Oh for a more heroic spirit!

These nine states and territories, which ask for two hundred and ten men annually for five years, cannot hope to secure, at best, more than a quarter of the graduates of our seminaries, who are also in demand in the East and for foreign fields. If, then, this urgent call is to be heard, the seven seminaries must send out yearly not less than eight hundred and forty men. This would necessitate a gross attendance of two thousand five hundred and twenty, but last year there were only about four hundred enrolled. And the total number of students in our seminaries is increasing very slowly, only two and six tenths per cent. in ten years by Rev. Mr. Mongomery's statistics.

How shall this appalling emergency be met? The superintendents are overburdened, and the professors cannot be in the field without neglecting their teaching. Plainly, influence must be exerted by those who are near the source of supplies. The Bible, reason and history point to Christian parents and ministers who must seek out and set apart choice young men and women. Unless the Christian parents of the land can be led to act in this matter, the needs cannot be satisfied. But are our pastors doing all they can?

A man who has been for twenty years in Congregational churches in New England reports that he has never heard a single sermon on this subject. Yet who, save the Christian parents, can influence the young people in our churches as can the trusted and beloved pastors? How many of our pastors set it before them as one of their greatest responsibilities to win young men to the gospel ministry? But surely they ought to do this in city and in country. They have the power, they hear the call, they know the joy of the service. Some are doing it, and thus are quietly doing much for the cause of Christ. Will not our pastors take up this work with more prayer and method than have ever yet been given to it? It lies in their power to double and treble the number of theological students in our seminaries in three years. It lies with them and with the Christian parents to increase the present number sixfold, yea tenfold, within ten years, to the unspeakable benefit of our country, to their own everlasting joy, and to the glory of Christ.

FREEDMEN

FLOGGING OR JAIL—WHICH?

When Mr. Lincoln issued his proclamation for the "abolishment" of slavery in all the states and parts of states whose people were in armed rebellion against the United States on January 1, 1863, he was too good a lawyer not to know, and too candid a man not to acknowledge, that the ultimate validity of that act, as it might apply to any actual case, must be decided by the judicial tribunals, *i. e.*, finally by the Supreme Court of the United States. The outcome of the war, of which that proclamation was a measure, being the adoption by the states of an amendment to the Federal Constitution, abolishing slavery not only in the areas of rebellion, but in all the United States and their territories, no occasion arose for seeking a decision of the Supreme Court upon the validity of the proclamation; but we did hear of one case in which a local state court was called upon to pronounce upon that question.

A Negro, who resided in Arkansas when the President's proclamation was issued, afterwards removed to Missouri. Missouri not being in rebellion, the President's proclamation did not apply to its inhabitants, and its people had not yet abolished slavery, as they afterwards gloriously did on January 11, 1865. While this state of things existed, the Negro, lately from Arkansas, was convicted of a misdemeanor, for which the law of Missouri provided the penalty of flogging for a slave and imprisonment for a free man. The judge was obliged therefore to decide whether the man was a slave or a free man. This of course depended upon the question whether the proclamation of emancipation took legal effect upon this Negro, who was a slave in Arkansas when it was issued. The court held that it did have such effect, and made the said Negro a free man. He was therefore sentenced to imprisonment according to the law. Thus the immediate effect of the only judicial decision of which we have heard declaring that proclamation valid was to shut up in prison the man whom it declared a free man.

The case was not conspicuous, but it significantly marks the dignity of freedom under American law. A free man, an American, must not be flogged even for crime. There are some offences against right and against decency so mean that we instinctively feel that they deserve the ignominy of flogging; but as instinctively we feel that such a man is not fit for citizenship. May it not be that disfranchisement for such low offences may yet become a feature of our jurisprudence? How would it do to refuse the ballot to a man who is mean enough to strike a woman, or to cheat his neighbor out of his ballot, or to soil a young girl's modesty?

EDUCATION IN ATLANTA, GA.

Rev. Lansing Porter, of Auburn, N. Y., having spent the last winter in Atlanta, writes to the Auburn *Advertiser* as follows:

Atlanta is a city of seventy thousand people, and nearly one third of these are colored. The authorities have made provision, on a liberal scale, for the education of the young. There are thirteen large public school buildings, and the schools are graded like our Auburn schools, and are as high in rank. In the southern schools as well as in the churches there is a total separation of the races. In Atlanta ten of

these public schools are white and three are colored. So far as population is concerned, this is a very fair division; but in view of the small percentage of the public school tax paid by the negroes, the division is greatly in their favor. Until recently these colored schools have been superintended and to a large extent taught by white men and women. But gradually the educated negro is beginning to see and assert his race rights; and a year ago the board of education was obliged to yield to the popular demand in making the appointments. The result is that to-day there is not a single white principal or teacher in the colored public schools of that city.

The high school in Atlanta is a very large and flourishing institution. None but white scholars are admitted to its privileges, and the authorities have neglected to make any similar provision for the colored graduates from the graded schools. In this there appears to be an unfair discrimination in favor of the whites and to the detriment of the blacks.

But while these colored scholars are wronged in this way by municipal partiality and power, they have, nevertheless, ample opportunities for higher education. These have been provided mainly by northern men and money, and I think the reader will share in my astonishment at the amount thus permanently invested in that one city for the education and elevation of the colored race.

First is Atlanta University, founded in 1869 by the American Missionary Association, under the control of the Congregational denomination of the North. It employs twenty-two professors and has four hundred and fifty pupils. There are now three large buildings and sixty acres of land, and the property is valued at $250,000. This institution is on the extreme western suburb; but the Storrs school, which is also under the management of the American Missionary Association, is in the heart of the city. In this school are five hundred pupils of all ages, and it is to a great extent the feeder of the university. The teachers are all northern ladies, eight in number. The estimated value of the property is $100,000.

The northern Baptists have two institutions, one for girls and one for boys. In the girls' school there are three hundred pupils with twenty-six teachers, in the boys' school one hundred and fifty pupils with six teachers. One third of these young men are studying for the ministry. The joint property of these two schools is valued at $220,000.

Clark University is a Methodist institution. It was founded by the Freedmen's Aid Society, but is now owned and controlled by the Methodist Episcopal Church. Methodism is wonderfully adapted to the emotional nature of the Negro, and this Methodist institution at Atlanta is already a power there and full of promise for the future. There are now 325 students and twenty-four professors and tutors. There are four hundred acres of land, and my memorandum of the estimated value is $175,000. But they have had a recent additional donation of $200,000 for the endowment of a theological department which has already made a successful beginning. Just before my return north, at the courteous invitation of Professor Thirkield, I attended a lecture delivered before the class of young ministers by Dr. Barnett, the accomplished pastor of the First Presbyterian Church. Although born and bred in the South, and a southerner in every sense of the word, and the honored pastor of the wealthiest church in the city, he esteemed it a privilege to instruct and encourage in this way these worthy and aspiring young colored ministers. I mention the incident because of its significance in indicating the attitude of some leading public men of the South on this subject.

A recapitulation gives the following figures:

Atlanta University, ...	$250,000
Storrs School, ...	100,000
The Baptist schools, ...	220,000
Clark University and Gammon Theological School, ...	375,000
	$945,000

The above is a wonderful showing. The consecration of such a devoted band of

northern teachers in connection with the appropriation of such munificent amounts of northern money for the exclusive benefit of the colored young people of the South challenges our admiration.

We do not dissent from Mr. Porter's opinion that "Methodism is wonderfully adapted to the emotional nature of the Negro." We think it wonderfully adapted to the emotional nature of the white man—or rather to the emotional element in all human nature. Shall we set over against that the statement that Presbyterianism is wonderfully adapted to the intellectual nature of men, both white and black? If this is true, it is needed not only by those in whom the intellectual nature is already highly developed, but perhaps even more by those in whom it needs to be developed.

Is it not true that in their friendly co-operation for the Christian faith, in all the essentials of which they are heartily agreed, Methodists are becoming more appreciative of Presbyterian thoughtfulness, and Presbyterians more in sympathy with Methodist emotional fervor? Is there anywhere a field or a people upon which each can work more hopefully and both in more perfect harmony than upon the Negroes of this country? Is it at all certain that the Negro Christians of 1988 will not be more intelligent than the Presbyterians of to-day, more fervent in spirit than the Methodists of to-day, and more charitable and more holy than either? Surely the sturdiest Calvinist can pray that so it may be; and the loudest Methodist will shout, AMEN!

TOUGALOO UNIVERSITY.

This institution for the education of Negroes is located seven miles from Jackson, the capital of Mississippi. It is sustained by our Congregational brethren as represented by the American Missionary Association. A special correspondent of the St. Louis *Globe-Democrat* some months ago wrote of it as follows:

Tougaloo has developed into one of the largest institutions for colored youth in the South. The mansion, which was the nucleus, is now only one of half a dozen large structures. To the north of it is Strieby Hall, a long three-story brick structure. The clay was dug, the brick made and the walls laid chiefly by student labor. To the south is another three-story dormitory. Another notable structure in the group is the Ballard School building, every nail in which was driven by the students. About these larger buildings are grouped the Ballard industrial shops and cottages.

Three hundred and twenty-six students were enrolled the past year. The steady growth in the attendance more than keeps pace with the increase in accommodations. They come from all parts of Mississippi. Yazoo county, of terrible memories, furnishes a representation notable for its numbers. Arkansas, Louisiana and Tennessee are represented. . . .

The Rev. Frank G. Woodworth, president of the university, was asked how he accounted for the exceptional esteem in which Tougaloo is held. His reply was, "I think the attention which we give to industrial education has a great deal to do with it. That and the preparation of teachers are two things which we make most prominent. The white people can see the good effects of the training we give so plainly that they feel the work we are doing is good."

This view of President Woodworth was abundantly confirmed by subsequent inquiries among white Mississippians. It is the industrial education the Negroes are receiving there which so thoroughly commends the university. . . . The shops are considered fully as important as the class-rooms. Carpentry, painting, tinning, blacksmithing and wagon-making are taught, not only the rudiments, but to the extent of turning out finished workmen. The shops were built by the students, and are admirably equipped with tools. Wagons from the apprentices sell for $60 in Jackson. . . .

Teaching the trades is but part of the system of industrial education at Tougaloo. Each boy is required to work at least one hour a day on the university farm. For all work over that hour the student receives pay, the highest allowance being seven cents an hour. The farm is not run to make money, but to educate. The idea is to make the operation of the farm an object lesson to the students in the better methods of agriculture and stock raising. Several students, enough to take care of the steady and continuous farm work, are employed all day on the farm and attend the night school, but the bulk of the farm labor comes from the students who give from one to several hours to it outside of school. Last year the farm was run with but one man outside of the student help. The boys, while getting their book learning, tilled eighty-five acres of corn, fifteen acres of oats, with a second crop of peas, seventeen acres of cotton, eight acres of peas, three acres of sorghum, two acres of garden and five acres of berries and orchard. The stock cared for included one hundred head of blooded cattle, forty sheep and forty swine. The farm furnished the boarding department 14,000 pounds of beef and pork, 84,476 pounds of milk, and other products in proportion. The university farm stock has a reputation state-wide, and the exhibits are features of the annual fairs held at Jackson. While every boy in the institution has to do some daily work on the farm, there is set apart for the ninth grade a special course of a year in agricultural instruction designed to make good, practical farmers of those who take it.

The girls have daily instruction in some branch of household duty, ranging from dish-washing to canning and preserving. Sewing is taught, from the plain darning and mending to fitting and dressmaking according to the latest fashion plates. It has come to be well understood that the Mississippi lady of a house who gets one of the trained students from Tougaloo has "a perfect treasure." . . .

A cottage has been set apart; four girls are assigned to it for a month at a time. There they "keep house" in all details. They not only sweep and clean and cook, but they buy their supplies, keep account of all household expenses, and manage as they will have to do when they get homes of their own. A matron looks closely after the cottage feature, which is intended to teach neatness and economy and to develop executive ability. . . .

Two of the notable things on the programme [at the anniversary exercises] were an essay by Lucy Jenkins on "What Tougaloo Does for the Girls" and an oration by James Miller on "Industrial Education." Both of them were well considered, well written and well delivered. The essayist and the orator were black, not yellow. Their efforts would have done credit to Anglo-Saxons of corresponding age, North or South. As for the musical part of the programme—ah, there was melody indeed! A Negro boy named Scott, with all the features of the African strongly marked, executed a difficult solo with an artistic appreciation which would have brought enthusiastic plaudits from an audience of critics.

Rev. J. A. Beebe, a Negro who purchased his freedom from slavery before the civil war with a large sum earned by his own labor, is now a bishop of the colored Methodist Episcopal Church. He has two daughters in our Scotia Seminary. He writes to us from Washington, North Carolina:

The subject to which you refer is one of deepest interest to me, and you will allow me to give my opinion on it. Wherever the missionary agency has reached the colored people, they have advanced much more rapidly than in other localities; but there is a *general* growth in morals, education and property since emancipation. No class of missionaries have done more to elevate the colored people of the South than the northern Presbyterians; and should they be withdrawn from the field, the want will be seriously felt. I have travelled all over the South, and can safely say that no denomination is doing more to educate and refine the colored people than the northern Presbyterians. May the Lord bless and sustain their institutions!

AN INDEPENDENT COLORED PRESBYTERY.

A circular recently published announces the formation of a presbytery of colored Presbyterians in the state of Texas. The *Africo-American Presbyterian* prints the circular, and comments upon it thus:

The above circular was published very generally in Presbyterian religious papers a few days ago. It speaks for itself. The fact that this new presbytery adopts "the Westminster Confession of Faith and the Book of Church Order of the Presbyterian Church in the United States" proves that the color line is the only reason for its existence as an independent ecclesiastical organization; and this being an incontestable fact, it is clear to us that this piece of the handiwork of the Texas ecclesiastical politicians may aid either in hastening or retarding union between the North and the South, for it is a two-edged sword and may be utilized for either purpose; but it will not be of advantage to the Negro race, and would soon bring to naught the cause of Presbyterianism among our people.

There should be no misunderstanding touching this Texas movement. The five ministers and the churches under their care who make up this independent presbytery have been connected with the southern Presbyterian Church, where they have always found the atmosphere cold and uncomfortable. It is not strange, therefore, that independency should be embraced as a more promising condition.

It is thought by some that it is the design of the originators of this movement to have this become the nucleus of that Independent African Presbyterian Church of which our southern brethren have been dreaming for a score of years, and that it is expected that our synods and presbyteries of the northern church here in the South, whose members are nearly all colored, will sympathize with and encourage the movement, and finally fall in with it. If this is the design, we assure our friends now that they are doomed to disappointment. So long as our mother church continues to enfold, encourage and extend the helping hand to all of her children, regardless of race, color or previous condition, the blandishments of independency will prove wholly unavailing; and this is held to be in strict consistency with the theory of more than one presbytery or synod within the same territory if for any reason such a thing is desirable.

"Eternally opposed to an Independent African Presbyterian Church" is the universal sentiment among us, and therefore we stand ready to receive the lonely and Independent Presbytery of Texas into fellowship with one of our synods whenever the way may be clear, just as we have been all along receiving colored Presbyterian churches which had found their former relations with the southern presbyteries uncongenial.

"Mission Life in Hawaii," a memoir of Rev. William P. Alexander, issued by the Pacific Press Publishing Company, Oakland, Cal. This small volume contains a brief sketch of one of the pioneer missionaries of the American Board of Commissioners for Foreign Missions. He with his wife and a small band of devoted missionary associates went to the Marquesas Islands to start a new station, which was subsequently relinquished to the London Missionary Society. The remainder of his life was spent in the Sandwich Islands, where his memory will long be cherished as one of that noble band who first carried the gospel to those distant shores.

FOREIGN MISSIONS.

It is with peculiar satisfaction that we learn, in common with all friends of humanity, that the German government has proposed to Great Britain to join hands in the more complete suppression of the Mohammedan slave trade in East Africa. This is one of the most cheering incidents to be found in the recent news of the period. We are a little jealous as we read it, because our own country seems so withdrawn from these great movements in the interest of religion and humanity. Four years ago representations were sent to the British government to the effect that American, English and French vessels were carrying enormous quantities of poisonous and highly-intoxicating liquors to the South Sea Islands, and that with the liquors large cargoes of firearms and gunpowder were sold to the same ignorant and impulsive peoples; that between drunkenness which maddens, and these increased facilities for destroying life, the islands were becoming a sort of pandemonium, and that the sacrifice of life was in many cases frightful. Lord Granville, upon receiving these representations, sent a circular to the Great Powers asking their cooperation in the suppression of this destructive traffic. Favorable responses were received from France, from Austria, and even from Russia, while after a delay of several months a response came from the State Department of our boasted America to the effect that the United States must decline the invitation to join in the effort. The response was received with discouragement and disgust by the philanthropists in Great Britain and throughout Europe. The *London Times* did not hesitate at the time to say that upon the United States which had given an unfavorable response, and Germany which had given none at all, must rest the responsibility of the continuance of wholesale destruction to the Pacific islanders.

Of the grounds upon which our government saw fit to stand aloof from the humane efforts which the other great powers are making, we have no right to judge. If it was upon the plea that we are bound by our traditional policy to stand aloof from "all entangling foreign alliances," the plea certainly does not seem a strong one. The principle intended by the framers of our government is undoubtedly wise so far as offensive and defensive military alliances are concerned, but that certainly would not debar us from joining in an effort to suppress piracy upon the high seas, or to protect simple-minded islanders from wholesale destruction at the hands of reckless adventurers, who are ready to hoist the flag of any nation whose power is supposed to be strong enough to shield them from justice. It was found, as a matter of fact, that even Germans were selling liquors to the islanders above named under the United States flag. We are rejoiced that Germany should now be in advance of us in striving to relieve the oppressions which are carried on, even at the close of this nineteenth century, against the unprotected tribes of Africa, which has so long been the scene of spoliation, outrage and murder.

There comes over us in these closing days of October a blessed sense of relief. We have been oppressed with the feeling that the secretaries of the Board, by speaking and writing, and issuing circulars, could do so little to reach the tens of thousands of minds and hearts in the Presbyterian Church with respect to the great and pressing work of Foreign Missions. But as the 1st of November draws near, our correspondence indicates that here and there all over the church there are earnest spirits at work with us and for the common cause. They are not merely carrying out our requests; they are taking up the matter aggressively, and especially in the organization of simultaneous meetings for prayer and conference.

In other words, there are unmistakable proofs of a superintendence which is far above the range of all human plans and efforts, which knows no limitation of place or numbers or times or seasons, which is never weary, never discouraged, which is omnipresent and omnipotent, which is moved by a profounder interest and deeper pity for the benighted than can move any human heart. The presence of the Holy Spirit in prompting and guiding this work is unmistakable. The promise of our blessed Lord that he would be with his people in this greatest of human undertakings is being fulfilled. The funds are low up to this date, wholly inadequate to meet the current work, but we are confident that there are influences at work which will enable us to complete the work of the year without disaster. We say this with a most cheerful feeling and with a desire to encourage, but not to lead any to apathy or presumption. God has promised, but his promise implies and should stimulate the earnest prayer and earnest efforts of his people.

Again we are compelled to remind the churches and all friends of missions that the receipts of the Board are drifting astern. On the 1st of October the receipts of the fiscal year were about $92,000 behind those of the same date last year. Deducting $50,000 which was specially devoted to the new mission house, there was still a deficit of $42,000, and all the different sources—church collections, woman's boards, Sabbath-schools, legacies and miscellaneous gifts—were short. These facts were made public.

On the 1st of November, instead of a recovery from these deficiencies, there was reported a still heavier falling off, viz., nearly $120,000 short, or, leaving out the above-named $50,000, there was a deficit of nearly $70,000 as compared with last year. And in this report, as in that of October 1, all classes of gifts are still short. The churches have gained a little since October 1, but have not come up to the measure of last year.

It should be borne in mind that the receipts of the Board from the treasuries of the woman's boards are irregular in the times of remittance, and therefore a shortcoming at any date before the end of the year may not correctly represent the work actually done. The women of the church are being drawn upon for an ever-increasing number of objects nearer home, but we cannot believe that that distant cry of millions of their own sex which first aroused them to concerted and organized effort is becoming faint and unobserved.

Altogether, the condition of the treasury of the foreign Board should awaken general and prayerful attention.

Inquiries are constantly reaching us from Sabbath-schools, with reference to jugs and barrels for the Christmas offering. This is encouraging, as it indicates an interest on the part of many of our schools, and a purpose to present an offering to the Lord for foreign missions. In the November number of THE CHURCH (page 437) some hints are given concerning the method of gathering and presenting such offerings. It is enough to add here that earthen jugs and wooden barrels are sent free to all Sabbath-schools ordering them, the freight or express charges to be paid by those receiving the goods. Mission-schools and schools connected with home mission churches can receive *barrels* with charges prepaid. Will not pastors and superintendents urge the Christmas offering upon their schools?

Just as we go to press we learn that *Children's Work for Children* is issuing a Christmas exercise suitable for Sabbath-schools which intend to make a Christmas offering. In addition to a Scripture lesson and appropriate hymns, it provides that groups of children representing various nationalities shall tell the story of the introduction of the gospel into the several countries. Such a help will doubtless be welcomed by many an anxious superintendent or by committees having charge of the Sabbath-school Christmas service.

A new interest is now centering about the Presbyterian Mission House in New York in connection with woman's work for missions. At the last monthly meeting of the Woman's Board of Foreign Missions, about one hundred and twenty ladies were present, at which time they were addressed by Rev. Mr. Gilmore, late of the Government College in Korea. The occasion was one of deep interest, and the attendance, which included Christian women not only from the city but from the suburbs of New York, was full of promise and encouragement. If those sainted women of New York who toiled in the first beginnings of woman's work for missions are permitted to know what transpires upon the earth, their eyes must bend with peculiar joy upon the evidence that their labors were not in vain, that the barriers of apathy and indifference which they may have met are removed, and that the hearts of hundreds to whom God has given means and opportunity are now enlisted in the blessed cause.

It is a fact which should bring cheer to all who are working among the Chinese in this country, that a large number of those who are entering as students in the Canton Christian College were formerly Sabbath-school scholars in the United States. A line of action is here indicated in which all who desire to contribute to the cause of missions among the Chinese, but who are prevented from actually going to the field, may find noble opportunities. We have long entertained a peculiar respect for those faithful ones, mostly women, who are willing to sit down Sabbath after Sabbath by the side of these swarthy Mongolians and help them spell out the English tongue and the simple rudiments of the gospel of Christ. If each one of these in a few years of such labor could place a substitute or proxy in the great field of China, it would be a consummation which any Christian might covet. May the blessed work go on! While there are so many thousands who are ready to treat the Chinamen only with a sneer, there is satisfaction in the thought that others are of a quite different mind, and that from the women of our churches there may be scores to each of whom Christ will say at the last, as he said of old, "She hath done what she could."

An interesting fact was recently related by Mr. Huie Kin, the Chinese superintendent of the general Chinese work in New York city, namely, that a young Chinaman who had been hopefully converted in Australia had gone back to his native town in China, and wholly at his own impulse had labored so faithfully among his countrymen that a little church of fifteen members had been formed. And the fact of special joy to Mr. Huie Kin was that among those in that interior town who for the first time had heard the gospel of Christ were his own father and other members of his family. A pastor, after listening to Mr. Huie Kin's earnest recital of these facts, quietly remarked that through all the brief account he had been trying to put himself in the speaker's place, and to realize what it would be to have learned that the gospel had for the first time been preached in the community in which his father lived.

We learn, from a letter just received, that one of the important questions discussed by the Synod of China, at its recent session, was the union of all missions in the empire holding the Presbyterian system of doctrine and form of government. A committee consisting of A. P. Happer, D.D., John L. Nevius, D.D., and Rev. George F. Fitch, with an equal number of native brethren, was appointed to correspond with the representatives of the other "consulting" missionary bodies laboring in China, and to propose a meeting of delegates from all such bodies at Shanghai in 1890 during the meeting of the Missionary Conference already arranged for. Another forward step in the interest of union on mission ground.

The return of Rev. Drs. J. Aspinwall Hodge and Charles E. Knox has brought with it a cheering argument for the work of missions. They had been deputized by

the General Assembly to attend the organization of the independent Union Synod of Brazil, and they have come back full of communicable enthusiasm, which, by a special request of the new synod, they have poured out upon the home synods of New York, Pennsylvania, New Jersey and Baltimore. Wherever their reports have thus been made a deep interest has been created. It is a grand truth, when one fully comprehends and measures it, that another independent Presbyterian body has been created in the world by purely missionary work. Five months ago the Presbyterian Church of Persia, also a child of missions, was taken into the fellowship of the Presbyterian Alliance in London. Now the second, the offspring of the Presbyterian Boards North and South, is ready to be added to the Alliance; and by the time that the next quadrennial meeting of that body shall be held in Toronto, we hope that there may be still others ready for admission.

The Brazilian Synod will need financial aid and missionary co-operation doubtless for many years to come. It is only the day of small things with the native churches. It has a vast empire to work upon, and the strong and bitter opposition of the papal hierarchy to contend against. The work of the Presbyterian boards in Brazil is therefore by no means at an end, but they have at least accomplished a noble and a permanent result. We believe that, if all the missionaries were driven from Brazil to-day, the Presbyterian synod would stand, would continue its work through all lines of development, and, though with very slender resources at first, would become a power in the land. Presbyterianism was driven from Brazil, where Coligny and Calvin had hoped to see it planted, more than three centuries ago, but we believe that it has now come to stay. Though it has waited all too long, we trust that the prayers of all who love the progress of the Redeemer's kingdom will now invoke upon it such thrift and prosperity as shall make amends for the long postponement of the past.

The drift of the religious sentiment in Mexico may be learned from the following remarks made a few months since by Archbishop Labastida to a prominent Liberal. It is quoted from *El Combate*, a leading Liberal paper of this country:

You have enough and more than enough people to make good the losses which your party may suffer, for the young men of the present generation are in alliance with the Liberal party. Formerly there existed not only the custom but the determination in our families that their sons should attend the church seminary with a view of dedicating them to theological studies, and not a few of them, as a consequence, entered the priesthood; but now we find ourselves obliged to resort to the importation of Italian Jesuits and Spanish priests—Carlists—who as a class are regarded with special aversion as being the worst class of men.

There is reason to believe that the hierarchy of Mexico are not filled with unmitigated sorrow at this necessity for importing an ultramontane priesthood. It will aid the resistance of the clerical party to the rapidly-advancing spirit of republican institutions.

The following letter from the pastor (Rev. Y. Ishiwara) and two of the ruling elders of one of the Tokyo churches indicates the estimate which our native brethren place upon the labors of foreign missionaries. It was addressed to one of the secretaries:

Grace be to you from God our Father and Jesus Christ our Saviour, Amen. It is our happy privilege to wish the blessing to you who live in the opposite side of the earth. We always feel thankful to him who sends us so many missionaries to this heathen land to lead the people to the true God and Saviour. The number of Christians here is growing very rapidly, and we have several reasons to believe that our country will soon be counted among the Christendom. Our Shindakae church, which has been organized by eight members, has grown to have three hundred at the time of this fifteenth anniversary, which we are going to celebrate on the 20th instant. During this fifteen years four new churches were formed out of our members, and some have equal members to ours. Our church has always been greatly helped by your missionaries. It is more than we can thank you for.

Rev. C. DeHeer, for more than thirty years one of our missionaries in West Africa, recently held a communion service at Benita prior to returning home for a season of rest.

He writes that for six days preceding the Sabbath, himself and five elders were occupied in examining candidates for admission to the sealing ordinances of the church. Thirty-two adults passed the searching ordeal and their names were enrolled. Among them was a woman whose husband had been uncompromisingly opposed to her being baptized, and had subjected her to bitter persecution. The Spirit of God, however, so moved upon the man that he was present on the occasion of her admission to the Lord's table. Next day he called on Mr. DeHeer, and speaking of the solemn service of the Sabbath said, "This is no play," and promised to think seriously of his own salvation. Mr. DeHeer adds:

After the ordinance of baptism had been administered the new converts arose from their knees, and the whole congregation joined in singing "Praise God from whom all blessings flow." Then followed the celebration of the Lord's Supper, and after the benediction had been pronounced each member came forward and gave the new converts the hand of welcome. Some, not content with this, added the native embrace, or form of welcome, to those in whom they were particularly interested.

Benita is located in the northern part of our West African field, the ownership of which is still a matter of controversy between the French and Spanish governments. Because of this the work has not been subjected to the same annoying restrictions as that in the Gaboon region. How distressing that such a work should have to be left in the hands of native helpers because the depleted force in the mission cannot furnish a substitute for Mr. DeHeer during his furlough! Young men, to the rescue!

Among the beautiful incidents of the late missionary conference and the various ecclesiastical councils which were held in London was a souvenir presented to these gatherings by the British and Foreign Bible Society. It was entitled "A Souvenir of 1888." It was neatly bound and beautifully printed, and embraced perhaps fifty pages. It contained one sentence only—one, but that the most remarkable, the most pregnant of meaning and the most blessed that has ever been framed into human language and made known to men. It was this: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—one sentence, *but it was printed in two hundred and sixty-seven languages*—the languages in which the British and Foreign Bible Society has given the whole or parts of the word of God to the nations of mankind in their own tongue. No greater tribute could have been laid before the missionary conference as signifying the value of missionary labor. Who but missionaries have translated the word of God into these languages? Who were the patient toilers who even framed and formulated some of the simple languages which only existed before in spoken form? Who shall sum up the aggregate years of labor which have been spent in this blessed work?

If nothing else had been accomplished in the work of missions, if there were no other monuments than the stereotyped plates of the British and Foreign Bible Society, one might consider the outlay that has been made a valuable and fruitful one for the cause of truth. This is a greater blessing in its scope than the gift of tongues at Pentecost. Those whose utterances at that time were a surprise even to themselves could only speak as individual men, and the languages in which they spoke were perhaps but few compared with this array; and whereas their gifts perished with them, here is a permanent record of the word of God in all these languages. Here are the media through which to reach generation after generation with the knowledge of salvation. It is difficult, nay, it is impossible, to form any estimate of the significance of the little volume, the "Souvenir of 1888;" but whoever sits down to inspect its beautiful types and strange alphabets, and tries to take in

its full meaning, will rise from the perusal with thanksgiving to God for what he hath wrought.

Our bright little missionary magazine, *Children's Work for Children*, challenges attention by a generous offer for the new year. It proposes to carry its light and gladness for three months without charge to any home, where it is not already taken, which will open its doors and bid it welcome! Three months for nothing! Cheap enough, surely! We speak of it as "our" magazine, not because the Board is responsible for it or is entitled to any credit for the large circulation it has already attained (over 20,000!), but because of the efficient service which it renders to foreign missions in enlisting the hearts and hands of the "Little Presbyterians" in the work. It is published monthly by "The Woman's Foreign Missionary Organizations" under the direction of an editorial committee and a most capable editor, Miss Mary I. Lombard. What a capital Christmas present it would be! Single copies, 35 cents per year, and five or more to one address at the rate of 25 cents each. Send to Miss Mary I. Lombard, 1334 Chestnut Street, Philadelphia, Penna.

The London *Presbyterian Messenger* reports the death of Dr. Meshaka in connection with the Jewish mission in Damascus:

He was perhaps the oldest Protestant Christian in Syria, and exerted a powerful influence for good. He was respected by his townsmen of all classes and creeds, and his funeral was the largest ever seen in Damascus. "The streets, windows and housetops were crowded all the way through the city, and even outside the gate vast crowds were assembled."

The Missionary relates the following instance of the divine efficacy of the divine word:

At a missionary meeting in England one of the speakers related an anecdote of a little boy who, having heard it said that for every penny subscribed a verse of Scripture might be translated into a foreign language, went home and begged that he might subscribe a penny, and be the means of translating a verse; "and," said the little fellow, "I should wish it to be that verse, 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'"

At the same meeting another speaker arose and stated that Rev. Daniel Corrie, afterwards bishop of Madras, was one day sent for to visit a dying Brahmin. He went, expecting to find him sunk in all the darkness of heathenism and superstition. To his surprise he found him a true believer in Christ, and rejoicing in the hope of heaven. Mr. Corrie inquired how he had been brought to the knowledge of the truth. "Do you remember," said the poor man, "distributing verses of Scripture at such a place?" naming the village where he lived. "You gave one to me, and the verse was, 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' That verse was the means of my conversion."

Writing from Zanzibar to the *Central Africa*, on June 1, 1888, Miss Mills says:

The town is not the place for children; and lately I have been quite anxious when taking them for a walk, as numbers of northern Arabs have been prowling here, and General Matthews told me that *a hundred children had been stolen in a month*. Two of mine were caught hold of one day when they were a little in advance of me, but they informed them an Mzungu was close behind, so they let go. I do not think any of them would be picked up *quietly*.

One little boy who came with two others on the eve of Ascension day had been so horribly ill-used that he died in a few days. It was very sad to see the poor little child all drawn together with pain, and every nerve quivering if you touched him, and to feel utterly helpless to do anything for him. He never spoke or appeared conscious of anything round him. One of the boys who came with him said that when he got on the dhow, and was too weak and ill to move quickly, one of the Arabs knocked him down, and Miss Shaw thought he must have received some internal injury from the blow.

MONTHLY CONCERT.

SUBJECTS FOR MONTHLY CONCERTS.

JANUARY.—General summary in connection with week of prayer.
FEBRUARY.—China.
MARCH.—Mexico and Central America.
APRIL.—India.
MAY.—Siam and Laos.
JUNE.—Africa.
JULY.—Indians, Chinese and Japanese in America.
AUGUST.—Papal Europe.
SEPTEMBER.—Japan and Korea.
OCTOBER.—Persia.
NOVEMBER.—South America.
DECEMBER.—Syria.

SYRIA.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. . . . From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love (Eph. 4: 11-13, 16).

MISSIONS IN SYRIA.

BEIRUT: Rev. Messrs. C. V. A. Van Dyck, D.D., M.D., H. H. Jessup, D.D., William W. Eddy, D.D., James S. Dennis, D.D., Samuel Jessup, and their wives; Mrs. Gerald F. Dale, Miss Emilia Thomson and Miss Alice S. Barber.

ABEIH: Rev. Messrs. William Bird and Theo. S. Pond, and their wives; Miss Emily G. Bird.

SIDON: Rev. William K. Eddy and wife, Miss Charlotte H. and Miss Rebecca M. Brown.

TRIPOLI: Rev. Messrs. F. W. March, William S. Nelson and Ira Harris, M.D., and their wives; Miss Harriet La Grange, Miss M. C. Holmes and Miss Mary T. Maxwell Ford.

ZAHLEH: Rev. George A. Ford, Rev. and Mrs. Frank E. Hoskins.

In this country: Rev. William M. Thomson, D.D., Mrs. Mary P. Ford, Rev. and Mrs. James S. Dennis, D.D.

Faculty of the Syrian Protestant College: Rev. Daniel Bliss, D.D., president; Rev. George E. Post, M.D., Rev. Harvey Porter, B.A., Charles F. Dight, M.D., Thomas W. Kay, M.D., John C. Fisher, M.D., Samuel F. Glover, M.D., Robert H. West, M.A., Frank S. Woodruff, B.A., Robert Beattie, B.A., George L. Robinson, B.A., and four native instructors.

THE OUTLOOK IN SYRIA.

REV. JAMES S. DENNIS, D.D., BEIRUT.

The past history of Syria has been full of magnificent outlooks. It was there the disciples of our Lord were first called "Christians." What a vista through the centuries opened up in the outlook of that grand and beautiful word! It was there that the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them," and the first missionaries went forth to the Gentile world. What a thrilling glimpse down the ages as Saul, who was also called Paul, started from Antioch down the Orontes valley for Seleucia and sailed thence for Cyprus! It was down the Syrian coast at Cæsarea that Cornelius had his vision, and it was there that Peter first made the astounding discovery "that on the Gentiles also was poured out the gift of the Holy Spirit," and at once baptized them in the name of Jesus Christ. What a sweep of vision far beyond the blue horizon of the Mediterranean over the known world of that day, and even to the then "dark continent" of America, was in that improbable and startling outlook from Cæsarea! We do not wonder that Peter had to "expound the matter" to them of the circumcision. Centuries before at Sarepta, in full view down the coast from Beirut, Elijah taught that distressed widow the Lord's care and bounty in providing for the needs of his people. What a helpful and inspiring outlook to God's poor in all the ages, in that word of the Lord, the God of Israel, "The barrel of meal shall not waste, neither shall the cruse of oil fail"! We might multiply references to incidents in the past history of Syria which have been full of interest and promise. Let us ask if there is not something worth noting as we glance at the Syrian outlook of to-day.

A SCENE OF RELIGIOUS LIFE.

I. That tower of the mission church in Beirut, with its splendid prospect over a city of 80,000 inhabitants, and commanding as it does the outlook toward Tripoli and giving us a full panorama of the range of Lebanon which dips

over into the plain of Cœle-Syria and stretches down to the coasts of Tyre and Sidon, is a place where we may take a look about us. Upon a Sabbath morning we see the congregation assemble and fill the church, the sweet songs of Zion are sung from the new Arabic hymn-book, the truth is preached in its simplicity and saving power; or if it be a communion Sabbath the church of over three hundred members gathers about the table of our Lord. In the afternoon come the Sabbath-school children to the different schools in the city, a little army 700 strong. Now extend the vision over the entire field and we have 85 assembled congregations and over 4000 hearers, and 70 Sabbath-schools with 3000 children. When I first went to Syria in 1868 there were 200 church members in the entire mission, gathered after forty years of mission labor. Now it is not unusual to admit over one half of this number annually. In 1886 the additions on confession of faith were 153. The entire church roll of the mission is over 1500. This was an outlook of faith in 1827 when a little band of twenty constituted the entire roll of converts; it is now the basis for another hopeful look onward to the roll of 1921, just one hundred years since Pliny Fisk and Levi Parsons, the pioneer missionaries, first touched the Syrian shores. We glance northward toward the immense Tripoli field, and southward toward Sidon and its outlying regions, where in order to keep up the regular succession of communion services as they come due at various places, one of the two missionaries of the station has to be present somewhere at the sacrament every Sabbath in the year. We survey the villages of the Abeih field as they dot the slopes of Lebanon, and think lovingly and tenderly of the heroic record of Gerald F. Dale as we remember his absorbing devotion to the Zahleh field, where in 1873 a church was organized which has now a membership of over 200. We can still extend our survey to other missions at Latakia, Schweir and Damascus, and in Palestine and Egypt, all in most happy and hearty sympathy, cooperating in the service of one Lord and Master. We are pleased to see that the mission in Egypt reports an addition to church membership last year of 365—one for each day of the year. We believe the outlook of the Syrian evangelical church is a bright one; and although our native brethren are not so prompt to respond to plans for self-support and advanced church organization as we could wish, yet the period of discussion must often precede that of conviction, which in its turn prepares for the hour of cordial and harmonious action.

LITERARY INDUSTRY.

II. The outlook of the press seems at first sight to be that of a wide-awake and enterprising publishing house, as we greet its manager, Rev. Samuel Jessup, in his busy office, and step into the salesrooms and see the boxes being packed for shipment, and go through the establishment and hear the hum of its presses as they strike off the sheets. Here are the headquarters for the work done in Arabic by five noble divisions of Christ's army: the Board of Foreign Missions of the Presbyterian Church, the American Tract Society, the Religious Tract Society of London, the American Bible Society, and the British and Foreign Bible Society. What a splendid backing for a missionary press which prints in a language which is the only medium of reaching nearly 50,000,000 of our race! Let us stop before these clattering presses as they toss off their great sheets of printed matter. Here is the splendid new edition of the first font reference Bible; here is Dr. Eddy's Commentary on the New Testament, of which the Gospel of Matthew is now printed; here is the second volume of the work on Systematic Theology, just issued last June; here is the weekly *Nesheret*, and a large variety of books and tracts which go to make up the 350 different publications on the press catalogue. No presses can work like this without copy, and we shall have to follow the proof-sheets back to the studies of the brain-toiling missionaries who feed these devouring machines with the intellectual pabulum they require. Twenty millions of pages rolled off these presses last year. If we should place them lengthwise in a continuous line, they would make a pathway of Arabic literature from the Atlantic to the Pacific right across this continent. If we did the same thing with the total number of pages printed since our mission press was established, they would girdle

the earth twice around at the equator. More than half of the pages printed last year were Scriptures. The time is soon coming (1890) when we shall celebrate the twenty-fifth anniversary of the issue of the Arabic Bible. When Dr. Eli Smith arrived in Beirut in 1827, what would he have said of that outlook which today is sober fact? The Arabic Bible will celebrate its twenty-fifth birthday with the confidence of serene triumph and with a song of sublime prophecy. The Christian literature in the Arabic language which is clustering around it and growing out of it will join in choral accompaniment until the Orient rings with the melody. Perhaps our "outlook" may be thought too fanciful and ideal, but let us wait and work and pray. Hitherto it is the facts rather than the faith which have taken the lead. What an outlook of spiritual enlightenment and intellectual guidance and moral impulse and heaven-sent consolation spreads out before us as our thoughts follow the 21,400 copies of the Scriptures which left our press last year!

THE COLLEGE AND THE SCHOOL.

III. Let us now walk over to the college campus and glance at the outlook of last July, when forty-six young men took their diplomas from the hands of their instructors. Six of them went forth from the theological seminary to the sacred calling of the ministry; six from the medical school, and one from the pharmaceutical department; twelve claimed the laurels of the academical alma mater, and twenty-one finished their preliminary studies in the preparatory department. Mark that crowded and attentive audience on commencement night. Hear the rapturous applause when the orator or the poet speaks of the spiritual and intellectual regeneration of eastern society, and in fervid though guarded language voices the longings which glow in the breasts of the educated youth of Syria. Here are all the appliances of a noble education, and all is permeated and hallowed by the one supreme aim of cultivating the moral nature and leading young lives into the only safe and upward path. Could there be a more inspiring outlook than this vision of the future lives of Syrian youth, in whose hearts have been planted the seeds of living truth? The roll of college graduates has now reached a full two hundred, and another college year has just opened with an unusually large attendance. Our survey of the educational plant of Syria would occupy more space than can be given in this article. We have yet the seminaries for girls in Beirut and Sidon and Tripoli, and the boarding-schools for boys in Sidon and Suk el-Ghurb, and the hundred common schools of the mission. Gather these five thousand pupils around you (they would be fifteen thousand if all the Protestant schools of Syria and Palestine were included), and think of the outlook as these young lives come forward to take their places on a higher plane of thought and action. A plan is now about to be realized for establishing a system of home study as a branch of the Chautauqua organization. This will be a stimulus to the whole intellectual life of Syria. In 1824, the first year after Messrs. Goodell and Bird settled in Beirut, the entire educational work of Syria was summed up in a class of six Arab children, taught by one of the missionary ladies. In 1834 ten young men are reported as receiving instruction from the missionaries. It was not until 1866 that the college was opened. At present nearly two hundred young men are crowding its spacious buildings. This may not seem to some a very rapid growth, but we must remember that a railway cannot be built up the wild gorges of the St. Gothard route and through the solid Alps with the same ease and rapidity that it can be run across a level prairie.

THE PHYSICIANS AND THEIR WORK.

IV. Let us now walk over to the Hospital of the Knights of St. John, under the care of the German sisters from Kaiserswerth, and inspect the medical work of the accomplished surgeons and physicians of our American faculty who are in charge. It is here the students of the medical school have their practical training for their noble profession. Thousands of hearers in America and England have recently heard from Dr. Post his graphic account of the work done by this blessed missionary agency. It is only one of many points in Syria and Palestine where medical missionary work is carried on. Last year eight thousand patients were treated

at this Hospital of St. John, and in all Syria and Palestine there were fully ninety thousand.* What a sad outlook is here represented as we picture the suffering and misery of these poor people! Is it not, on the other hand, a blessed and glad outlook that these fountains of healing are opened, and that even now and all during the coming year thousands will come, not to sit idly for the "moving of the waters," but to receive the healing touch, and return to their homes with that outlook of pain through tear-dimmed eyes changed to one of hope and cheer?

SHALL PRAYER AGAIN TRIUMPH?

V. Now let us take a broader survey over a more extended field of vision. Mighty forces are arrayed against Christian missions in the Orient. All of them are vigilant and determined in self-defence, and some are energetic and aggressive in opposition. We are not simply establishing a headquarters for reformation work among the Oriental Christian sects, but we are preparing a basis of operations for a great and solemn task to which God is leading the church. Little has been done as yet in pushing this formidable undertaking. The most defiant challenge that our heaven-sent gospel has ever received is practically unaccepted to-day. In the providence of God the way seems to be as yet unopened. It may be opened at any time. Much preparatory work has been done. The Bible is ready in every language of the Turkish empire. The light is penetrating into many hearts. A secret conviction is taking possession of many minds. Souls are waiting in silent expectation for the hour when they shall be free to choose openly whom they will serve. It is difficult to persuade where conviction means death. It is useless to expect the spirit of martyrdom before conviction. Within the memory of living men the Christian church was praying for the opening of the heathen world to the gospel. Now she can send her missionaries through a thousand avenues into the very heart of heathendom. Let us have *another triumph of prayer.* Let us have doors opened which have hitherto been closed and barred and guarded, so that they were practically unapproachable. If the church of the living Christ will march around this mighty fortress, sounding her silver trumpets of prayer, these massive walls will fall. Let it be one of the watchwords of Christian missions in these closing decades of our century that the advance shall be all along the line; that there shall not be a country or a clime where Christ may not be preached, and where men may not give their hearts to him in the blessed freedom of the gospel.

* Consult an article by Dr. H. H. Jessup on "Other Societies laboring in Syria," in the *Foreign Missionary* for December, 1882, page 283.

RIFTS IN ISLAM.

REV. P. F. LEAVENS, D.D.

For a thousand years there lay along the southern and eastern horizon of Christendom a formidable barrier, insurmountable and as impenetrable as gneiss. It was Islam. It swept from Gibraltar to Caucasus. Its incubus rested upon the lands of legend, history, romance and religion. It choked the fountains of learning; it desecrated holy places; it repulsed pilgrims from shrines where they would have kindled devotion; it cut off access to the unconverted myriads of Asia and Africa, shutting Christianity into Europe, crowding it toward the Atlantic, and repressing its missionary energy.

As the calendar turned from the fifteenth to the sixteenth century, the Cape of Good Hope was rounded and Christianity made a feint upon the rear of its giant adversary. America was discovered, the sphericity of the earth was demonstrated, and the gospel was offered paths "into all the world" clear and safe from Mohammed's sword. Since then, while entrance has been found, one way and another, to barbarous tribes and to the fields of great pagan systems, Islam has held its ground and maintained a reputation as impervious. Let us ask if Providence has not gone further already in resolving the difficulty than we have been used to think.

Observe the disintegration and dilapidation of Moslem states. When Elizabeth was queen, Akbar was moghul at Delhi, and India was as cruelly harassed by Mohammedan despotism as it is to-day generously fostered by Christian rule. The one change alone reverses the stand-

ing of forty millions of Moslems and puts a new aspect on all southern Asia. When Elizabeth was queen the Ottoman power was at its zenith, the terror of Europe. It has sunk to be the puppet of diplomacy. Its armies are paralyzed by the whisper of a Christian cabinet. Egypt's khedive staggers if the props are stirred. Persia's shah owes immunity to his remoteness. Islam has not an influential king to its name. Sultans, ameers, nawabs, beys, are terms, like cross-bows and battle-axes, out of date and to be hung up.

Observe how the territories of Islam have been riven. The Suez canal is making the route to Mecca as commonplace as the Mersey or the Clyde. The Nile, through all its run, is liable to be ruffled by the paddles of steamers. France is exploiting Algeria and Tunis as if Islam's claims were a phantom. The Euphrates enters into the scheme of tourists' routes. The Russians have swung a track southward from the Caspian, bridged the ancient Oxus, and sent trains, over a route hard by the tomb of Tamerlane, into "silken Samarcand." The Indus is a water-way for commerce and trade. The headlight of the locomotive stares into the passes that lead to Afghanistan. The Ganges is as free as the Hudson. All this is not Islam's doings. It is intrusion; it is defiance; it is ruthless rupture of the old order. The spell is broken, the ban has dissolved like mirage, and the Christian stalks unchallenged where armies of crusaders were beaten back, and sixteenth-century frigates were kept in the offing.

Let us go on to enumerate positions which Christian missions have secured within domains so lately guarded with flaming sword.

The American Board has sat down in Constantinople, the city of the caliph. Its lines run out into every principal vilayet north of Syria. Its well-known institutions are established, its churches grounded. To be sure, converts are mainly from non-Moslem creeds; yet are they in Moslem lands, and penetrate the body to serve for it the purpose of kindlings in hard coal.

The Presbyterian Board in Persia, taking advantage of the Nestorian and Armenian minority, sets a wedge which bids fair to be driven into the Mohammedan majority. The Church Missionary Society, entering by way of Baghdad and Ispahan, likewise avails itself of the nominal Christians and the Jews, to gain a headway that will tell upon the ruling race. Is not the cry of all Persian missionaries *On to Islam?* Our Board in Syria makes the attack at another position. Putting Christianity into Islam's sacred language is a service second to none. The translations into Arabic, and the thorough teaching, are an inestimable contribution to the many-sided problem. The quiet schemes of Syrian schools, and the medical missions here and there, are mellowing influences.

The Church Missionary Society in Palestine recovers the sacred places in a style far better than ever crusader proposed. A hospital at Nazareth, schools at Jerusalem, evangelists in Bashan—such agencies melt the rigor of Islam, where armed soldiers would only intensify and strengthen it.

The United Presbyterians of America adorn the Nile from Alexandria to the cataracts with a series of stations. Already have they achieved as much as sanguine hopes would have anticipated, and yet their greatest triumphs may be in store. One day the Christianity thus lighted will catch in the Moslem multitude. The Wesleyans of England have taken courage to open a mission in Egypt especially for Mohammedans.

Even in Arabia there is a rift. The Free Church of Scotland is committed to a work in Aden. Its success is assured; its outlook is toward a people who are nearest to Mohammed. The Arab, even the Bedouin, is amenable to missionary treatment.

All missions in eastern Africa above the Zambesi, and in western Africa above the Niger, are assaulters of Mohammedanism. Every trail drawn by a missionary expedition lets in light and makes the Mohammedan slave-dealer wince and shrink. The thread of stations from Mombasa toward Kilima Ndjaro pierces the sphere of Islam's sway. The Victoria Nyanza mission is as anti-Moslem as it is anti-heathen. All those civilizing and Christianizing agencies which make a base at Zanzibar are trespassers on Mohammedan ground.

The Universities mission under Bishop Smythies contests the advance of the foe. The Scottish posts on Lake Nyassa and the London stations on Tanganyika are thorns in the flesh of African Mohammedanism. The curtain of missions from the mouth of the Niger to the Senegal, advancing inland, drives back the pickets of Islam.

Let us turn our thoughts to India. The Church Missionary Society in the Punjab and Scinde lays hands on Islam at a point next in importance only to Constantinople and Beirut. It stands at those few crevices through which must pass all the trade, travel and intellectual intercourse between western Mohammedan lands and India, unless they take to Christian channels. Here has been developed distinctly "the Mohammedan controversy." Discussion is freer than in Ottoman longitude. The argument against Mohammed, and for Christ, has been stated in the interest of the Moslem inquirer. Sterling converts have come over. Native Mohammedans have been advanced into the Christian ministry. The proffer of the gospel is unreserved. The project of missions into such "stony ground" as Beluchistan is pressed with energy. As our review descends the Ganges we hear missionaries of all societies, wherever located, reporting their experience with Mohammedans. Their Hindustani Bible is to them what the Arabic is in western Asia and northern Africa. Within Bengal are half the Mohammedans of India, to come into contact with the Christianity there developed. Again in South India are other millions to be approached by other messengers. We should mark the advantage to us of the dispersion of Islam in India. The issue would be vastly harder if it were concentrated.

It is a remarkable fact that the creed of the false prophet has been able to push its way down the straits and find lodgment among the Malays and other races of the East Indies. Here it even makes progress. Here it is confronted by the missions of the Dutch. They have a phase of the diversified contention to encounter.

DIVIDE AND CONQUER.

Discharge the thunder-cloud by presenting innumerable needle points, which silently draw off its electrical anger. So has Providence ordered with respect to Christianity's most stubborn adversary. Islam's once boasted unity or integrity is shattered. The lands which it once clutched are broken up, traversed, thrown open to the gaze and inspection of the critic and the evangelist. The nominal Christian sects and other non-Moslem people that were so effectually stifled become the material in which revived Christianity kindles fires in the limbs and trunk of Islam. The death penalty against conversion can hardly be enforced a great while under regimes so various as the English in India, the Dutch in Java, the African protectorates and the "supervision" of Egypt. The crumbling off of a few converts at many points forebodes a free movement of Moslems toward Christ at no distant date. Imagine that Islam had, within half a century, established a hundred proselyting centres in the strongholds of English, German and American Christendom—with what apprehension would we regard it! Is it not even more remarkable that Christianity has been granted such advantageous situations throughout Islam's empire?

The design of God is not far to seek. It is to rift and soften, to wear out and dissipate, to take by siege and not by storm, to overcome in detail. If every missionary who writes from his lone station that he encounters Mohammedanism and seems to fret it, though almost imperceptibly, could see how many missionaries, at how many points and in how many ways, are doing a similar thing, he would value his own part the more highly, discerning it to be a contribution to a grand plan—a divine plan for subduing the obdurate error.

THE SYRIAN PROTESTANT COLLEGE.

The Syrian Protestant College continues to prosper. This college could not be a more vital and efficient part of our mission work in Syria if it were organically connected with the Foreign Board. In the first place, the missionaries control it, constituting a majority of its directors. Its professors may be said simply to have done an immense work of instruction for the

benefit of the mission, and to have done it without cost to the mission, besides raising the large funds for the erection of the college buildings and for its endowment. In addition to this, the college has given land on its campus for the theological seminary of the mission, and contributed $10,000 toward the building. Still further, the selection of all students who enjoy any aid from the college scholarships is in the hands of the missionaries. This insures the choice of the best candidates from Arabic-speaking lands, and the result is that the institution has now a roll of 178 students, gathered from all parts of Syria, Asia Minor, Cyprus, Egypt. These students are carefully taught in the Scriptures, and trained in the Young Men's Christian Association and Sabbath-school, for evangelistic work in their own lands. After their graduation they enter, with all their various gifts and acquirements, into the social and religious life of the East.

It is impossible for a thoughtful mind not to see the effect which the entrance of such a body of men into the newly-awakened nations of western Asia and northern Africa must produce.

We note with peculiar pleasure that the fees from students for board and tuition in the college during the last year were $9085.

During the past year, Rev. Prof. George E. Post, M.D., of the faculty of the college, was in America, his first return home for a period of nearly twenty years. It was but natural that his attainments in many branches of science should have secured for him marked attention from scientific bodies and institutions of learning in America, but his visit will have for its greatest result a deeper interest in missions on the part of large numbers of the most thoughtful men. His appeals in behalf of foreign missions have been constant, reaching the principal cities from the seaboard to the Mississippi. We are glad to be able to report also that, in addition to the other results of his laborious furlough, he secured important additions to the endowment of the college.

An institution already so useful, and with a future which grows more important with every year of successful missionary labor, should not be allowed to suffer for want of the $50,000 still needed to complete its endowment and put it on a footing of thorough equipment and efficiency.

NO RETRENCHMENT IN SYRIA,—REINFORCEMENTS.

Owing to a mistake in a telegram to Syria several months ago, it was feared by our brethren there that severe excision must be practiced on some of their work this year. A later telegram, however, corrected the error, making them five thousand dollars richer than they had first supposed. A still further addition of two thousand dollars to their appropriation for the year enables them to carry on nearly all the work to which they were committed.

Providential circumstances called for the return to America of Rev. James S. Dennis for a year. In addition to declining any salary during his absence from the field, and himself meeting all the expense of the journey, Dr. Dennis is doing most valuable service for Syria and for the cause of foreign missions, at home.

Rev. William S. Nelson (the son of Rev. H. A. Nelson, D.D.) and his wife sailed for Syria early in September, and will probably be stationed at Tripoli. Rev. Frank C. Hoskins, who has married Miss Harriette M. Eddy of Sidon, has also recently joined the mission, and will be stationed, it is expected, at Zahleh. Mr. Hoskins was formerly a teacher in the Syrian Protestant College, and is therefore by no means unacquainted with Syria, while his wife was born there, being the daughter of Rev. W. W. Eddy, D.D., of Beirut.

Miss M. C. Holmes, after an absence of about a year, sailed September 8 on her return to Syria.

Rev. George E. Post, M.D., of the Syrian Protestant College, reached Beirut and resumed his labors about the 1st of October.

Rev. William Bird, of Abeih, after a furlough in America of about four months, following eleven years of labor in Syria, sailed on his return October 30.

In Beirut the Sabbath services in Arabic are held in five different places, including the college chapel. Three evening meetings are conducted during the week, besides Sabbath-schools and women's meetings. The Beirut church received 20 new members during the year, 17 on profession of faith. An important step in advance has been taken by the church. It has voted to call a native assistant pastor, and to provide for his salary. This will be a great aid to the church in cultivating a spirit of self-help.

The first volume of Dr. Eddy's Arabic Commentary on the New Testament, including Matthew and Mark, has been published in a book of nearly six hundred pages.

The Abeih field has a force of 50 workers, 39 being teachers and 8 licensed preachers. There are 4 organized churches, with a membership of 297, 24 having been added during the past year. Regular preaching services are maintained at 18 places. There are 20 Sabbath-schools, with 980 scholars; 43 high and common schools enroll 1681 scholars. The total contributions for benevolence and education amounted to $2308.

Special services in connection with the week of prayer last January were held in Zahleh and Muallaquah, resulting in such evidences of interest that meetings were continued up to the 1st of March. The audiences were estimated to average upwards of *four hundred each night.*

ROMANISM IN BRAZIL IN ITS INFLUENCE UPON NATIONAL DEVELOPMENT.

REV. J. BEATTY HOWELL, BRAZIL.

AN UNDEVELOPED COUNTRY.

The traveller in Brazil, who is told that several of its principal cities were founded one hundred years before the Mayflower touched at Plymouth Rock, and that sixty years before the first Knickerbocker set foot on Manhattan Island, the twelve Capitanias or colonies, embracing the territory now covered by Brazil, were consolidated into a general government, with the capital at Bahia, finds his credulity severely taxed as he looks about him and sees Brazil with less than one tenth of the population of the United States, and fully half a century behind her in general civilization.

He cannot help asking, too, why it is that of this sparse population, not more than one in seven can read and write; while manufacturing industry is in its infancy, the immense mineral wealth of the country almost entirely undeveloped, and the most primitive agricultural methods still prevailing; why it is that the railroads are largely owned by foreign capitalists and managed by foreign superintendents, and the immense importing and exporting business almost exclusively, and even the retail business of the country largely, in the hands of those of other nationalities.

When, however, he is shown churches and monasteries two hundred and fifty years old, and is further told that when William Penn received the grants of land now bearing his name, there was already a Romish archbishopric in Brazil, with several subordinate bishoprics, and when he notices the cross-bearing churches crowning the hills, and the long-robed priests everywhere walking the streets, he begins to get some glimmering of the truth. He will more than suspect that there is some connection between this priestly predominance and the undeveloped condition of the people and country.

EXPLANATIONS OFFERED.

Other explanations he will hear offered by those who are unwilling to cast so heavy a responsibility upon the church which they believe to be the only true church; but even a superficial examination shows their insufficiency.

It will not do to say that the difference in climate accounts for the difference in development and prosperity, for a considerable part of Brazil is in the temperate zone, or bordering on it, while experience has shown that, owing to varying altitudes, prevailing winds, dews, rains and other modifying influences, the temperature of the remaining portion is not such as to interfere, necessarily, to any considerable extent with mental or physical activity.

Neither will it suffice to say that the country has labored under the disadvantage of a mon-

archical form of government, and until a little over sixty years ago was a Portuguese colony, treated by the mother-country with the most suppressive rigor; for the United States also, at the beginning of its career, was the colony of a monarchical government, but soon resenting the indifference with which its interests were treated, successfully rebelled against it. The question still remains, why Brazil did not far earlier do the same.

The most plausible explanation is that the fortunes of the two countries were confided to races widely differing in their physical and mental characteristics, and that, therefore, it was impossible that similar results should follow. A reference to history, however, shows that at the epoch when Brazil was discovered, the Portuguese were among the most advanced and civilized European peoples, and many works of the first settlers which still exist prove their energy and enterprise. In so far as the race question enters into the problem, it has to do almost exclusively with the modification of the original settling race, for which the Church of Rome is directly responsible, as we shall see further on.

THE TRUE EXPLANATION.

The true explanation undoubtedly is that the struggle between the competing elements of civilization, to which Guizot ascribes the rapid development of European countries, has from the beginning been entirely wanting in Brazil; while Romish ecclesiasticism, unrestrained and unmodified by any opposing influence for over three centuries, has worked out a form of civilization which may be fairly considered a true exponent of its nature and principles.

The extent to which the ecclesiastical influence has been the predominating one in moulding the civilization of the country is indicated by the fact that the political organization is based upon the ecclesiastical. The lowest political subdivision is the parish. The public registers of births, deaths and marriages are kept by the parish priests. The elections are all held in the parish churches, and, as would naturally be inferred, often give rise to scenes very much at variance with the supposed sanctity of the place. Not long ago the vicar of this village, armed with revolver and bowie-knife, put himself at the head of a party which, firing upon the opposing party from the galleries, succeeded in driving them from the church, and consequently from the polls.

THE CHURCH AS ROAD-MAKER.

It has often seemed to me suggestive, that even the roads, all through the country, are only cared for as they have to do with the parish churches. Once a year, upon an appointed day, all land owners are required to present themselves at their respective parish churches carrying hoes, brush-hooks or axes. Then all start together for their homes, clearing and repairing the road as they go, dividing up as they successively reach the turnings leading to their own houses, thus leaving a wide, cleared road from each house to the parish church. These roads were formerly called "sacramental roads," since, in order to incite to the prompt and faithful performance of this task, the priests used to refuse to carry the sacrament to the dying except over a well-prepared road of the regulation width. There are no regular road inspectors, and no provision made for the care of cross-roads, even though leading to a railroad station. So all over the country there has been a constant effort to make everything centre in the church.

ILLITERACY.

Of the eleven millions of Brazilians *only one and a half millions* can read and write. So-called religious instruction occupies the principal place in the public schools, hours being spent in learning by heart the prayers and liturgies of the church, in an unknown tongue, and another considerable part of the time in memorizing the Catechism, which being learned parrot-like, without explanation, is almost equally unintelligible to the pupils. As a result it is not at all unusual to find Brazilian children who have attended the public schools for two or three years, but can barely spell through a sentence, and are ignorant of the simplest rules of arithmetic. In the rural districts one sometimes comes across children who, from having learned out of books copied out by the teacher, are quite familiar with hand-writing, but cannot read print at all.

Following the system of rote teaching, which is the only one admissible here, in their religious instruction, the sole aim of the teachers, even in the higher schools, seems to be to store the memory. No attempt is made to develop the reasoning powers, or to encourage original thought or investigation. The child's head is stuffed with lists of names, numbers and rules, without any attempt to explain principles, or verify or apply them in practice. Mathematics are taught most superficially, while the generally received test of an educated person is the ability to speak a number of languages, like the emperor. As a consequence, though linguists are common, scientists are almost unknown. About the only thing that is tolerably well taught is Latin, and that only because it is an essential part of the priestly education.

PAPER SCHOOLS.

There is a beautifully-organized school system on paper, which, however, becomes utterly ineffective in practice through the appointment by the central government of the inspectors of public instruction, who are consequently in sympathy with the religion of the state and the policy which that religion has ever found most conducive to its interests, *i. e.*, leaving the mass of the people in ignorance. As showing the way in which these inspectors attend to their duties, I might mention that when the educational reform laws were put into execution lately, in this province, a number of teachers were stricken from the roll as *analphabetos*, unable to either read or write. They had probably slipped in as temporary substitutes for some teacher who was sick or absent, and then, through the carelessness or ignorance of the inspectors, or perhaps through favoritism, had been allowed to remain and draw their salaries as regular teachers.

LOTTERIES.

Lottery selling in Brazil has become a regular business. In every city there are shops devoted exclusively to the sale of lottery tickets, besides kiosks on the street corners, stands at the railroad stations, perambulating sellers walking the streets, and mounted ones scouring the country. So numerous are the lotteries that not a week, and hardly a day, passes without a drawing in some part of the country, and the tickets of all are scattered far and wide.

The minister of finance in his report for 1887 states that during that year $2,250,000 were spent by the people of this country upon lottery tickets. When it is remembered that, in addition to the nominal price of the tickets, the various agents or sellers charge a percentage, the cost to the country of the lotteries might rightly be put down as at least three millions of dollars.

The responsibility of this enormous development of the lottery business rests almost solely upon the Church of Rome, as a very large proportion, nine tenths at least, of the lotteries are organized for the sake of raising funds for building, enlarging or repairing her churches, while of the remainder nearly all are for hospitals, asylums or other institutions under her care or control. Within the last few months the legislature of this province has authorized a lottery designed to raise a million of dollars for a grand cathedral at Sao Paulo.

This facility of investing their earnings in a way that may possibly bring a thousand-fold return in a few days produces the inevitable effect of interfering with the formation of habits of thrift and economy on the part of the laboring classes, while tending to indispose men in all walks of life to the slow and sure methods of doing business. The rule that the number of savings banks in any country is in inverse ratio to the number of lotteries holds good in Brazil. Indeed, savings banks here are practically unknown, being represented by a single government institution, with several branches, in which not more than twenty-five dollars can be deposited at any one time, and so managed that the making a deposit involves the loss of half a day to the depositor.

BEGGING SYSTEMATIZED.

It certainly seems unfortunate that the very virtue which the Church of Rome most exalts should nevertheless, through her erroneous teaching, become a bane to society instead of a blessing. The Brazilian idea of the charity which covers a multitude of sins is promiscuous giving, without investigation and without thought, to every applicant that presents himself. This is the direct outgrowth of the teach-

ing of the church in regard to meritorious works, and consequently she alone is responsible for the results.

Brazil is the paradise of beggars. Poor-houses and poor-rates are unknown; neither is there any call for them, as private charity provides an ample support for the class that in other countries is dependent upon the state. Begging seems to be recognized as a legitimate mode of obtaining a livelihood. In some cities beggars are regularly licensed and wear a numbered brass badge, like that of policemen. As a rule, beggars are only allowed to solicit alms once a week, and on that day the streets are full of them. They are satisfied with very little, one or two cents being the usual donation; but as they go regularly along a street, from house to house and store to store, and are almost never refused, they readily take enough in a day to support themselves for a week. Indeed, many of them buy houses and lay up money. This is well known; but as the principal motive in giving is not to relieve distress, but to acquire merit, or perhaps, in some cases, to rid themselves in the easiest way of a bore, it makes no difference in the contributions. In many business houses they have the matter of giving nicely systematized. The pennies that they expect to give during the day are spread out upon a dry-goods box at the door; and as the beggars present themselves, they are pointed to them, and each one, with the ordinary rigmarole of thanks, quietly picks up his copper and hastens on to the next place. It is considered exceedingly rude and ungentlemanly to refuse an alms when solicited; and if for any reason one is unable to give, he is expected to say "excuse me" or "pardon me."

It does not require a political economist to see that the Church of Rome, by encouraging mendicancy, and thus removing motives for exertion, and promoting idleness and shiftlessness, directly reduces the working force of the country and diminishes its prosperity.

HOLIDAYS.

Not only is the Romish Church responsible for a great waste of working force, but she also directly contributes to a very considerable waste of working time through her frequently-recurring saints' days. As these days are not observed religiously, but as times of recreation and diversion, the greater part of the following day is usually necessary to recover from the effects of them. As I have had frequent occasion to know, it is very unusual to find the printing offices and work shops with more than half a working force on Mondays and the days following the saints' days. An Englishman, who had taken charge of a large coffee plantation which had come into the possession of the English Bank through the foreclosure of a mortgage, undertook, the slaves having been freed, to carry on the work by free labor. He, however, finally threw up the job in disgust, saying that, what with their saints' days and the time taken up in preparing for them and recovering from them, he could not count on an average of more than two hundred days labor a year from each workman, and that it was impossible to manage a plantation successfully under such disadvantages.

WANT OF PUBLIC SPIRIT.

One finds in Brazil a strange want of interest in national affairs. A signal instance of this was given some years ago when the suffrage, which had before been universal, was limited to those who were able to read and write and possessed taxable property to the amount of one thousand dollars or a provable income of at least two hundred dollars a year; thus reducing the voters to about one fifth of the previous number. Full notice was given that at a certain day the matter would be submitted to the popular vote. Four fifths of the citizens of an empire were to be disfranchised at a stroke. There was, however, very little discussion of the measure in the papers, no mass meetings to stir the people up to defend a time-honored right which they were threatened with losing, not the slightest excitement in fact, and when the day arrived the matter went by default, not enough of the class threatened with disfranchisement presenting themselves at the polls to constitute a respectable minority! What some great crisis may evoke of latent patriotism remains to be seen, but certainly at present there is very little evidence of its existence. The Brazilians have no patriotic songs. The Brazilian national hymn, though an original and stirring piece of music when played

by a brass band, is of almost impossible execution vocally, and so far as I can learn has never been set to words.

This want of interest in their political institutions is perfectly consistent and actually coexistent with a great pride of race, and a jealousy of foreigners and their influence in the country which is as noticeable as their dependence upon foreigners for nearly all their public improvements and enterprises requiring skilled labor and enterprise.

This want of national feeling is directly traceable to the teaching, continued through three centuries, of the superior importance of the spiritual allegiance, and the recognition of the pope as the supreme ruler in all matters, temporal as well as spiritual.

SLAVERY.

When to all the other serious counts it is added that it was through the desire of the priests to relieve their Indian converts from the severe labors to which they were subjected by their cruel masters that African slavery was introduced into Brazil, with all its attendant horrors and manifold evils, it will not be denied that Rome has been the worst enemy to national development and material prosperity that Brazil has had, and that her influence is sufficient to account for the backward condition in which the country is to-day.

A NEW BRAZIL.

It would be unfair to the Brazilians of to-day to leave the impression that the causes to which we have referred as tending to retard the development of Brazil are still operative to the same extent as during the past three centuries. The fact is that the present generation of educated Brazilians, at least in this and the neighboring provinces, is largely emancipated from priestly control, and is laboring manfully to regain lost ground and bring their country up to the level of other civilized nations. The last two decades have witnessed a progress little short of marvellous; immigrants are coming in by the thousand, the number of factories has been largely increased and new industries are constantly being introduced; and, now that slavery has been abolished and there is every prospect that the project of religious liberty, which has already passed one branch of the parliament, will soon become law, we may well hope that the country will, from this onward, advance with gigantic strides.

The Turkish government last year made the unprecedented demand that all the publications of the Syria mission press must be submitted to examination, either for approval or condemnation. Through all of this year the managers of the press have been kept waiting, and the presses have been forced into partial idleness to see what the outcome would be. While the immediate effect has been to embarrass and decrease the work of the press, it seems likely that in the end a great gain will result, since it turns out that nearly all the publications of the mission have received the official sanction of the Turkish government. Of three hundred and twenty-four separate issues of Scriptures and books laid before the council at Damascus, all but eleven were returned bearing the *seal of approval*, and it is hoped that the others may soon be sanctioned. The missionaries are unanimous in expressing their appreciation of the activity of our United States consul, Mr. Bissinger, in obtaining so comparatively prompt a decision from the government. We are glad to be able to say also that the mission feels highly gratified at the representations made by Secretary Bayard and our minister to Turkey, Mr. Strauss, in behalf of the American missionaries and their schools.

The churches in and around Sidon have lost during the year an unusually large number by death. One of those taken away was M. Eliyas Yakub, who for nearly forty-one years had worked for the mission as a teacher and preacher. He was one of that little band of believers who were organized into the Beirut church, the first in Syria. He died while serving the Ibl church, a great-granddaughter of the church he first joined. Another was Khalil el Khuri, at the time of his death the patriarch of Syrian Protestants. He was one of the pioneers who fought out at great odds the battle of religious liberty for the Protestants of Syria. He died at the ripe age of ninety.

GENERAL ARTICLES.

FUTURE POSSIBILITIES IN MISSION WORK.

REV. F. F. ELLINWOOD, D.D.

It seems probable that in the next quarter of a century some new exigencies may arise in the work of missions, and that some changes may be required.

In the first place, the new impulse of the European powers toward colonization, and the probability that large portions of Africa and the unoccupied islands of the sea will be taken under European protectorates, may affect our mission fields seriously. For example, the Presbyterian Board of Foreign Missions has received notice that in its mission schools on the Gaboon and the Ogove rivers the English language must give place to the French; that even the local vernacular must be laid aside, and only French employed. As a result of these requirements, the Board has been compelled to employ French teachers in its schools instead of Americans. In Tahiti, under similar circumstances, the London society's mission was transferred to the "Societe des Missions Evangelique."

It is understood also that the English Baptist mission at Cameroons has been transferred to the Basle Missionary Society, that field having come under the protectorate of the German government. I am also informed that the French missionaries, under the British rule, in Basuto-land are required to employ the English language in all schools above the lowest grade.

Is this rule to become general under the different powers? As the lines of political geography are extended to all parts of Africa and to the islands of the sea, and as transfers may be made from one government to another by treaty or otherwise, must the *personnel* of the missions be changed accordingly, and our whole policy be made to suit the various political and diplomatic differences of the great powers? If so, the case is sufficiently grave, though there are good reasons to believe that no obstacle will lie against American missions except in French territory.

One thing seems to be specially desirable in this new outlook, viz., that the different Protestant missionary societies shall strengthen the bonds of a common unity. The more closely the missionaries of different nationalities work together, the less serious will be the difficulties resulting from political change.

A second exigency which seems likely to arise is one growing out of our successes. While we have met with toleration and in some countries with encouragement and aid from native governments, it is not improbable that a greater and more threatening development of our influence may excite first jealousy, then alarm, and finally persecution. That stage in our missionary history has already come in the Turkish empire, and but for the supremacy of the British power it would have come in India. It was stated by a Mohammedan paper in Lahore, a year ago, that unless measures should be adopted to counteract the zenana work of the missionaries, Mohammedan women would all be led astray from Islam, and could not be kept in proper subordination. That was only a frank expression of an alarm which is sure to be felt sooner or later in other lands.

Whatever else may be done to prepare for possible embarrassments to missionary work, it is particularly important to develop the strength and constancy of the native church.

The history of the persecution in Madagascar is one which may possibly be repeated, and if so we could wish that the native churches might everywhere endure the ordeal as nobly as did the Malagasies when all their missionaries had been banished and the terrors of persecution were upon them. It should be our aim to stamp upon our missionary work and upon the native churches such a spirit of earnestness and consecration that, even if we were all banished from our mission fields, Christian institutions would not only live but even gather strength.

Third. In the next ten years even, we shall find a greatly-increased foreign population engaged in secular pursuits in many of the mis-

sion fields. The spirit of enterprise is rife, and its extension is worldwide. The nations emulate each other in the development of their commerce. Our work will everywhere be brought into closer contact with a transplanted western civilization. We shall meet with evil-minded men of our own nationalities everywhere, and we shall also meet many who have named the name of Christ whose influence ought to be helpful, and whom it were wise to fellowship and enlist and subsidize in the service of the Master. The American Methodist missions in India owe much of their great success to the fact that they gave early attention to the neglected English and Eurasian population and utilized their influence.

There are two extremes in the practical treatment of this question by missionaries. One is to so cultivate the friendship of foreign residents as to become conformed to their ways and lose the missionary spirit. There have been some sad instances of this. The other is to stand aloof from them and not only lose the good influence which they might be led to exert, but even to antagonize them and make them enemies of the whole missionary work. Between these extremes there is a happy medium, and many have found it. There are already large numbers of Christian men and women in the great marts of the East, and their combined influence is greatly needed against the preponderating weight of evil. Many young men from our home churches are finding employment there, and not only the missionaries on the fields, but the pastors whose churches they have left behind, should seek to conserve their Christian influence. What a grand example have we in Paul's Epistle to the Romans! He was writing to a mission field—a great heathen city. There were Christians there, some of them noted for their zeal at home. In his view they were to be sought out and greeted with Christian salutations; their friendship was to be cultivated and their influence utilized.

If every modern pastor would follow his church members to the ends of the earth with epistles like the last chapter of Paul's Epistle to the Romans, the missionary might find many helpers.

Unfortunately the children of this world are often wiser than the children of light, and the sowers of tares are often more diligent than the true husbandmen.

I am informed that a certain controversial article, written by the skeptic Ingersoll, was republished and widely circulated in India within three months of its issue. Why are not Christian tracts sent with equal promptness and zeal? An appeal recently came from India for some bright and pithy publications in English. The fact was emphasized that now there are multitudes in India who can be reached through the English language, reached just as easily therefore as the people of our own land. And what is if possible still more significant, another letter of still later date informs us that the Hindus are utilizing the English language which missionaries have taught. Hindu as well as infidel tracts are supplied to readers of English both native and foreign. Besides European residents in India there are not less than three thousand native Christian young men who have been educated in the English-speaking institutions. To so guard and organize and utilize these forces that they shall help forward the great cause of missions is certainly an end to be carefully considered not merely by mission boards but by young men's Christian associations and by all Christian philanthropists.

The needs of the times demand that all Christians everywhere shall be recognized and employed as Christians and Christian workers. Their combined force is none too large. Whether traders, or consular agents, or physicians, or teachers, all who are Christians must be made missionaries, all soldiers of one aggressive army of spiritual conquest. In the early church not merely those who were specially set apart were missionaries, but all those who were "scattered abroad," whether by persecution or for purposes of trade. How happened it that the "diversity of operations" which was so grandly illustrated in that first and rapid conquest came afterwards to be lost sight of, and that the notion sprung up that Christianity must be propagated only by an official and priestly class?

Another difficulty which is likely to become

more and more formidable in the future is the tendency of native young men to seek an American or European education. This subject received large attention in the late missionary conference. As general enlightenment is increased in all lands, the great advantages of our western civilization will be more generally known. The opportunities for self-improvement and the attainment of all forms of earthly good will be more and more widely realized, and the brightest pupils in the mission-schools will be the first to yield to an ambition, not wholly culpable, to enjoy a civilization which so contrasts with the repression and tyranny of eastern lands.

What gives additional force to this movement is the mistaken kindness of many good people whose sentimental zeal insists upon a treatment of these men which is sure to denationalize and spoil them. Of course the supposition is that they are to return as earnest and humble-minded evangelists to their native land; but with a few noble exceptions they expect to return not as Armenians or Syrians or Persians, but as Americans with an American salary and style of life. This would not be so serious were it not that this exaltation lifts a native out of sympathy with his people and excites the jealousy of those who have been educated at home.

One of the obstacles to missionary success lies in the fact that missionaries from other lands stand upon a higher plane than those whose evangelization they seek to promote. Between the civilizations of the one and of the other there is a great abyss. Many missionaries, rendered desperate by the difficulties of the situation, have cut loose from all that belonged to their western ideas and habits of life, in order that they might be brought into closer sympathy with the people, and touch them, so to speak, heart to heart, instead of undertaking to win them to Christ by arms-length processes.

But if this social barrier between missionaries and the natives is so formidable, much more should we avoid putting the same disabilities upon preachers and teachers taken from the ranks of their own people. Even where the natives quietly submit to distinctions between foreign missionaries and themselves, they will not brook a real or affected superiority on the part of their own countrymen. Nothing so wounds their national pride as to see one of their own color and nationality returning to them supported by a foreign salary and living in foreign luxury, and with a manner which can scarcely be other than patronizing.

As I have already stated, there have been some notable exceptions to the mischievous operation of this denationalizing tendency. I have in mind two or three instances in Japan in which natives have proved superior to the enervating influences of an American education, and have gone back to labor faithfully and efficiently among their people, making it their ambition and their pride still to be of the people, and to live upon salaries graded according to Japanese and not American standards. All honor to such men; but alas, how very few!

But this is not the only evil in the case. Many young men who have received a western education do not even seek appointment as missionaries, but prefer to remain among us as lecturers on mission fields. Some of them, doubtless, are Christian men, but others abandon their Christianity and court the favor of its enemies by telling them through the press why they are heathen, or what are the great merits of Indian theosophy, or in what respects Islam(?)—the great temperance society of the East—is superior to Christianity. And their utterances are looked upon by the ignorant as authoritative because they are to the manor born and ought to know.

Evidently the great thing to be desired is the training up of native preachers and teachers in all lands who shall cherish an earnest love for their own country and people, who shall despise all foreign affectations however superior they may seem to be, who for Christ's sake shall be willing to live and labor with their own race, and make it their supreme aim to build up a Christianity on the plane of their own national life. Missionaries abroad cannot be raised up in sufficient numbers to win the heathen nations to Christ. Hindus must convert Hindus, Japanese convert Japanese, and not only our mis-

sion boards, but the faculties of our theological seminaries, pastors, churches and members of churches should combine their influence against a tendency which threatens to drain the mission fields of those whom the missionaries are trying to prepare for a cordial and patriotic and sympathetic and self-denying labor among their own people.

It were too much to expect that this tide can be arrested; it will flow on, but all who are concerned in the matter should, *first*, strive to avoid spoiling these men by too much flattery and too much Americanism, and *second*, endeavor to impress upon them the far nobler idea of going back to a hearty fellowship and co-operation with their own people.

THE SYNODS ON FOREIGN MISSIONS.

It is to be regretted that the meetings of our synods fall so near together, most of them occurring within a period of less than two weeks. There is no doubt a good reason for this. It may have been found by experiment that the time selected best subserves all the interests involved in these annual gatherings. Looked at from the standpoint of the boards, however, the choice of time within so narrow a range must be regarded as unfortunate, as it renders it impossible for the secretaries to meet with as many of the synods as they desire. This year, for example, even with the aid of several returned missionaries and the Rev. Wilson Phraner, D.D., who has recently made a tour of our mission fields and has already done excellent service in the cause by tongue and pen, it was impossible to have a representative of the Board at each of the synods. It is believed that a little adjustment of the schedule on the part of these bodies would, without compromising important interests, greatly facilitate the matter of visiting them by the secretaries. Notwithstanding this serious drawback, however, some one authorized to represent the Board was present at most of the synods this autumn. The report on every hand is that all were well received and given a fair opportunity to be heard. The cause of foreign missions occupied a conspicuous place on the several programmes, and received a large share of attention. The reports of the standing committees on the subject showed careful preparation and a just appreciation of the magnitude of the interests involved and the church's responsibility with reference to them. The rolls of the presbyteries were carefully scanned, and the increase or decrease of gifts noted. The resolutions adopted followed in the main the recommendations of the General Assembly. Non-contributing churches were affectionately admonished to fall into line; larger liberality was pressed upon the churches already enrolled as contributing; Sabbath-schools were invited to a more general and generous share in the great work; the personal consecration of the sons and daughters of the church and the consecration of children by Christian parents were warmly urged; grateful recognition was made of the increasing interest on the part of our Christian women in the cause; the dissemination of missionary literature, especially the magazines of our church, was earnestly recommended, and the observance of the *day of prayer* for foreign missions, the first Sabbath of November, to be followed as far as possible by simultaneous meetings, was cordially commended to the churches.

A notable feature of some of these annual gatherings was the meetings of the women's synodical missionary societies. The exercises of these societies were held during the day in a separate room or building, but in the evening the ladies joined in a union meeting, held sometimes in the interest of both home and foreign missions, conducted by the synod, where the representatives of the Board had the opportunity of presenting various phases of the work. It is gratifying to observe the assured position which these societies hold in the estimation of the synods and the increasing influence they are wielding in behalf of foreign missions. May churches, Sabbath-schools, women's societies and children's bands have grace to carry out the noble resolutions of these synods and synodical societies!

THE BUDDHISTIC WAY OF SALVATION.

REV. DAVID G. WYLIE, PH.D., NEW YORK.

In his discourses concerning sorrow, its causes, its suppression, and the path leading to its extinction, Gotama laid down four noble truths:

1. That birth, the five skandhas, decay, disease, death and contact with disagreeable objects, separation from pleasant ones, and unfulfilled desire of possession, are those states which are full of suffering or sorrow.

2. The kind of craving excitement which follows on sensation, and causes the delusion of self and the lust of life, this yearning thirst growing into sensuality, desire of life, love of the present world, is the origin of all suffering.

3. Sorrow and suffering will be overcome and extinguished if this thirst be quenched, this love of life destroyed. "He who overcomes this contemptible thirst, sufferings fall off from him like water drops from a lotus-leaf."

4. To accomplish this end there is but one way—the noble path of a virtuous and thoughtful life. After one has been converted and has entered upon this noble path, he must be possessed of the following: right views, right feelings, right words, right behavior, right mode of livelihood, right exertion, right memory, right meditation and tranquillity. The ten sins to be conquered, or the ten fetters to be gotten rid of, are delusion of self, doubt, dependence on rites, sensuality, hatred, love of life on earth, and desire for life in heaven, pride, self-righteousness and ignorance. When the first five fetters are broken off the converted Buddhist becomes an Arahat. When the remaining five are broken he puts an end to all delusion and sorrow. This is the end of the noble path, and brings us to consider the final goal of Buddhism, its heaven—Nirvana.

Etymologically Nirvana means going out, *extinction*. Is it the extinction of the soul, or what in Buddhism corresponds to the soul? This is the position taken by many scholars. Monier Williams speaks as follows: "The object aimed at by pure Buddhism is Nirvana; the being blown out like a flame—in other words utter annihilation." Such learned scholars as Max Muller, Tourner, Schmidt and Hardy substantially agree with him. But on the other hand, scholars of the highest rank deny this, especially Bunsen and Rhys Davids. They contend that it is rather the extinction of the karma and the sinful grasping condition of mind and heart which results from it. It is a sinless, calm state of mind. It is holiness in the Buddhistic sense; that is, perfect peace, goodness and wisdom. Death with no life to follow *is the result of, but not, Nirvana*. The Buddhistic heaven is not death, and it is not on death, but on virtuous life here and now, that terms of ecstatic description are lavished. Nirvana then means, not the extinction of being, but the extinction of passion.

> The heart scrupulously avoiding all idle dissipation,
> Diligently applying itself to the holy law of Buddha,
> Letting go all lust, and consequent disappointment,
> Fixed and unchangeable enters on Nirvana.

Our conclusion from this survey of the subject is that according to the best scholars, Nirvana means the extinction of all desire whether good or evil. A calm, sinless state of mind is the goal—the Buddhistic heaven.

Before concluding the discussion, however, we must look at the subject from another point of view—that of a *theosophist*. Mr. A. P. Sinnett, president of the Simla Theosophical Society, has recently written a book entitled "Esoteric Buddhism," in which he discusses the whole subject. Of Nirvana he says:

> Hitherto, for want of any better method of seeking out the true meaning of Nirvana, Buddhist scholars have generally picked the word to pieces and examined its roots and fragments. One might as hopefully seek to ascertain the smell of a flower by dissecting the paper on which its picture was painted.
>
> All that words can convey is that Nirvana is a sublime state of conscious rest in omniscience. It would be ludicrous, after all that has gone before, to turn to the various discussions which have been carried on by students of esoteric Buddhism as to whether Nirvana does or does not mean annihilation. Worldly similes fall short of indicating the feeling with which the graduates of esoteric science regard such a question. Does the last penalty of the law mean the highest honor of the peerage? Is a wooden spoon the emblem of the most illustrious pre-emi-

nence in learning? Such questions as these faintly symbolize the extravagance of the question whether Nirvana is held by Buddhism to be equivalent to annihilation.

According to "Esoteric Buddhism," Nirvana becomes hazy and unintelligible. Nothing can be surer than that the author sets himself in the sternest kind of opposition to the teaching of Gotama, and it is philosophical Buddhism that we are contemplating; Buddhism as found in the early writings and not as it exists to-day in the various countries where it is the prevailing religion.

Our conclusion is that the four fundamental doctrines of Buddhism, as taught by its founder, Gotama, are as follows:

1. The skandhas are the essential constituents of every sentient being, and stand in the place of soul. 2. Karma is the good or evil desert which remains at death and passes over to the new sentient being and gives to it either good or evil tendencies. 3. Trishna and upadana are the thirst and grasping qualities residing in the skandhas, and which cause them to produce, of necessity, a new sentient being. 4. Nirvana is the goal of Buddhism, a calm, sinless state in which all good and evil desire is annihilated.

Our brief study of this system convinces us of three things:

1. That the system lacks moral responsibility. It is soulless.

2. It is an atheistic system of philosophy. It ignores entirely the existence of a personal and intelligent deity.

3. As a system of thought and religion it falls infinitely below the Christian system with its personal, immortal soul; its ever-living, personal and holy God; its personal Saviour in the incarnation of Jesus Christ; and a life of boundless happiness and perfection in the company of redeemed spirits in the world to come. Consequently it can never be a finality. It is for this world and the present hour. It is of the earth, and like all terrestrial things is destined to mutation, to death and to decay. The millions held in the bondage of Buddhism need the word of God which is alone able to make them "wise unto salvation through faith which is in Christ Jesus."

MISSION WORK IN MEXICO CITY.

REV. J. MILTON GREENE, D.D.

In our large cities at home we find that to induce men to enter the house of God we must take the church and her ordinances near to them, and so we establish our mission schools and chapels in the outlying wards and districts, and in this way rescue thousands upon thousands who would not of themselves have sought the place of prayer and religious instruction. It will not therefore seem strange that a similar need has been found to exist in this city. Let me indicate in a few words what is being done by our mission to meet this great necessity. Such is the area of Mexico and such the condition of her streets, especially in the rainy season, that even if the people were disposed to gather for worship at any one or two centres it would be practically impossible for them to do so. Moreover, of our 350,000 population, the plainer and more accessible element naturally live in the newer and more distant districts, leaving the older and more imposing edifices to be occupied by the wealthier and more favored classes. Appreciating this state of things and desirous of placing centres of evangelical light within easy reach of all, we have studied carefully a map of the city and located seven preaching stations in as many different wards of the metropolis. Following out the same idea with our schools, we have six of these well established and largely attended; two for girls only, one for boys only and three for both sexes. These have an average attendance of over two hundred children, and are taught by thoroughly competent and decidedly Christian men and women.

SEVEN CONGREGATIONS.

Our oldest congregation is that of "Divino Salvador." This is a regularly organized church, of which Rev. Arcadio Morales is the installed pastor; and under his care and that of his three excellent elders we have been able to plant and sustain the various preaching stations referred to. This parent church occupies a central position. The edifice is the property of the mission, having formerly been the chapel of the Royal Hospital. It has a seating capacity of about 300, and is usually

well filled on Sabbath morning. In a line nearly southeast from this as a centre, and about a mile distant, is the congregation of San Geronimo, in a densely-populated part of the city. From thirty to fifty souls gather here twice in the week and listen to the word of salvation. A little farther away, and in a nearly east direction, in the "Street of Rats," as it is called, a similar congregation, but much larger, gathers three times in the week. Here scores of precious souls have heard the glad tidings of salvation for the first time, and we cannot but hope that many have given their hearts to Christ.

Three blocks northeast of the Cathedral and the Government Palace is the congregation of San Pedro y San Pablo, which is also an organized church and has existed some twelve years. Here the Rev. Severiano Gallegos preaches three times a week to congregations which vary from thirty to seventy-five in attendance. The edifice occupied by this church is also the property of the mission. In the northern, northwestern and western parts of the city respectively are the congregations of Santa Ana, Guerrero and Colonia de los Arquitectos, in all of which two preaching services are held during the week, which are attended by from twenty to sixty persons, according to the weather and various circumstances.

LAY TALENT UTILIZED.

A pleasant feature of this most hopeful and blessed work is that we have utilized our lay talent to such an extent that one half of the services are sustained by native elders, men of blameless life, devoted to biblical study and filled with Christian zeal. Two have received formal licensure from the presbytery, and all labor under the immediate direction of their pastor. The mission pays the rent of the five halls we occupy, at a total cost of about $50 a month, but nearly all the other expenses are borne by the congregations themselves, aided by the church of Divino Salvador.

It should be added that this work originated in the missionary zeal and self-denial of the Mexicans themselves. To open and sustain these services has required no little courage and no little expense. Many consecrated writers have borne witness to the missionary spirit of these humble people, and not a few who have not been able to contribute in money have offered their services as sextons and door-keepers and messengers. In this manner, with what help the mission has been able to give and without curtailing our widely-extended interests in the outlying states, we are permitted to do a city mission work of great importance and promise. These stations can hardly fail to be nuclei of churches, and as distributing centres of gospel light and influence, the whole city is already feeling their power. No other mission has more than two places of worship in the city.

In writing of the Christian Boys' Boarding-school in Lodiana, India, Rev. James M. McComb says:

Some of the best boys in their classes are in the industrial department. In this department eight are learning carpentry, eleven shoemaking, ten carpet weaving after Persian patterns, and thirty tailoring. In all these trades I saw some good work done by the boys, especially in carpet weaving. Besides those working in the industrial department, three boys are sawing slate for the floor of the superintendent's new house, and three more are working as masons. We need Christian laymen to teach these trades as they should be taught.

Rev. G. W. Seiler, of the Kolhapur mission, India, writes:

Much preaching is being done to all classes, and quite often a new inquirer appears, but we are disappointed over and over. Caste is Satan's masterpiece. Our efforts in every direction are so often thwarted that the succession of disappointments and the continued stubborn resistance of the enemy is a weariness to the flesh.

The crops are not promising. In June the rain failed, and this month we are having too much; but "the earth is the Lord's, and the fullness thereof."

LETTERS FROM THE FIELD.

JAPAN.

BUDDHA'S TREASURY.

TAKATA, June 28, 1888.

MISS ANNA K. DAVIS:—Just a year and a half ago the first Christian worker came to Takata, the second city in size in this large province of Echigo. He had been an elder for some time in the Ushigone church, and studied to prepare himself for evangelistic work. We were all much interested in his coming here under the Japan Board of Home Missions, and sent many good wishes and prayers after him and his family. We soon began to hear reports of a good work begun, and in the following spring, when Mrs. True and Yajima San passed through here on their way home from Kanazawa, they were besought to help in getting a girls' school started in the near future. This was very encouraging to us in Tokyo, for we had not expected such results for a long time, Echigo being considered one of the most bigoted and benighted provinces in Japan, so strongly Buddhist that the Japanese call it "Buddha's treasury."

In May of last year, some five months after Tanaka San came, quite a number were baptized, and others have been since, making the whole number under his care at present about thirty. When we consider that there are four hundred Buddhist temples in Takata and only that one little body of Christians in the whole city, it seems a small beginning; but if we compare the power of God with the power of Buddhism, what may we not expect in a much shorter period of time than the latter has had to work in?

A GIRLS' SCHOOL BEGUN.

Last summer Mrs. True accepted a pressing request to come here and help talk up the interests of a girls' school. The rest of us from Bancho came with her, and spent the summer vacation in this neighborhood. One of the Bible-women from Tokyo was of the party, and did a good work, remaining after we left, and only leaving here at the close of the year to go to a still more distant and needy place. No women or girls had attended the services here till, through her influence, they were brought in, and now there are five of them Christians. Mrs. True was able to "set the ball rolling," and after we returned to Tokyo a number of leading men here, two of them Christians, subscribed money and began to make preparations for having a girls' school, on condition that we would help in some way about the teaching. As it was an unusually severe winter in this region, everything buried in snow, nothing was attempted till spring. Then came letters that all was ready, the building rented for the school and a Japanese teacher engaged.

We intend to take turns in carrying on the work here. We reached Takata on the evening of the 14th of April, after a rather difficult but very pleasant journey. We felt that we were being cared for in a special way when, on the afternoon of the second day, we fell in with three nice-appearing middle-aged men bound, like ourselves, for Takata.

They were our fellow travellers the rest of the way, and relieved us of all care. It was what may be called a special providence, for the road was in a terrible state, and the matter of engaging jinrikishi men from point to point took all their skill. We were met at our journey's end by Tanaka San, the helper, and were soon established in a pleasant part of the town. The school building was a great disappointment to me, for they had not been able to do more than rent an ordinary dwelling-house and fit it up in very plain style. But the directors have decided to put up a building at once. They are now straining every nerve to raise the money, and hope to have a new, clean place for the school by fall.

The priests are so in the ascendant here that there were many doubts as to whether they would let the school go on, especially if it were an acknowledged Christian institution.

We had many ups and downs for a few weeks, and were not allowed to advise the pupils to buy Bibles, though I taught from the Bible without interference. The opening exercises were postponed till almost a month after we had begun teaching, mainly because of the hesitation of the directors about declaring at once and publicly for Christianity; but I am glad to say that at last, when they were held, they were thoroughly Christian exercises from first to last, and all were there to hear them. The girls—there were already about sixty in the school—were allowed to

sing the hymns I had taught them and recite Scripture, and all that was said was of a most decided character.

PURCHASING BIBLES.

The school opening was on Saturday, the 19th of May, and the very next Monday morning the Bible-seller came to the school, and many of the girls bought Bibles at once. Others who had not yet obtained permission from their parents to do so asked that night and bought next day, and the whole school has gone on reading the Bible and committing to memory day by day until this time, with the loss of but one scholar. Three of the girls were baptized a few weeks ago, and one was a Christian before. Almost all of them attend a special meeting at our house for Bible study, and also church and Sabbath-school.

We often have eighty, ninety and even more at the afternoon Sabbath-school, which we opened in the school-house. The priests have done nothing so far except open an opposition girls' school, where they give tuition free of charge. The girls who come to our school have had to endure such little unpleasantnesses as being hooted at in the streets and an occasional stone, perhaps, not thrown at them, but after them in a rather mild fashion. They have not seemed to care in the least, but are always at school bright and early.

Of the two who came with me from Tokyo, one is helping in the school and the other is holding meetings for women and children and visiting from house to house. One place where she goes every week is five miles from here, and the money, eight dollars, to pay the rent of the building (where Tanaka San also has a meeting once a week) was raised by the Bancho girls in their Young Women's Christian Association last winter. They sent it with me, for evangelistic work, and are going on raising more for the same purpose.

THE GOSPEL IN A MOUNTAIN VILLAGE.

YOKOHAMA.

REV. H. LOOMIS:—A young Christian from Kumamoto recently went to a distant mountain village to become a teacher in the local school. There was living in the same place a young man of about the same age, who had been adopted by the most wealthy person in that region. When he learned that the teacher was a Christian, he would not associate with him at all, and for a considerable time tried to make it as unpleasant for him as he could.

But the teacher was not deterred from the path of duty, and in time won the confidence and esteem of the one who had hated and opposed him. Then a warm friendship sprang up between them, and the teacher was able to lead his friend to a belief in and acceptance of Christianity.

When the father of the young man heard of what had happened, he threatened to disown and cast him out if he did not give up this new and hated religion; but these threats were of no avail, as the son said that the presence of Christ in his heart was of more value than either gold, houses or lands.

When the time came for the young man to be baptized, the father was present. Both returned to their home, and by neither word nor act was there any manifestation of opposition. On the contrary, the father seemed to be convinced of his former error, and allowed the son to do as he chose.

This young man has been chosen to be the head man of the village; and when he goes to the Christian services every Sabbath, he takes all his associates and officials with him. In this way the triumph of Christianity in that place is fully assured.

PREACHING ON SHIP-BOARD.

Rev. Mr. Brandram was recently going from Oita to Osaka on a small Japanese steamer, and for some reason there was a delay in the course of the passage. There were about forty persons in the cabin with himself, and one of them asked him if he would not preach to them. Mr. Brandram replied that he had come to Japan for that purpose, and it would give him great pleasure to speak to them; but as there were a large number of passengers, he did not wish to compel any one to hear him speak, and so he would first like to know if there was any objection to a Christian service being held then and there.

Then a judge, who was among the passengers, asked if there was any one who was opposed to having a missionary preach to them. Not an objection was raised, but, on the contrary, all seemed quite desirous to hear what this foreigner had to say.

Mr. Brandram was much pleased, and gave them a plain and simple gospel sermon. There was close attention on the part of all, and much interest and pleasure was shown by the hearers. As

there was quite a diversity in the capacity of his auditors, Mr. Brandram feared that his discourse might not be acceptable to some who were men of superior learning and position.

But to his great pleasure and surprise, the next day the judge repeated the illustrations and points that he had given them, and said that they were very good; and then he added, "Preach just like that all the time. We all like to hear such good and plain doctrine as that." Another service of a similar character followed.

Among the passengers was a young man of wealth from near Tokyo, who was travelling for pleasure. He was so much interested and pleased with what he had heard that he came to Mr. Brandram and said that he would like to become a Christian. This led to a most pleasant conversation with him; and on reaching Osaka he was introduced to some of the Christians living at that place.

The result was that he decided to postpone his return to his home, and stay awhile in Osaka in order to hear more of the precious doctrine. He then sent a telegram to his father informing him of his plans, and said to his new-found friends, "This is so good that I want to learn all that I can, and then go home and tell my parents and friends."

A few days later he sent a letter to Mr. Brandram, saying that he had given his heart to the Lord, and was happy in his love. And now he has gone to his home to tell others what great things the Lord has done for him.

CHILE.

CONSTITUTIONAL REFORM LOST.

VALPARAISO, May 11, 1888.

REV. W. E. DODGE:—The reform of the fifth or religious article of the constitution had been voted by two Congresses, and we all hoped that it would be finally passed by the third and become the law of the land. At the last moment, however, party differences arose on other grounds, and this, together with renewed priestly opposition, has defeated the measure so long looked for by the friends of religious freedom. I will not enter upon the political complications which led to the resignation of one of the ministers of state and the refusal of a number of deputies to attend Congress. It is enough to say that the failure of the house to get a quorum was the immediate cause of the lapse of the reform, which, having fallen through in this season, can only be passed hereafter by a second long journey through three Congresses. No one can say when it will be brought up again, but if it should be it will be at least three years before the matter can again come to a final vote. Apart from priestly intrigue as one force opposed to the reform, there is another fact to be remembered, and which unfortunately leans in favor of Rome. It is that a considerable number of congressmen, while not in sympathy with the Papal Church, are so indifferent in matters of religion that political expediency is of more importance in their minds than the carrying of a reform bill which, while good enough as a measure, is not considered by them to be of very grave importance. Had there been some other issue two months ago to provoke animosity in religious circles against the clerical party, the reform would have been passed in all probability as politically expedient!

THE PROPOSED REFORM.

Let me tell you exactly what has been lost. It has been said a number of times in the home papers that there is religious liberty in Chile, and that missionaries have here the protection of law. Constitutionally this is not the case, though it is true that public sentiment is, on the whole, in our favor. The fifth article of the constitution recognizes the Roman Catholic Church as the state church, and declares that the worship of that church is the only worship acknowledged by the law of the land. Some years ago an "interpreting clause" was added to this article by which the privilege of worship was granted to foreign residents. By this clause foreigners in Chile were allowed to hold services of worship according to their conscience for themselves, and to have schools for their own children. This is, in brief, the substance of the matter. The interpreting clause does not apply to the citizens of the country, but was drawn up and passed in behalf of foreign communities. Hence, while as American or British or French or German residents we have this right of worship, we have not a constitutional right to found churches and schools as a mission *de propaganda fide*. A Spanish mission church or school is not opened for foreigners, but for the Chilians who need the gospel. Consequently, instead of being protected by law, as missionaries in Spanish we have not a foot to stand on in the law, and were the government disposed to

do so, its officers could legally close our chapels and schools to-morrow. As I have already remarked, public sentiment is in our favor, and it is this sentiment that protects us wherever we go. Now the recently-lapsed reform, while it did not mean the disestablishment of the Roman Catholic Church, would have given us the constitutional religious liberty which is so desirable. The reform meant national toleration and religious equality before the law for the whole country. By it also the President's oath to support and protect the Roman Catholic Church would have been rescinded. Ultimately we hope the reform will be passed.

MEXICO.

THE LAGUNA WORK.

ZACATECAS, MEXICO, August 11, 1888.

REV. T. F. WALLACE:—The nearest point in this part of the work under my care is reached from Zacatecas by a ride on the Mexican Central Railroad of two hundred and twenty-five miles. This branch of our work comprises seven congregations, seven preaching points, and half a dozen or more ranches. In these last are found, in most cases, a few members, in the rest inquirers. The extreme points on this field are about two hundred miles apart, yet all the other points can be reached by railroad, stage or on horseback with only a little over one hundred miles of travelling. Nineteen or twenty places referred to are looked after by one ordained minister, four licensed preachers and two or more lay helpers, all Mexicans. A few days ago I completed a tour of thirty-five days over this field, accompanied by our ordained brother, Rev. Luis Amaya. We were able to visit only fourteen of the places occupied. We held in all thirty-four preaching services, ordained an elder and deacon in one church and two elders in another, and administered the Lord's Supper in two churches. Six were received into the church.

In the fourteen congregations and preaching points services are kept up regularly, even in the absence of the preacher. In all of them the Sabbath-school lesson leaves are used. Our native preachers make a great deal of the Sabbath-school, and do their best work through it. In several of the congregations the attendance at Sabbath-school is as large as upon public preaching services, and a portion of the Child's and Shorter Catechisms is recited at each session of the school.

A UNIQUE SEWING CIRCLE.

In connection with the church of San Pedro de las Colonias is the novel feature of a sewing circle of women and girls, comprising both Roman Catholics and Protestants. It was begun several years ago by a devoted Christian lady, a member of our church there. From the very first, half the proceeds have gone to the aid of our church and the other half to needy people in town of any or no faith, as the members of the society may decide. The society numbers seventy, forty-five of whom are Roman Catholics. While on my visit there a meeting of the society was held at the house where I was stopping, and at their unanimous request I made a short address to the members. At this meeting forty were present, only thirteen of whom were Protestants. The meetings are always opened and closed with the reading of Scripture, the singing of one of our hymns, and prayer. This certainly is an anomaly in Mexico, and I doubt whether such a thing could be repeated in any other part of the republic. Results favorable to our cause are already evident, and greater ones are sure to follow. Our people have not yielded one point in their Protestant faith to secure this union work.

CHINA.

AN UNOCCUPIED FIELD.

CANTON, June 2, 1888.

REV. A. A. FULTON:—A few weeks ago I returned from a visit of nearly two months into Kwong Sai and adjacent parts of Kwong Tong. A good native doctor and a very well-qualified native assistant accompanied me. We took a large supply of gospels and tracts. Three days from Canton, on the large West river, is the prefectural city, Shin Hing, formerly the capital of the province. Here the Baptists have long had a chapel, and have about seventy converts. But above Shin Hing, from that city to Pak Shik, the extreme head of navigation on the West river, there is not another chapel or convert. The entire field is open to us, and many portions are very fertile and thickly settled. On our journey up we spent ten days at Luk To, a small market, the centre of many villages. Every day I went into the villages, and in every case we were well received. We had a thousand applications for medical aid, and every patient heard the gospel. After a few days we began to charge each patient the price of a gospel

and tract, consultation fee, and the charge was always willingly met. Luk To is about half way between Shin Hing and Kwong Sai province, on the West river. Fifteen miles farther up is the district city, Tak Hing, with many outlying villages, and having a large trade in silk. Between Tak Hing and Kwong Sai by river is the district city Fung Chun and the large market town To Shing, and in the valleys only a few miles from the river are hundreds of villages not yet visited by any preacher. We went from Luk To to the city Yung Hu, about fifteen miles from the boundary of Kwong Sai and in that province. Here we spent a few days, and then went to the island opposite Yung Hu, in the West river.

WEST RIVER ISLANDS.

This island, Cheung Chan, is about five miles long and one half mile wide, and has a population of twenty thousand. It is only three miles above Woo Chan, the largest city but one in the province. We spent a week on this island, preaching several times each day, and had about one thousand patients, each one paying for and receiving one gospel and tract. Here we found several of the gentry quite friendly. They visited us at our boat, and we were invited to their house. We met with no opposition of any kind.

We then went to another island, Sz Fa Chan, a short distance above Cheung Chan. The population is only three thousand, but they are easily accessible, and we spent several days there, and had visits from several of the gentry, who asked for our books and inquired about our doctrine. On this island I opened a school.

THE FU RIVER.

After a few more days in the region west of Cheung Chan, we returned to Woo Chan, and went ten miles up the Fu river, which flows from the capital of the province into the West river at Woo Chan. We had never entered the Fu river, which has been ascended by only a few foreigners. We spent a couple of days on it, long enough to open another school in a village not far from a large market, the centre of a populous region. These are the first schools ever started in Kwong Sai for teaching Christian books, and I hope through the influence of the teachers to get some permanent hold in the province.

After a week near Woo Chan, preaching and healing, we returned to Lak To, in Kwong Tung, where we had been so well received. The people of thirteen villages, who were the owners, offered us a large new building free for use as an opium refuge. We were about to accept, when an invitation came from a man, whom we had helped, to spend two months in his village; and the doctor and preacher thought best to accept the invitation, and I came on to Canton, intending to return with my sister and relieve the young men and send them back to Kwong Sai.

DRIVEN OUT.

Two weeks after my return, a letter came from the doctor and preacher, saying that some rough men had conspired against them, and they had to get away. They have gone to the district city, Tung Nu, about thirty miles above Woo Chan, in Kwong Sai. This city is at the mouth of the Pak Lan river, where it empties into the West river, and would be an excellent site for future work. They will spend a month at Tung Nu if necessary; and if unsuccessful, will try elsewhere.

BRAZIL.

CIVIL HONORS FOR PROTESTANTS.

SAO PAULO.

REV. DONALD C. MCLAREN:—It is a significant fact that three of the leading members of the Presbyterian church in Cabo Verde were till recently the most powerful town officers. The Brazilian *sub-delegado* is the representative of the crown in the town in which he resides. He is the magistrate before whom all criminal processes must originate, and is responsible for the general good order of his district. The justice of the peace is elected by the people (the suffrage, however, being very limited). The two officials, within their respective spheres, have great powers, and are, so to speak, the kings of the town.

One of the elders of our church, St. Antonio de Padua Dias, was appointed sub-delegado, and his brother, also elder, was first assistant. They had discharged their duties with marked fairness and to the general satisfaction of the community, when a politician sent a letter to one of the senators of the province claiming that the police authorities of Cabo Verde were Protestants, that they had built a house of worship in one of the suburbs, and that they were using their authority to compel men to become proselytes, promising liberty to prisoners, etc., on condition of their becoming Protestants! This letter was read in the senate

of the empire and an inquiry ordered into the facts of the case. St. Antonio, with becoming dignity, promptly resigned his position, though his brother retained his and had not been relieved at latest accounts. It is unlikely that the result of the investigation would have led to action on the part of the government, which is far from being priest-ridden.

The estimate of the community is shown in that, soon after this report to the senate, in the popular election, another Protestant, a third brother of the same family, was elected justice of the peace, and that too though an insignificant minority of the voters are Protestants.

PERSIA.

ORROOMIAH.

REV. E. W. M'DOWELL:—On Mr. Coan's last tour to Koordistan I had the pleasure of accompanying him. I enjoyed it thoroughly. Such an experience is a splendid antidote for spiritual malaria, to which one on the plain might become subject during his first year. We were among Mussulmans (Persians, Koords, Turks and Arabs), Chaldeans, Nestorians and Armenians, and had freedom to speak to all of Christ and his gospel. They all alike needed Christ, and, sad to say, all alike are blind to their need.

How it would stir the heart-blood of you poor secretaries, who must often be head-sick and heart-sick over the money side of the work, if you could face and talk to some of the audiences we had, people who had never seen a missionary, never heard the gospel; if you could have heard their hearty approval of it before Satan had had an opportunity to poison their minds against it; if you could meet certain of our converts in the mountains and hear their testimony for Christ, the testimony, in one case, of a young boy of seventeen, scarcely able to read, clearer, more scriptural, than many given by students of theology; in another case, that of a big, burly mule-driver, comprised in the happy exclamation, "How wonderful! A year ago cursing and quarrelling as I travelled this road, to-day talking of nothing but Jesus!"

You secretaries should have the sympathy and prayers of the missionaries, in that you have so great and so trying burdens without such things to ease and lighten them. I believe with Dr. Reynolds, of Van, that it would richly repay the church could our secretaries visit the fields personally. Not only would this be of advantage through the knowledge which they thus would gain, but also through its effects upon the native churches. It seems to me that by such a visit, of perhaps only a few weeks, even though all the talking were done through an interpreter, impressions could be made which could not be made in any other way in years, and which would be of lasting value to the church.

Rev. J. W. Lowrie, of our Peking mission, in a recent letter writes:

There are signs of motion among the dry bones in the old capital. The interest manifested especially among the women, who have been coming in throngs to our morning services, is one of them, and some evidences of interest in the villages where we are opening new stations is another.

MISSIONARY CALENDAR.

ARRIVAL.

FROM TEHERAN, PERSIA.—W. W. Torrence, M.D., on a brief furlough as interpreter to the Minister Plenipotentiary of Persia to the United States.

FROM BENITA, WEST AFRICA.—Rev. and Mrs. C. DeHeer and Mrs. Louise Reutlinger at Liverpool, en route to Switzerland, the home of the latter.

DEPARTURE.

FROM SAN FRANCISCO.—For the **Korea Mission**, October 27, Rev. Daniel L. Gifford, Presbytery of Ottawa.

For the **Siam Mission**, October 27, Miss Laura A. Olmstead (returning); also by same steamer, Rev. J. B. Dunlap, Presbytery of Blairsville, Miss Lizzie Eakin, of Clintonville, Pa., and Miss Mary E. Stoaks, of Saville, O., to be engaged in the Christian High School of Bangkok, an institution not organically connected with the Board, but largely under its supervision.

For the **Tokyo Mission**, November 7, Rev. and Mrs. James M. McCauley (returning).

FROM NEW YORK.—For the **Syria Mission**, October 30, Rev. William Bird (returning).

ZENANA WORK.

In a printed report of the Presbyterian mission at Jhansi, India, Mrs. Holcomb writes:

We met one day, in a house we had often visited, a young woman, a brahmani widow, with an attractive and remarkably intellectual face. She listened with interest to the instruction given to her friend, and as we were leaving, she said, "Will you not come and teach me?" With pleasure, we answered. Next week, when in this neighborhood, we will come to you.

"Come to-day," she urged, "not to give me a lesson, for it is already late, I know, but that I may show you just where I live. You may not be able to find the house alone."

She would not be denied, and we followed her through many a narrow street and winding way, before we reached her house. "You will be sure to come next week,—you will not forget," she pleaded as we were turning away.

We did not forget, and we found a very eager pupil waiting to welcome us. She took us into an inner room, and with her fatherless little boy seated on the ground beside her, and her book spread open before her, her fingers followed the letters, some of which she knew, and in a low musical voice she went on with her lesson, apparently unregardful of the presence of a tall, stern-visaged woman who hovered about, and who seemed to possess within her the elements of a small hurricane, the overcharged spirit finding relief in the slamming of doors, the dropping of heavy articles, and the occasional uplifting, without apparent provocation, of a voice tremulous with wrath.

Who can tell whether this termagant mother-in-law might not now be a godly and lovely old woman, if some such lady as Mrs. Holcomb had found her when she was a girl? Who can tell into what this sweet-voiced, gentle young widow might harden if left to the cruel tender-mercies of heathenism? Do you see what zenana work is for?

The support of individual missionaries by individual churches is a method that is finding advocates in boards of different denominations. The Baptist Board encourages its adoption, and the September magazines of both the Reformed (Dutch) Church and the American Board of Commissioners for Foreign Missions favor it, though the latter wisely recognizes drawbacks and offers cautions.—*Woman's Work for Woman.*

And why not also individual missionaries by individual men and individual women? or a married pair of missionaries by a married pair at home? or a missionary family by a family at home?

Another thought just now comes to us, and we wonder why it has not come to us before. Those honorably retired, aged ministers—those ministers disabled by sickness while not yet aged—those widows and children of deceased ministers, for whose comfort and even sustenance the church seeks to provide through its Board of Relief—would it not be a pleasant thing for any Christian man, or woman, or household, to adopt some one of those ministers, or some one of those bereaved households, and send the requisite amount regularly to the treasurer of that board? This could be done so confidentially, through Dr. Cattell, that no sensibilities would be wounded, no delicacies violated, while relationships would sometimes be established that would be very sweet while life lasts—and would they cease then?

Think of this. Pray over it. Talk it over at breakfast. Write to us about it.

SUNSET AND SUNRISE ON MOUNT HERMON.

We are permitted to give to our readers the following graphic word-pictures from the pen of Miss Mary Lockwood in a letter to her sister, Mrs. Leverett of Binghamton:

We camped part of the way up one of the lower spurs of Hermon. Here we spent the quiet Sunday together. It was near the village of Shibaa, where is a station of the Sidon field. Most of the party went there to service in the little native church, and Mr. E—— administered the communion.

On Monday morning we all rode up to the summit of the highest peak of Mount Hermon, a ride of three hours. The air was unusually clear, and we had a distinct view of the Sea of Galilee and the Dead Sea, of Tyre and Carmel, of Damascus and the valley in which it lies; of the two Lebanon ranges with Sunnin and the cedar mountains at the extreme north, and the *b'kaa* or valley which lies between Lebanon and Anti-Lebanon. We thought that we could also distinguish Baalbek in the distance. It was a magnificent panorama from that height of nine thousand eight hundred feet above the sea. Mr. W—— calculated that the view covered a circular area of a hundred and fifty miles radius. We spent the night in a cave near the summit, in order to see the sunset and sunrise; and we were fully paid. There are on the very highest point the ruins of an old Baal-temple to the sun. Seated on those old stones, we watched the god of day of that ancient idolatry as he descended into the sea, leaving the mountains and sky bathed in golden splendor. The shadow of the great mountain-peak was cast, like a huge pyramid, over the earth and the sky toward the east. As the sunlight faded, the moon shone out in all her glory. . . .

She explains that the cave in which the party lodged is not a natural cave, but one anciently cut in the living rock, probably as a place of shelter for the priests of the temple.

We were waked before five o'clock, and went out to see the sun rise, which it did about half-past five. It was, if possible, more beautiful than the sunset. The shadow of the mountain, thrown quite over the sea and up against the sky, was singularly striking and impressive. Gradually it receded and lessened as the sun rose higher over the mountain and finally touched the valley, scattering the shadows.

We find in *The Missionary*, credited to the *Southwestern Presbyterian*, an interesting story of a Chinaman in New Orleans being examined as a witness. The state's attorney having objected to his taking the Christian oath, the court examined him as follows:

The Court.—"You say you understand the nature of a Christian oath?"

Leung Tuck.—"I do."

The Court.—"Are you a Christian?"

Leung Tuck.—"Yes."

The Court.—"What church do you go to?"

Leung Tuck.—"Mr. Lyman's."

The Court.—"Who is the Christian's God?"

To this question, slowly and with deep solemnity, Leung Tuck replied, "*Jesus Christ.*"

A momentary thrill passed around the court-room; and after an impressive pause, the attorney for the state said, "I withdraw all objections."

His testimony was admitted, and the case was decided in accordance with it.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, SEPTEMBER, 1888.

BALTIMORE.—*Baltimore*—The Grove, 6. *New Castle*—Elkton, 21; Head of Christiana, 7; Pitt's Creek, 12 02. *Washington City*—Hermon, 2 25. 48 27

COLORADO.—*Boulder*—Otis, 2; Timnath, 51 21; Valmont, 22 cts. *Pueblo*—Monument, 2 85; Trinidad 1st, 19. 75 28

COLUMBIA.—*Oregon*—McCoy, 4 35. *Puget Sound*—Olympia, 4 75. 9 10

ILLINOIS.—*Alton*—Virden, 5 15. *Bloomington*—Champaign, 46 75; Chenoa, 15; Jersey, 2; Mahomet, 2; Normal, 11 08; Pontiac, 7 25. *Cairo*—Endeld, 4 10; Wabash, 1 30. *Chicago*—Chicago Covenant, 61. *Freeport*—Marengo, 20 03; Middle Creek, 16. *Mattoon*—Taylorville, 10. *Ottawa*—Earlville, 5. *Peoria*—Oneida, 2; Yates City, 7 41. *Rock River*—Calvary, 1 70; Princeton, 22 19. *Schuyler*—New Salem, 6; Salem Ger., 10. *Springfield*—Springfield 1st, 51 70. 207 66

INDIANA.—*Fort Wayne*—Elkhart, 6 68. *Logansport*—Meadow Lake, 3. *Muncie*—Hartford, 4; La Gro, 2 50; Peru, 13 05; Wabash, 2. *New Albany*—Madison 2d, 5. *White Water*—Harmony, 2 80. 38 23

IOWA.—*Cedar Rapids*—Monticello, 3. *Council Bluffs*—Clarinda, 24 74; Yorktown, 4 40. *Dubuque*—Rowley, 1 63; Zion, 3. *Fort Dodge*—Ashton, 5; Carroll, 8; Pennington, 2 64; Wheatland Ger., 5. *Iowa*—Birmingham, 2; Mt. Pleasant Ger., 6. *Iowa City*—Malcom, 4; Oxford, 4; Union, 4. *Waterloo*—Greene, 4 50; Janesville, 3. 84 91

KANSAS.—*Emporia*—Belle Plaine, 10; El Paso, 4; Florence, 3; Osage City, 2; Wichita Lincoln St., 6 80; Wilsie, 3. *Highland*—Lancaster, 6. *Larned*—Arlington, 7; Geneseo, 91 cts.; Lyons, 5 16. *Osborne*—Kill Creek, 1 65. *Solomon*—Belleville, 5; Cheever, 4 28; Fort Harker, 2. *Topeka*—Auburn, 3 56; Clinton, 5; Industry 1st, 3; Kansas City 1st, 20 68. 92 99

KENTUCKY.—*Ebenezer*—Frankfort, 14 80; Sharpsburg, 5. *Louisville*—Owensboro' 1st, 6 15. 25 95

MICHIGAN.—*Detroit*—Detroit Westminster sab-sch., 30 72. *Kalamazoo*—Schoolcraft, 4. *Monroe*—Blissfield, 4. *Saginaw*—Bay City 1st, 22 43; Cass City, 5; Taymouth, 5. 71 15

MINNESOTA.—*Mankato*—Luverne, 4; Pipestone, 3 10. *St. Paul*—Minneapolis Highland Park, 11 71; St. Paul Central, 151 58; St. Paul House of Hope, 63 96. *Winona*—Albert Lea, 11 73; Fremont, 5; Winona 1st, 10. 261 06

MISSOURI.—*Kansas City*—Deepwater, 3; Westfield, 5. *Palmyra*—Edina, 13. *St. Louis*—Bethel Ger., 14; Bristol, 1; Marble Hill, 1; White Water, 1 50. 38 50

NEBRASKA.—*Nebraska City*—Humboldt, 5; Raymond, 2 50. *Omaha*—Lost Creek, 1 75. 9 25

NEW JERSEY.—*Elizabeth*—Elizabeth Westminster sab-sch., 62 37; Roselle, 10 70; Woodbridge, 8. *Monmouth*—Allentown, 20; Burlington, 48 26; Shamong, 8. *Morris and Orange*—Rockaway, 35 25. *New Brunswick*—Amwell 1st, 10; Ewing, 32 19. *West Jersey*—Woodbury, 33 61. 263 38

NEW YORK.—*Albany*—Mariaville, 7; Schenectady East Ave., 19 54; West Milton, 2. *Binghamton*—McGrawville, 9 06; Nineveh, 20; Owego, 20 82. *Brooklyn*—Brooklyn Mt. Olivet, 9 54. *Buffalo*—Buffalo East, 3 75. *Cayuga*—Cayuga, 4; Ithaca, 10; Meridian, 6. *Chemung*—Burdett, 8 28; Havana, 5. *Columbia*—Ancram Lead Mines, 1 50. *Geneva*—West Fayette, 3 50. *Hudson*—Good Will, 2 16; West Town, 5. *Lyons*—Newark, 20 65. *New York*—New York Prospect Hill sab-sch., 5 54. *North River*—Cornwall, add'l, 1 50. *Rochester*—Dansville, 8; Mount Morris, 5 25; Rochester Central, 58 50. *St. Lawrence*—Watertown 1st, 137 25. *Syracuse*—Onondaga Valley, 6. *Troy*—Cambridge, 11; Troy Mt. Ida Memorial, 6 05. *Westchester*—Greenburg, 158 21; Yorktown, 8. 563 12

NORTH DAKOTA.—*Fargo*—Milnor, 2 00

OHIO.—*Athens*—Bashan, 2 50; Decatur, 2. *Bellefontaine*—Bellefontaine 1st, 4 96; Belle Centre, 3; Bucyrus, 2 33; Huntsville, 4. *Chillicothe*—Belfast, 6; Marshall, 7; Pisgah, 6. *Cincinnati*—Glendale, 23 69. *Cleveland*—Cleveland 1st, 74 12; Northfield, 5. *Dayton*—Clifton, 15 52. *Huron*—Sandusky, 7 51. *Lima*—Columbus Grove, 5; Delphos, 12. *Marion*—Berlin, 1 40. *Portsmouth*—Hanging Rock, 3; Manchester, 5. *St. Clairsville*—Caldwell, 3; Short Creek, 12. *Steubenville*—Bethlehem, 5; Madison, 3; Pleasant Hill, 1 55. *Wooster*—Wayne, 3; West Salem, 2; Wooster 1st (incl. sab-sch., 8 66), 43 71. *Zanesville*—Dresden, 3 20; Madison, 10 80. 287 36

PACIFIC.—*Benicia*—Two Rocks, 9. *Los Angeles*—San Pedro, 5. *San Francisco*—San Francisco Westminster, 39 10. *San José*—Hollister, 9. 62 10

PENNSYLVANIA.—*Allegheny*—Hoboken, 6. *Blairsville*—Beulah, 13 15; Greensburg, 24 68; Irwin, 9 15; Livermore, 5 20. *Butler*—Portersville, 4; Sunbury, 13. *Carlisle*—Burnt Cabins, 1 50; Carlisle 2d, 65 94; Chambersburg Falling Spring, 40; Lower Path Valley, 6 50; Shermansdale, 2 85; Waynesboro', 7 33. *Chester*—Great Valley, 7 75; West Chester 1st, 11 28. *Clarion*—Reynoldsville, 4 75. *Erie*—Fairfield, 2; Girard (incl. Miles Grove Branch, 3 08), 8 91; Mercer 2d, 74; Union sab-sch., 2 43. *Huntingdon*—Fruit Hill, 7; Hollidaysburg (incl. sab-sch., 3 71), 33 61; Lewistown, 7 67; Mifflintown Westminster, 24 10; Upper Tuscarora, 9 01; Woodland, 1. *Kittanning*—Apollo, 14; East Union, 1 50; Tunnelton, 4. *Lackawanna*—Carbondale, 48 92; Orwell, 2; Scranton Green Ridge Ave., 35 18. *Northumberland*—Muncy, 4; Williamsport 2d, 30 22. *Philadelphia*—Philadelphia Bethany sab-sch., 26 61; Philadelphia Westminster, 24 52. *Philadelphia Central*—Philadelphia Bethesda, 17 18; Philadelphia Hebron Memorial, 7 42. *Pittsburgh*—Bethel, 43; Pittsburgh Grace Memorial, 1; Pittsburgh Shady Side, 2 80. *Redstone*—Dunlap's Creek, 9 57; McKeesport, 122 80; Pleasant Unity, 5; Round Hill, 14 01; Tyrone, 8. *Shenango*—Mahoning, 4 15. *Washington*—Claysville, 25 85; Cove, 5; Unity, 4; Upper Buffalo, 38 55. *Westminster*—Bellevue, 5; Cedar Grove, 5; York 1st, 59 01. 965 60

SOUTHERN DAKOTA.—*Central Dakota*—Madison, 4; Wessington, 5. *Southern Dakota*—Harmony, 3. 12 00

TENNESSEE.—*Union*—Baker's Creek, 1 45; Madisonville, 2; Mt. Zion, 2. 5 45

TEXAS.—*Trinity*—Albany, 2 25

UTAH.—*Montana*—Helena, 44 19

WISCONSIN.—*Madison*—Highland Ger., 2; Pulaski Ger., 4 50; Richland Centre, 3. *Milwaukee*—Delafield, 1; Ottawa, 50 cts.; Waukesha, 12 72. 23 72

Total from churches and Sabbath-schools..... $3,294 21

OTHER CONTRIBUTIONS.

Rev. W. H. Reid, Muscogee, Ind. Ter., 5; "C., Pa.," 4; Rev. J. E. Nourse, Washington, D. C., 1; Rev. Henry Fulton, Lexington, O., 5..... 15 00

$3,309 21

LEGACY.

Estate John S. Newberry, late of Detroit, Mich..... 2,000 00

MISCELLANEOUS.

Interest on investments, 251 74, Sale church property, 700; Recovered from insurance company for damage by lightning, 60 66; Plans, 10; Legal expenses, 1; Premiums of insurance, 280 47..... 1,303 87

SPECIAL DONATIONS.

NEW YORK.—*Boston*—Providence 1st, R. I., 80. *Rochester*—Wheatland, 6 50; Rochester St. Peters, 52 96. 89 46

PENNSYLVANIA.—*Philadelphia Central*—Philadelphia Corinthian Ave. Ger., 20 00 — 109 46

Rev. George Alexander, D.D., N. Y., 100; Thomas R. Bard, Hueneme, Cal., 250; W. S. Ladd, Portland, Oregon, 200; Special for work in Alabama, 900; Mrs. Melissa P. Dodge, 100; W. E. Dodge, 100. 1,550 00

Total..... $8,372 54

Church collections and other contributions for 6 months, April—September, 1888..... $22,865 21
" " " 1887..... 25,275 87

MANSE FUND.

MISCELLANEOUS.

Installments on loans, 62; Premiums of insurance, 28 50..... 90 50

SPECIAL DONATION.

S. R. S..... 5 00

WILSON MEMORIAL FUND.

MISSOURI.—*St. Louis*—Bethel Ger., 10 00
NEW YORK.—*Geneva*—West Fayette, 1 00 — 11 00

Total..... $106 50

ADAM CAMPBELL, *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, SEPTEMBER, 1888.

BALTIMORE.—*New Castle*—Elkton, 10 00
COLORADO.—*Boulder*—Valmont, 33
COLUMBIA.—*Puget Sound*—Seattle, 17 00
ILLINOIS.—*Bloomington*—Minonk, 17 34. *Cairo*—Carmi 1st, 6 35; Enfield, 5 50; Wabash, 4 25. *Chicago*—Evanston 1st, 36 92. *Schuyler*—Macomb, 14; Quincy 1st, 10. *Springfield*—Pisgah, 2 27; Unity, 1 23. 102 86
INDIANA.—*Muncie*—Wabash, 1 75. *Vincennes*—Washington, 3 50. *White Water*—Aurora, 2; Harmony, 2 10. 9 35
IOWA.—*Cedar Rapids*—Wyoming, 6. *Dubuque*—Independence 1st, 20 50. *Fort Dodge*—Pennington, 3. 29 50
MICHIGAN.—*Saginaw*—Bay City, 6 73
MINNESOTA.—*St. Paul*—St. Paul House of Hope, 73 94
MISSOURI.—*Osage*—Kansas City 1st, 80 67
NEBRASKA.—*Hastings*—Edgar, 2; Nelson, 55 cts. 2 55
NEW JERSEY.—*Elizabeth*—Roselle, 8 02. *Jersey City*—Passaic 1st sab-sch., 5 04. *Morris and Orange*—East Orange 1st, 73 11; Summit Central, 13 46. *New Brunswick*—Dayton, 4 18. 103 81
NEW YORK.—*Albany*—Albany West End, 5; Amsterdam 2d, 41; West Milton, 1. *Hudson*—Good Will, 4 14; Monticello, 2; West Town, 2. *Lyons*—Sodus 1st, 8 50. *Nassau*—Hempstead 1st, 10 95. *North River*—Poughkeepsie, 11 56. *Rochester*—Dansville 1st, 5; Rochester Central, 36 55. *Syracuse*—Baldwinsville, 10. *Troy*—Hoosick Falls sab-sch., 9; Lansingburg Olivet, 11. *Westchester*—Peekskill 1st, 34 47; Yorktown, 7. 199 17
OHIO.—*Bellefontaine*—Bucyrus, 1 78. *Cleveland*—Cleveland 1st, 55 59. *Huron*—Sandusky 1st, 7 70. *Marion*—Iberia, 1. 66 07
PACIFIC.—*Sacramento*—Elko, 2 05
PENNSYLVANIA.—*Allegheny*—Evans City, 3. *Blairsville*—Livermore, 2 15; Murrysville, 6. *Butler*—North Liberty, 3 46. *Carlisle*—Waynesboro', 5 50. *Erie*—Union City sab-sch., 1 84. *Huntingdon*—Lewistown, 5 76. *Northumberland*—Williamsport 2d, 9 91. *Philadelphia*—Philadelphia Bethany sab-sch., 27 08. *Philadelphia Central*—Philadelphia Cohocksink, 35 86; Philadelphia Columbia Ave., 5 45; Philadelphia Memorial, 45 25. *Pittsburgh*—Pittsburgh Shady Side, 11 45. *Redstone*—Pleasant Unity, 2 63. 165 29
TEXAS.—*Trinity*—Albany, 8 00
WISCONSIN.—*Milwaukee*—Ottawa, 33

PERSONAL.

Rev. W. L. Tarbet and wife, 2 53; "C., Penna.," 6; Mrs. E. Julian, St. Louis, Mo., 5; Mrs. M. L. Douglas, Colfax, Mo., 10; Rev. J. H. Dulles, Princeton, N. J., 10; "A member of Central Church," Denver, Col., 20..... 53 53

Total receipts for September, 1888..... $881 28
Previously reported..... 3771 36

Total from May 1, 1888..... $4652 64

C. M. CHARNLEY, *Treasurer*,
P. O. Box 294, Chicago, Ill.

DIRECT DONATIONS

Made to institutions under the care of the Board, and by them officially acknowledged to the Board.

Final payments on subscriptions made in Ohio to Rev. R. J. Creswell, for building fund of Jamestown College: Ada, two items, 2; St. Mary's, one item, 20; J. A. Wortman, Dayton, deeds of two lots in Fargo, Dak. All the foregoing have been acknowledged in the Annual Report for 1888. Since received: Lima, three items, 5 95.

RECEIPTS FOR EDUCATION, SEPTEMBER, 1888.

BALTIMORE.—*New Castle*—Elkton, 10 00
COLORADO.—*Boulder*—Valmont, 13
COLUMBIA.—*Oregon*—Albina, 4 00
ILLINOIS.—*Alton*—Litchfield, 3. *Bloomington*—Cooksville, 4 40; Normal, 14 21; Piper City, 5. *Cairo*—Pisgah, 3 80. *Chicago*—Chicago 3d, 60; Chicago Fullerton Ave., 27 78; Oak Park, 46 95. *Freeport*—Galena Ger., 5; Rockford Westminster (sab-sch., 1 17), 7 38; Zion Ger., 10. *Peoria*—Galesburg, 18 88; Oneida, 2. *Schuyler*—Augusta, 11; Salem Ger., 7. *Springfield*—Springfield 1st, 86 22. 262 62
INDIANA.—*Fort Wayne*—Elhanan, 2. *Logansport*—Monticello, 17 50. *Muncie*—Hopewell, 4; Wabash, 1 25; Xenia, 2. *Vincennes*—Petersburg, 2; Washington, 5. *White Water*—Aurora, 3 10; Harmony, 1 75. 38 60
IOWA.—*Cedar Rapids*—Scotch Grove, 4. *Dubuque*—Waukon Ger., 25. *Fort Dodge*—Wheatland Ger., 5. *Iowa City*—Malcom, 4. 38 00
KANSAS.—*Emporia*—Emporia 1st, 18 73; Osage City, 2. *Larned*—Leesburg, 1. 21 73
KENTUCKY.—*Louisville*—Owensboro' 1st, 12 95
MICHIGAN.—*Detroit*—Detroit Westminster, 21; Erin, 4; Mt. Clemens 1st (sab-sch., 2), 9; Unadilla, 3. *Grand Rapids*—Montague, 4. *Saginaw*—Bay City 1st, 22 43. 63 43
MINNESOTA.—*Mankato*—Kasota, 8 12. *Red River*—Moorhead, 2. *St. Paul*—Minneapolis Franklin Ave. (sab-sch., 3 38), 12; Minneapolis Stewart Memorial, 17 38. *Winona*—Albert Lea, 8 25; La Crescent, 2 55. 50 30
MISSOURI.—*Ozark*—Springfield 2d, 3 61. *Palmyra*—Brookfield, 6 70. *St. Louis*—Bristol, 1; Marble Hill, 1 65. 12 96
NEBRASKA.—*Nebraska City*—Humboldt, 2 80; Lincoln 1st, 41 95. 44 75
NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 69 67; Roselle, 6 69. *Morris and Orange*—Mt. Freedom, 10 78; Orange 2d, 13 64. *Newton*—North Hardiston, 20. 120 78
NEW YORK.—*Albany*—Corinth, 3; Rockwell Falls, 12; West Milton, 1. *Cayuga*—Cayuga, 3. *Columbia*—Ancram Lead Mines, 1 20. *Geneva*—Seneca, 31. *Hudson*—Good Will, 1 35; West Town, 3. *Nassau*—Hempstead Christ ch., 10 95; Northport, 6. *New York*—New York Prospect Hill sab-sch., 5 54. *North River*—Bethlehem, 16. *Rochester*—Rochester Central, 36 56; Rochester Memorial, 1. *Syracuse*—Mexico, 14 40; *Troy*—Hoosick Falls, 6. *Utica*—Utica Bethany, 12. *Westchester*—New Haven 1st, 4 25. 168 25
OHIO.—*Bellefontaine*—Bellefontaine 1st, 3 11; Bucyrus, 1 49. *Cleveland*—Cleveland 1st, 46 32. *Columbus*—Central College, 50 cts. *Dayton*—Springfield 2d, add'l, 50. *Maumee*—Toledo 1st, 21 23. *Portsmouth*—Red Oak, 5; Ripley, 7; Russellville, 9. *St. Clairsville*—Caldwell, 4. *Steubenville*—Bethel, 14 04; Corinth, 7; Toronto, 10. *Wooster*—Berlin, 1; Creston, 2 75; Hayesville, 3; Mt. Eaton, 2; Shrove, 2 75; Wooster 1st (sab-sch., 12 06), 79 22. *Zanesville*—Norwich, 2; Otsego, 1. 272 41
PACIFIC.—*Los Angeles*—Carpenteria, 6; Santa Ana, 41. *Sacramento*—Elk Grove, 2 80. 49 80
PENNSYLVANIA.—*Allegheny*—Bridgewater, 18. *Blairsville*—Fairfield, 8 20. *Butler*—New Salem, 3 60; Portersville, 4. *Carlisle*—Middle Spring, 50; Waynesboro', 4 59. *Chester*—Coatesville, 19 13; West Chester 1st, 16 14. *Clarion*—Ridgway, 3 33; Wilcox, 3 25. *Erie*—Cambridge, 8; Northeast, 23; Union City sab-sch., 1 52. *Huntingdon*—Lewistown, 4 80. *Kittanning*—Slate Lick, 17 44. *Lackawanna*—Montrose, 25. *Northumberland*—Mahoning, 47 57; Mt. Carmel, 7 64; Williamsport 2d, 8 30. *Philadelphia North*—Falls of Schuylkill, 20. *Pittsburgh*—Pittsburgh Shady Side, 5 60. *Redstone*—Rehoboth, 9; Round Hill, 11 04. *Shenango*—Little Beaver, 2 52. *Washington*—Cross Creek, 25 75; Mt. Olivet, 4 42. *Westminster*—Middle Octorara, 4; Slate Ridge sab-sch., 3. 358 84
TENNESSEE.—*Holston*—Salem, 5. *Union*—Madisonville, 4. 9 00
TEXAS.—*Trinity*—Albany, 3 00
WISCONSIN.—*La Crosse*—Neillsville, 7. *Lake Superior*—Menominee, 12. *Madison*—Baraboo, 5 05; Highland Ger., 8 40; Lowville, 9 06; Pulaski Ger., 5 88. *Milwaukee*—Ottawa, 32 cts. 42 71

Receipts from churches in Sept., 1888..... $1,567 65
Receipts from sab-schs. in Sept., 1888..... 16 61
$1,584 26

LEGACY.

Estate of J. S. Newberry, Detroit, Mich. (for investment)..... 10,000 00

REFUNDED.

Rev. George Burlingame..... 5 00

SPECIAL SCHOLARSHIPS.

A lady in Auburn, N. Y., 100; Mrs. H. M. Bergen, 100; Mrs. Thomas Russell, 50..... 250 00

MISCELLANEOUS.

"D. R. H.," 5; "C., Penna.," 2..... 7 00

Total receipts in September, 1888..... $11,846 26
Total receipts from April 15, 1888..... 27,376 81

JACOB WILSON, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, SEPTEMBER, 1888.

BALTIMORE.—*Baltimore*—Baltimore Brown Mem'l, 73 25; Franklinville, 5; Frederick City, 65 75. 144 00
COLORADO.—*Boulder*—Valmont, 91
COLUMBIA.—*Idaho*—Rockford, 4; Spangle, 5. *Oregon*—Portland Chinese, 4 55. *Puget Sound*—Sumner sab-sch., 4 40. 17 95
ILLINOIS.—*Bloomington*—Clinton, 50; Minonk, 1. *Chicago*—Chicago 3d, 13 98; Du Page, 16. *Freeport*—Galena Ger., 15;

Zion Ger., 5. *Ottawa*—Grand Ridge, 7 50. *Schuyler*—Monmouth, 62; Salem Ger., 25. *Springfield*—Manchester, 7 50; Murraysville, 2 50, sab-sch., 1—3 50; Decatur 1st sab-sch., 44 76. 251 24

INDIANA.—*Fort Wayne*—Elhanan, 2; Fort Wayne 3d, 93 21; Salem Centre, 3. *Muncie*—Wabash, 8 25. *White Water*—Ebenezer, 4 25; Harmony, 11 55. 122 26

INDIAN TERRITORY.—*Muscogee*—Tulsa, 4 00

IOWA.—*Council Bluffs*—Platte Centre, 5. *Dubuque*—Hopkinton, 15; Waukon Ger., 25. *Fort Dodge*—Wheatland Ger., 20. *Iowa*—Chequest, 2 50. *Iowa City*—Scott, 3 17. 70 67

KANSAS.—*Emporia*—Quenemo, for education of native young man at Chefoo, China, 18 80. *Larned*—Leesburg, 1 50. *Solomon*—Abilene sab-sch., 11 09. *Topeka*—Mulberry Creek, 8, sab-sch., 2—10. 41 39

MICHIGAN.—*Detroit*—Plainfield, 4; Unadilla, 3; Ypsilanti, 25. *Grand Rapids*—Montague, 10; Petoskey, 16 59. *Lansing*—Eckford, 20; Homer, 20; Oneida, 8 50; Stockbridge, 4. *Monroe*—Clayton, 7 75. *Saginaw*—Bay City, 56 08; Lapeer, 6 65; Mundy, 13 50. 195 07

MINNESOTA.—*Mankato*—Redwood Falls, 15 47. *St. Paul*—Macalester, 27; St. Paul House of Hope, 101 13. 143 60

MISSOURI.—*St. Louis*—Kirkwood, 89 55, sab-sch., 25—114 55; St. Louis Sturgeon mission sab-sch., 10. 124 55

NEBRASKA.—*Nebraska City*—Hickman Ger., 10. *Niobrara*—O'Neill, 61 cts. *Omaha*—Omaha 2d, 5; Omaha W. Hamilton St. sab-sch., Gideon's Band, 7 60. 23 21

NEW JERSEY.—*Elizabeth*—Cranford, 7 25; Roselle, 44 14, sab-sch., 34 63—78 77. *Jersey City*—West Hoboken 1st, 11 13; Jersey City Westminster sab-sch., 12 33; Passaic sab-sch., 4 01. *Monmouth*—Burlington, 52 38, sab-sch., for Chefoo, 112 07, East Burlington sab-sch., 66 24—230 69; Cranbury 2d, 27 70; Farmingdale, 85; Providence sab-sch., 5; Red Bank, Miss S. R. Everett, 5. *Morris and Orange*—Morristown 1st, 116 78; Orange Central inf. class, 35; Orange Ger., 5 52; South Orange, 3 84. *Newark*—Newark 3d, 25 21. *New Brunswick*—Lambertville, 106; Princeton 2d, 20. *Newton*—Blairstown, 26 51; Yellow Frame, 31 71. 837 50

NEW YORK.—*Albany*—West Milton, 3. *Brooklyn*—Brooklyn 1st, 75; Brooklyn Lafayette Ave., 9 28; Brooklyn S. 3d St., E. D., 27 75; Brooklyn Throop Ave., 48. *Buffalo*—Buffalo North, 111 64. *Cayuga*—Genoa 1st, 2 50. *Champlain*—Beekmantown, 8 50. *Columbia*—Canaan Centre, 14 53; Hillsdale, 4. *Genesee*—Warsaw, 168 10. *Hudson*—Good Will, 8 91; Greenbush, 20; Washingtonville 1st, 50; West Town, 20. *Long Island*—Bridgehampton, 54. *Nassau*—Islip, 3; "Islip," Cash, 50. *New York*—New York Adams Memorial, 6; New York Madison Sq., 25. *Niagara*—Carleton, 3; Tuscarora, 1 31. *North River*—Cornwall, 15 48; Little Britain, 13; Newburgh Calvary, 12 60. *Otsego*—Oneonta, 66 40. *Rochester*—Rochester Central, 142 48, sab-sch., 40—182 48; Sparta 1st, 34; Sparta 2d, 17 65. *Steuben*—Addison, 62 54; Jasper, 7 07; Woodhull, 4 28. *Syracuse*—Amboy sab-sch., 10; Cazenovia, 45 45. *Westchester*—Greenburg sab-sch., 25; Irvington, 449 63; Rye sab-sch., 100. 1754 10

NORTH DAKOTA.—*Fargo*—Blanchard, 5; Hunter, 5; Jamestown, 11 01. 21 01

OHIO.—*Bellefontaine*—Bellefontaine, 20 53; Bucyrus, 10 80. *Cincinnati*—Mt. Carmel sab-sch., 11. *Cleveland*—Cleveland 1st, 350 75. *Lima*—Wapakoneta, 7 34. *Mahoning*—Ellsworth sab-sch., 17; New Lisbon, 17 55. *Portsmouth*—Ripley, 26. *Steubenville*—East Liverpool, 87 38. *Wooster*—Ashland, Mrs. M. Noble, 10. *Zanesville*—Norwich, 18; Otsego, 3. 579 35

PACIFIC.—*Benicia*—Fulton, 6 00

PENNSYLVANIA.—*Allegheny*—Neville Island sab-sch., 20. *Blairsville*—Murrysville, 34 50. *Butler*—Amity, 7; Portersville, 12; Sunbury sab-sch., 32. *Carlisle*—Dickinson, 2 50; Great Conewago, 22 50, Ladies' Miss. Soc., 16 75—39 25; Harrisburg Pine St., 323 53; St. Thomas, 4; Waynesboro', 30 24. *Chester*—Darby Borough, 30; Lansdowne 1st, 12 46. *Erie*—Cool Spring, 11 03; Union sab-sch., 11. *Huntingdon*—Lewistown, 31 66; Penfield, 10. *Kittanning*—Jacksonville, 15; Leechburg, Mrs. Sarah E. Gordon, 25. *Lehigh*—South Bethlehem, 2. *Northumberland*—Williamsport 2d, 16 10. *Philadelphia*—Philadelphia 1st, for Oroomiah College, 500. *Philadelphia Central*—Philadelphia Cohocksink sab-sch., 8. *Philadelphia North*—Falls of Schuylkill, 51; Macalester Memorial, 5 03; Mt. Airy sab-sch., 4 82; Roxborough, 10; Thompson Memorial, 40 10. *Pittsburgh*—Centre Ladies' Miss. Soc., 21 50; Hebron, 20; Monongahela City sab-sch., 20; Oakdale, 91 75; Pittsburgh Lawrenceville, 67 85; Pittsburgh Shady Side, 14; Valley, 3 82. *Redstone*—Laurel Hill, 41 79; Uniontown, 100. *Washington*—Cameron, 8; Cross Creek, 45 33; Mt. Olivet, 12; Pigeon Creek, 34 56; Upper Buffalo sab-sch., 6 54. 1775 36

TENNESSEE.—*Union*—Madisonville, 2; Mt. Zion, 3. 5 00

UTAH.—*Utah*—Central, 2 80; Centennial, 1 20; Richmond Mission, 1. 5 00

WISCONSIN.—*Madison*—Fancy Creek, 4; Highland Ger., 2; Pulaski Ger., 3; Richland Centre, 6. *Milwaukee*—Cedar Grove Woman's Miss. Soc., for India, 5; Delafield, 2; Ottawa, 4 08; Stone Bank, 2. 28 08

WOMAN'S BOARDS.

Woman's Foreign Missionary Society, Philadelphia, Pa. 787 31

MISCELLANEOUS.

X., Morristown, N. J., 20; "Mr. Stranger," 1 67; J. Alexander Fulton, Dover, Del., 25; Ada Masterton, New York city, 2; Mrs. Nancy F. Blayney, West Alexander, Pa., 5; S. C. P., 5; Mrs. J. B., 5; T. W. H., 10; S. S., 25; M. A. Hirmis, Adrian, Mich., 5; Mr. Thomas Greenleaf, New York city, 50; Friends of missions, 10; Maria Rappelye, Palermo, Kan., 5; Rev. E. B. Edgar, Plainfield, N. J., 20; Rev. H. D. Griswold, N. Y., 10; A. C. Teed, San Diego, Cal., 10; From one who has passed away, 210; Cash, 300; Mary R. G. White, Morristown, N. J., "A B C" fund, 6 50; Rev. W. G. McClure, Bangkok, Siam, thank-offering for first-born son, 25; Arthur La Force Fish, Hempstead, N. Y., 98 41; Mrs. W. S. Opdyke, Plainfield, N. J., 25; Rev. T. Williston, Ashland, N. Y., 3; Rev. Albert C. Reed, Manchester, Vt., 75; Mrs. P. S. Hallock, Olathe, Kan., 6; Rev. W. H. Reid, Muscogee, Ind. Ter., 5; C., Pa., 22; William Schraum, Kearney, Neb., 7 50. 992 08

Total receipts from churches and Sabbath-schools and miscellaneous sources. $7,929 64

LEGACY.

Legacy of Mrs. Virginia Bedell, Bridgeport, O. 25 00

Total amount received in September, 1888. $7,954 64
Total amount received from May 1, 1888. 82,293 56

GILBERT K. HARROUN, *Treasurer*,
53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, SEPTEMBER, 1888.

ATLANTIC.—*Atlantic*—Hopewell, 1 00

COLORADO.—*Boulder*—Valmont, 13 cts.; Fossil Creek, 1. *Pueblo*—Durango, 11 25; Mesa, 46. 58 38

COLUMBIA.—*Oregon*—Sellwood 1st, 3 60

ILLINOIS.—*Bloomington*—Bloomington 2d, 50; Wenona, 10. *Chicago*—Chicago 3d, 37; Kankakee 1st, 17 80; Oak Park 1st, 33 10. *Peoria*—Eureka, 17 89. *Schuyler*—Salem Ger., 5. *Springfield*—Irish Grove, 6; Sweet Water, 2. 178 79

INDIANA.—*Logansport*—South Bend 2d, 4. *Muncie*—Wabash, 1 25. *White Water*—Harmony, 1 75. 7 00

IOWA.—*Cedar Rapids*—Clinton, 56 22. *Fort Dodge*—Ida Grove, 3. *Iowa*—Mt. Pleasant Ger., 4. *Waterloo*—Dysart, 4. 67 22

KANSAS.—*Solomon*—Minneapolis 1st, 10 17

KENTUCKY.—*Louisville*—Owensboro' 1st, 6 15

MICHIGAN.—*Detroit*—Detroit 1st, 65 32. *Monroe*—Jonesville, 8. *Saginaw*—Bay City 1st, 11 22; Westminster, 6 34. 90 88

MINNESOTA.—*Mankato*—St. Peter's Union, 45. *Red River*—Maine, 2; Moorhead 1st, 3; Maplewood, 1. *St. Paul*—Howard, 3; Maple Plain, 5. 59 00

MISSOURI.—*St. Louis*—Webster Grove, 25 00

NEBRASKA.—*Nebraska City*—Hickman Ger., 7. *Omaha*—Blair, 2 10; Blair sab-sch., 1. 10 10

NEW JERSEY.—*Elizabeth*—Plainfield 1st, 7 56; Roselle, 6 69. *Jersey City*—Passaic 1st, 3 75. *Monmouth*—Burlington, 28 69. *Morris and Orange*—Pleasant Valley Ger., 1; Rockaway, 36. *Newton*—North Hardiston, 15. 98 69

NEW YORK.—*Albany*—West Milton, 1. *Buffalo*—Lancaster, 10. *Columbia*—Centreville, 2. *Geneva*—Phelps, 14. *Hudson*—Good Will, 1 35; West Town, 3. *Niagara*—Lockport 1st Miss. Soc., 20. *Rochester*—Dansville 1st, 5; Geneseo Village, 86 25; Pittsford 1st, 13; Rochester Central, 58 50; Rochester Central sab-sch., 30. *St. Lawrence*—Watertown 1st, 54 68. *Steuben*—Pultney, 5. *Troy*—Lansingburg Olivet, 13. *Westchester*—Yonkers 1st, 45 87; Yonkers Westminster, 14 85. 377 50

OHIO.—*Bellefontaine*—Bellefontaine 1st, 3 10; Bucyrus, 1 49; Forest, 4. *Cincinnati*—Venice, 5. *Cleveland*—Cleveland 1st, 46 32. *Dayton*—Springfield 2d, 50. *Mahoning*—New Lisbon, 12. *Marion*—Iberia, 9. *Maumee*—Tontogony, 7. *Wooster*—Apple Creek, 8 80. 146 71

PACIFIC.—*San José*—Watsonville, 5 00

PENNSYLVANIA.—*Carlisle*—Burnt Cabins, 3; Lower Path Valley, 15; Upper Path Valley, 3; Waynesboro', 4 59. *Chester*—Dilworthtown, 3 42. *Clarion*—Brockwayville, 3. *Erie*—Union City sab-sch., 1 64. *Huntingdon*—Lewistown, 4 80. *Lackawanna*—Harmony, 7. *Philadelphia*—Philadelphia 3d, 24 72; Philadelphia Bethany sab-sch., 17 42. *Philadelphia Central*—Philadelphia Cohocksink sab-sch., 12 55; Philadelphia Green Hill, 20 11. *Philadelphia North*—Mount Airy sab-sch., 4 20. *Pittsburgh*—Pittsburgh Shady Side, 7. *Redstone*—Uniontown, 17 75. *Shenango*—Hopewell, 17; Sharon, 11. 177 20

TENNESSEE.—*Holston*—St. Mark's, 2. *Union*—Madisonville, 2. 4 00

TEXAS.—*North Texas*—Albany, 3 25
WISCONSIN.—*Madison*—Lodi, 3 75. *Milwaukee*—Ottawa, 22 cts. 4 07
1,333 71

MISCELLANEOUS.

Thirty-fifth dividend of Cooper Insurance Co., 250; Mrs. C. C. Lewis, Dubbs Ferry, N. Y., 1; R. Taylor, Beverly, N. J., 25; A. M. Bradley, Cincinnati, O., 26 25; Jos. Snyder, Morrison, Ill., 300; Rev. W. H. Robinson, Quillota, Chili, 9; Women's Executive Committee, 280 63; Rev. J. E. Nurse, Washington, D. C., 1; Two sisters, 15; A friend, Sandusky, O., 5; Y. P. S. C. E., Ritman, O., 10 50; Elizabeth C. Wikoff, Mount Joy, Pa., 30; Rev. W. H. Reid, Muscogee, Ind. Ter., 5; "C., Pa.," 3; Cash, 152 24..... 1,096 72

Total receipts for September, 1888..... $2,432 43
Previously reported..... 19,555 92

Total receipts to date..... $21,988 35

NOTE.—The church of Clarinda, Iowa, contributed $20.10 last year, acknowledged in THE CHURCH AT HOME AND ABROAD and duly audited, but accidentally omitted by the copyist for the Annual Report.

A letter from Princeton, N. J., dated July 15, 1887, containing $42.19, said that the contribution was from the First Church of New Brunswick Presbytery, and owing to this the clerk gave the credit to the First Church of New Brunswick instead of the First Church of Princeton.

RECEIPTS FOR MINISTERIAL RELIEF, SEPTEMBER, 1888.

BALTIMORE. — *Baltimore* — Emmittsburg, 22 73; Piney Creek, 13 45. *New Castle*—Dover, 32; Elkton, 21; Port Penn, 5 90; Wilmington Rodney St., 12 83. *Washington City*—Darnestown, 10; Lewinsville, 4 50; Vienna, 4 50; Washington Western, 35 07. 162 98

COLORADO.—*Boulder*—Otis, 1 10; Valmont, 25 cts. *Denver*—Denver 23d Ave., 16 22. 17 57

COLUMBIA.—*Oregon*—Eugene City 1st, 8 00

ILLINOIS.—*Alton*—Brighton, 5; Jerseyville 1st, 17. *Cairo*—Cairo 1st, 14; Cobden, 6 25; Golconda, 9; Mt. Vernon, 13 05. *Chicago*—Lakeview 1st, 10 25. *Freeport*—Elizabeth, 1 25; Hanover, 3 25; Rockford Westminster (2 24 from sab-sch.), 8 70; Willow Creek, 8; Zion Ger., 5. *Matteson*—Morrisonville, 2 45; Oakland, 5 50; Tuscola, 11. *Peoria*—Canton 1st, 4 37; Galesburg, 20 33; Washington, 6. *Rock River*—Centre, 9 80; Edgington, 8 50; Morrison, 25; Pleasant Ridge, 2 50; Rock Island Broadway, 20 60; Spring Valley, 2 50. *Schuyler*—Camp Creek, 8; Ebenezer, 14 50; Mt. Sterling, 30 65; Rushville, 54 37; Salem Ger., 10. *Springfield*—Mason City, 8; Springfield 1st, 47 16. 391 98

INDIANA.—*Crawfordsville*—Waveland, 8. *Fort Wayne*—La Grange, 4 50; Lima, 4. *Indianapolis*—Bloomington Walnut St., 11 34; Hopewell, 31; Indianapolis 5th, 7; Indianapolis 12th, 3 75; Southport, 1 90. *Muncie*—Muncie 1st, 12 63; Wabash, 2 25. *New Albany*—Mitchell, 9; New Albany 1st, 48 75. *Vincennes*—Evansville Grace, 19 30; Evansville Walnut St., 38; Grayesville, 3; Sullivan, 2; Terre Haute Moffat St., 4. *White Water*—Harmony, 3 15; Richmond, 12 75. 296 32

INDIAN TERRITORY.—*Cherokee*—Dwight, 33 00

IOWA.—*Cedar Rapids*—Linn Grove, 10; Mt. Vernon, 18 20. *Council Bluffs*—Woodbine, 12. *Des Moines*—Dexter, 6 07; Knoxville, 4; Leon, 5. *Dubuque*—Hopkinton, 6 14; Zion, 8 50. *Fort Dodge*—Boone 1st, 14; Sioux City 2d, 4; Vail, 9 50. *Iowa*—Libertyville, 1; Ottumwa 1st, 8 46; Troy, 5 05; Union, 4. *Iowa City*—Marengo 1st, 4 29; Oxford, 7. *Waterloo*—Clarksville, 4; East Friesland Ger., 8; Grundy Centre (1 34 from sab-sch.), 11 84; Janesville, 5; Kamrar Ger., 6; Marshalltown (2 from sab-sch.), 13; Nevada, 5 60; Salem, 12; Williams, 8 56. 194 20

KANSAS.—*Emporia*—Morris, 2 60; Osage City, 3; Sedan, 4; White City, 3 90. *Highland*—Hiawatha 1st, 11. *Larned*—Anthony, 6 96; Hutchinson, 31; Spearville, 4 15; Sterling 1st, 5. *Neosho*—Chanute 1st, 4 31; Coffeyville, 5; Moran, 2 75. *Solomon*—Cheever, 5 16; Culver, 6 70. *Topeka*—Auburn, 6 22; Manhattan 1st, 35; Wyandotte (Kansas City 1st), 36 80. 178 06

KENTUCKY.—*Ebenezer*—Frankfort 1st, 20 82; Paris 1st, 8. 28 82

MICHIGAN.—*Detroit*—Detroit Westminster (sab-sch., 35 56), 57 34; Stony Creek, 9 70; Ypsilanti 1st, 25. *Grand Rapids*—Big Rapids Westminster, 13 50. *Monroe*—Monroe, 16 50. *Saginaw*—Bay City 1st, 18 45; Cass City, 5; East Saginaw Washington Ave., 5. 145 50

MINNESOTA.—*St. Paul*—Minneapolis 1st, 22 45

MISSOURI.—*Kansas City*—Deepwater 1st, 3; Westfield, 4. *Platte*—New Point, 5 81; Oregon, 4 10; Parkville, 4 50. *St. Louis*—St. Louis Washington and Compton Aves., 400. 421 41

NEBRASKA.—*Hastings*—Blue Hill, 5. *Kearney*—North Loup, 4; Wilson Memorial, 5 75. *Omaha*—Omaha Ambler Place, 3; Omaha Southwest, 26 47. 44 22

NEW JERSEY.—*Elizabeth*—Bethlehem, 14 48; Cranford, 9 50; Elizabeth Westminster sab-sch., 42 27; Roselle, 12 06. *Jersey City*—Passaic 1st sab-sch., 3 72. *Monmouth*—Burlington, 42 91; Manasquan, 30 56; Oceanic, 36. *Morris and Orange*—Hillside, 48 55; Madison, 10; Parsippany, 19 42. *Newark*—Newark 3d, 190 16; Newark South Park, 50 89. *New Brunswick*—Kirkpatrick Memorial, 12; Milford, 21 54. *Newton*—Blairstown, 108 20; Oxford 1st, 5 50; Sparta, 10. *West Jersey*—Bridgeton 2d, 26; Cedarville 2d, 2. 690 28

NEW YORK.—*Albany*—Charlton, 12 75; Esperance, 11 35; Marlaville, 8; West Milton, 2. *Binghamton*—Bainbridge, 19 54; Nichols, 4. *Boston*—South Framingham 1st, 4 50. *Brooklyn*—Brooklyn Greene Ave., 17; Brooklyn Mt. Olivet, 9 84. *Cayuga*—Ithaca, 193 07; Meridian, 5 50; Port Byron, 8. *Chemung*—Watkins, 27 35. *Columbia*—Greenville, 17 25; Windham Centre, 21. *Genesee*—Batavia, 53; Bergen 1st, 22 50. *Geneva*—West Fayette, 2 25. *Hudson*—Good Will, 2 43; West Town, 5. *Long Island*—Bridgehampton, 30 41; Port Jefferson, 15 50; Southampton, 43 60. *Lyons*—East Palmyra, 11. *North River*—Bethlehem, 24; Lloyd, 9 75. *Otsego*—Hobart, 8; Middlefield Centre, 4 08. *Rochester*—Genesco Village, 59 23; Mt. Morris, 4 25; Ossian, 1 75; Rochester Central, 36 66. *St. Lawrence*—Cape Vincent, 6. *Steuben*—Canisteo, 9; Canaseraga, 3 50; Jasper 1st, 5 06. *Syracuse*—Mexico 1st, 11 70; Onondaga Valley, 7; Syracuse Memorial, 22 75. *Troy*—Cambridge, 14; Troy 9th, 55; Troy Mt. Ida Memorial, 11 15; Troy Woodside, 74 78. *Utica*—Knoxboro', 6 14; Oriskany, 5 59; Waterville 1st, 6 67. *Westchester*—Gilead, 52 55; Mahopac Falls, 40 12; Yonkers Westminster, 31 18. 1056 67

NORTH DAKOTA.—*Fargo*—Elm River, 10. *Pembina*—Larimore 1st, 8 33. 18 33

OHIO.—*Bellefontaine*—Bellefontaine 1st, 5 60; Bucyrus, 2 67. *Cincinnati*—Cincinnati 3d, 15; Venice, 7. *Cleveland*—Cleveland 1st, 88 39; Northfield, 3; North Springfield, 2 57. *Columbus*—Bethel, 1 82; Bremen, 1 50; Central College, 9 50; Greenfield, 2 68; Lithopolis (31 cts. from sab-sch.), 3 31; Rush Creek, 5 68; Westerville, 10. *Dayton*—Clifton 1st, 34 15; Springfield 1st, 61. *Lima*—Lima Main St., 4 50. *Mahoning*—Clarkson, 3; Ellsworth, 12 50. *Marion*—Liberty, 4; Marysville, 5 03; West Berlin, 2. *Maumee*—West Bethesda, 10. *Portsmouth*—Ripley, 15. *St. Clairsville*—Crab Apple, 11; Kirkwood, 3; Pleasant Valley, 2 55; Rock Hill, 3 80. *Steubenville*—Carrollton, 10; Corinth, 13; Del Roy, 6 10; Irondale, 5; Leesville, 3 46; Pleasant Hill, 1 65; Two Ridges, 5. *Wooster*—Ashland, 12 46; Doylestown, 3 20; Loudonville, 1; Marshallville, 1; McKay, 1; Shreve, 3. *Zanesville*—Madison, 15 75; Mt. Zion, 4 38; Norwich, 8; Otsego, 1. 425 25

PACIFIC.—*Sacramento*—Elk Grove, 3 25. *San Francisco*—Oakland 1st, 110 60; San Francisco Westminster, 42 90. 156 75

PENNSYLVANIA.—*Allegheny*—Allegheny Providence, 65 10; Emsworth sab-sch., 19 45; Freedom, 7; Glenfield, 4 50; Hilands, 9 75; Hoboken, 5; Leetsdale, 131 73. *Blairsville*—Beulah, 17 13; Irwin, 7; New Alexandria (3 62 from sab-sch.), 38 93; Unity, 17 50. *Butler*—Plain Grove, 9 50; Portersville, 6. *Carlisle*—Chambersburg Falling Spring, 80; Mechanicsburg, 19 79; Monaghan, 10; Petersburg, 4 25; Shermansdale, 2 85; Silver Spring, 20; St. Thomas, 3 25; Waynesboro', 8 25. *Chester*—Bryn Mawr, 107; Great Valley, 6 75; Honeybrook, 17; West Grove, 3 05. *Clarion*—Mill Creek, 1 36; Mt. Tabor, 2 31; Sligo, 4. *Erie*—Bradford 1st, 19 16; Cambridge, 8; Erie Chestnut St., 19 29; Franklin, 57; Garland, 7; Girard, 11 21; Greenville sab-sch., 15; Jamestown, 4 50; Kerr's Hill, 4 24; Meadville 2d, 12 50; Miles Grove Branch, 3 84; Oil City 1st, 17 16; Pittsfield, 5 11; Union City sab-sch., 2 73. *Huntingdon*—Altoona 1st, 56 50; Bethel, 2; Huntingdon, 34 68; Lewistown, 8 64; Milesburg, 4 75; Petersburg (2 from sab-sch.), 11 75; Pine Grove, 3 73; Robertsdale, 1 50; Spruce Creek, 79 56; Woodland, 1. *Kittanning*—Marion, 6; Saltsburg, 28 55; Tunnelton, 3 06. *Lackawanna*—Herrick, 5; Orwell, 2 39; Rushville, 5; Stevensville, 3; Troy, 23; Wyalusing 1st, 5. *Lehigh*—Catasauqua Bridge St., 16 84; Reading Washington St., 3; Shawnee, 10; Summit Hill (incl. 18 70 from sab-sch. No. 1 and 3 79 from sab-sch. No. 2), 48 53; White Haven, 20 66. *Northumberland*—Buffalo, 16 02; Lycoming, 40 67; New Berlin, 11 40; Watsontown 1st, 3. *Philadelphia*—Philadelphia Bethany sab-sch., 22. *Philadelphia Central*—Philadelphia Hebron Memorial, 7 28. *Philadelphia North*—Leverington, 12; Macalester Memorial, 4 34; Newtown, 53 10. *Pittsburgh*—Cannonsburg, 16 31; Knoxville, 7 19; McKee's Rock, 10; Montours, 12; Pittsburgh 4th, 37 23; Pittsburgh Grace Memorial, 2; Pittsburgh Shady Side, 7; Raccoon, 33; Wilkinsburg, 147 49. *Redstone*—Dunlap's Creek, 11 13; McClelland-

town, 5; West Newton 1st, 21 43. *Shenango*—Leesburg, 7; Neshannock, 9 52; Sharon, 14 82. *Washington*—Burgettstown, 23; East Buffalo, 15; Forks of Wheeling, 21; Mount Prospect, 10 69; Upper Buffalo, 38 70; Wheeling 1st, 33 06. *Wellsboro'*—Mansfield, 6. *Westminster*—Cedar Grove, 5; York Calvary, 73. 1945 10

TENNESSEE.—*Union*—Madisonville, 2; New Providence, 7 55. 9 55

UTAH.—*Utah*—Hyrum, 2 80; Millville, 1; Wellsville sab-sch., 20 cts. 4 00

WISCONSIN.—*Chippewa*—Ashland, 8 34. *Madison*—Brodhead, 7 70; Kilbourne City 1st, 3 70; Platteville, 6 35. *Milwaukee*—Beaver Dam Assembly, 14 59; Delafield, 5; Ottawa, 57 cts.; Waukesha 1st, 16 56. 62 72

From the churches..... $6,288 19

FROM INDIVIDUALS.

Rev. W. H. Robinson, Quillota, Chili, 10; S. C. P., 5; Mrs. Anna G. Putnam, O., 1; Rev. J. A. Crawford, D.D., Pa., 5; Mrs. Isabel C. Small, Pa., 125; A missionary family's contribution, China, 13; Mrs. M. T. H., N. J., 50; Guest money at Perth Amboy, 16; A friend, Pa., 5; J., Kalamazoo, 10; C. R. G., 5; Two sisters, 25; S. E. Dougherty, N. J., 5; The Pres. of Hudson (a collection), 30 26; G. L., N. Y., 100; Miss Lucy A. Lord, Conn., for Perth Amboy, 40; Rev. Henry Fulton, O., 10; O. H. Seymour, N. Y., 2; Mrs. W. S. Opdyke, N. J., 25; Mrs. L. M. Munroe, Mass., 15; Discount on tax bill for 1888 on Perth Amboy, 74 cts.; Mrs. Margaret Macnab, Wis., 2; Miss E., Washington, Pa., 10; C., Pa., 6; Miss C., 3..... 519 00

Interest from Permanent Fund..... 287 50

For current fund..... $7,094 69

PERMANENT FUND.

(*Interest only used.*)

Mrs. C. F. Powel, Norristown, Pa. (conditional).... 1,000 00

Total for September, 1888..... $8,094 69

Total for current fund since April 1, 1888..... 40,964 31

W. W. HEBERTON, *Treasurer.*

RECEIPTS FOR SABBATH-SCHOOL WORK, SEPTEMBER, 1888.

ATLANTIC.—*Catawba*—Good Hope, $0 81

BALTIMORE.—*New Castle*—West Nottingham sab-sch., 10 41. *Washington City*—Alexandria sab-sch., 10 06. 20 47

COLORADO.—*Boulder*—Valmont, 8

COLUMBIA.—*Oregon*—Albina ch. and sab-sch., 8 65; East Portland (sab-sch., 2), 6 25; McCoy, 1 85. 16 25

ILLINOIS.—*Bloomington*—Hoopeston, 5. *Cairo*—Carmi, 5 47; Friendsville, 1 85; Pisgah, 2 60; Wabash, 2 70. *Chicago*—Bloom, 10; Chicago 5th sab-sch., 14 54; Chicago 6th, 26 47; Chicago 8th ch. and sab-sch., 82 99; Dunton (sab-sch., 4 40), 7 40. *Freeport*—Foreston Ger. sab-sch., 3; Galena Ger., 5. *Mattoon*—Kansas, 5. *Ottawa*—Aurora, 7 30. *Peoria*—Oneida, 2. *Rock River*—Calvary, 4 50; Norwood, 6 75. *Schuyler*—New Salem, 6; Salem Ger., 5. *Springfield*—Springfield 1st, 35 53; Springfield 1st Portuguese sab-sch., 8. 241 60

INDIANA.—*Crawfordsville*—Kirklin, 1; Sugar Creek, 2. *Logansport*—Monticello sab-sch., 10. *Muncie*—Hartford, 3; Wabash, 75 cts. *New Albany*—Madison 2d, 5. *White Water*—Harmony, 1 05. 22 80

IOWA.—*Cedar Rapids*—Cedar Rapids 3d, 8 50. *Council Bluffs*—Menlo sab-sch., 12 26. *Des Moines*—Des Moines Central, 12 66; Humeston sab-sch., 5 03. *Dubuque*—Zion, 2. *Fort Dodge*—Ashton sab-sch., 1 15. *Iowa City*—Davenport 1st, 26 67; Oxford sab-sch., 4; Union, 3. 75 26

KANSAS.—*Neosho*—Ottawa, 10 96; Pittsburgh, 6. *Solomon*—Cheever, 2; Salina, 22 41. *Topeka*—Clinton, 5; Palmyra sab-sch., 7 65. 54 02

KENTUCKY.—*Ebenezer*—Covington 1st sab-sch., 50 42

MICHIGAN.—*Detroit*—Detroit Memorial sab-sch., 42 47. *Kalamazoo*—Cassopolis sab-sch., 6. *Monroe*—Coldwater sab-sch., 22 30. *Saginaw*—Bay City, 3 97; Lafayette 2d, 1 14. 80 88

MINNESOTA.—*Mankato*—Union sab-sch., 10. *Winona*—Kasson sab-sch., 5 15. 15 15

MISSOURI.—*Osage*—Kansas City 1st, 20 62. *Ozark*—Bolivar sab-sch., 6 57; Neosho sab-sch., 7. *Palmyra*—Hannibal 1st sab-sch., 17. *St. Louis*—Bristol, 1; Marble Hill, 2; White Water, 1. 54 99

NEBRASKA.—*Niobrara*—Hartington sab-sch., 2 29; Saint James sab-sch., 96 cts. 3 27

NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 66; Roselle, 4 01; Woodbridge, 8. *Monmouth*—Asbury Park sab-sch., 12 50; Burlington (sab-sch., 11 68), 33 55. *Morris and Orange*—Rockaway, 20. *Newark*—Bloomfield 1st, 56 27; Newark South Park, 58 65. *New Brunswick*—Amwell 1st, 10; Trenton 1st, 134 10; Trenton 2d, 18 10; Trenton 5th sab-sch., 14 78. *Newton*—North Hardiston, 15. 445 21

NEW YORK.—*Albany*—Albany West End, 5; West Milton, 1. *Boston*—Boston 1st sab-sch., 9 73. *Brooklyn*—Brooklyn Throop Ave., 25. *Buffalo*—Buffalo Bethany sab-sch., 21; Buffalo Central sab-sch., 16 84. *Cayuga*—Auburn 2d, 11 85; Cayuga, 5. *Columbia*—Hillsdale sab-sch., 1 10. *Geneva*—Bellona sab-sch., 8 07. *Hudson*—Good Will, 31 cts.; Goshen, 26; West Town, 2. *Nassau*—Huntington 2d, 25 60. *New York*—New York Prospect Hill sab-sch., 4 69; New York Westminster sab-sch., 15 51. *Rochester*—Dansville, 5; Geneseo 1st, 4 25; Mt. Morris, 3 40; Rochester Central, 14 62; Rochester Westminster sab-sch., 8 16. *Steuben*—Pultney (sab-sch., 9), 15. *Syracuse*—Syracuse Memorial, 12 71. *Troy*—Troy Mt. Ida Memorial, 6 14. *Westchester*—New Haven, sab-sch., 3; Stamford 1st, 53 59; Yonkers Westminster, 5 75. 311 16

NORTH DAKOTA.—*Fargo*—Wheatland sab-sch., 4 23

OHIO.—*Bellefontaine*—Bellefountaine, 1 57; Bucyrus, 89 cts. *Cincinnati*—Cincinnati 7th, 20. *Cleveland*—Cleveland 1st, 27 80; Willoughby (sab-sch., 15), 25. *Dayton*—Dayton Memorial sab-sch., 26 75. *Lima*—Ottawa sab-sch., 10. *Portsmouth*—Ripley, 7. *Steubenville*—Madison, 2; New Philadelphia sab-sch., 7 51; Pleasant Hill, 1. *Wooster*—Holmesville sab-sch., 9. *Zanesville*—Coshocton, 13 50; Madison, 12 65; New Lexington, 1 05. 166 02

PENNSYLVANIA.—*Blairsville*—Livermore, 4 99; Parnassus, 30 88. *Butler*—Harlansburg, 6. *Carlisle*—Burnt Cabins, 1 50; Lower Path Valley, 6 50; Waynesboro', 2 75. *Chester*—Great Valley, 8 30. *Clarion*—Brockwayville, 3 82; Reynoldsville, 1 60. *Erie*—Union sab-sch., 92 cts. *Huntingdon*—Lewistown, 2 88; Upper Tuscarora, 6 27; Williamsburg ch. and sab-sch., 15; Woodland, 1. *Lackawanna*—Bennett sab-sch., 10; Harmony, 7; Orwell, 1; Towsnda, 38 46. *Lehigh*—Shawnee sab-sch., 4. *Northumberland*—Shiloh, 7; Williamsport 2d, 5 25. *Philadelphia*—Philadelphia Lombard St. Central sab-sch., 2 50. *Philadelphia Central*—Philadelphia Bethesda sab-sch., 15 40; Philadelphia Bethlehem, 18; Philadelphia Memorial, 50; Philadelphia Northminster, 40 65. *Philadelphia North*—Germantown Market Sq. sab-sch., 20 52; Jenkintown Grace, 12. *Pittsburgh*—Pittsburgh 1st, 198 25; Pittsburgh Shady Side, 2 80. *Redstone*—Uniontown, 16 75. *Shenango*—Hopewell, 6 24; Sharon, 10. *Washington*—Burgettstown sab-sch., 8 88; Claysville sab-sch., 19 50; East Buffalo, 14 25; Mt. Olivet, 4 94. *Westminster*—Chestnut Level, 9 69; Columbia, 9 80. 624 69

TENNESSEE.—*Holston*—Salem, 3. *Union*—Cloyd's Creek sab-sch., 1; Marysville 2d sab-sch., 2; Madisonville, 2. 8 00

TEXAS.—*Trinity*—Albany, 2 09

UTAH.—*Montana*—Bozeman sab-sch., 24 15. *Utah*—Kaysville sab-sch., 2 50. *Weed River*—Montpelier sab-sch., 3. 29 65

WISCONSIN.—*La Crosse*—Neillsville, 3. *Madison*—Cambria, 5; Lowville, 5 38. *Milwaukee*—Ottawa, 19 cts.; Waukesha sab-sch., 26 10. 89 67

From the churches, September, 1888..... $1,660 60

From the Sabbath-schools, September, 1888..... 606 73

Total from churches and Sabbath-schools, September, 1888..... $2,267 33

MISCELLANEOUS.

Rev. W. H. Robinson, Quillota, Chili, 5; Independent sab-sch., Polo, Ill., 1 58; T. S., 15; Granite sab-sch., Montana, 5 25; Phillipsburg Union sab-sch., Montana, 5 75; Danbury sab-sch., Neb., 72 cts.; W. L. Clark, Ky., 1 76; Mt. Pleasant sab-sch., Dak., 1 88; Horn sab-sch., Dak., 5 92; Arrowwood sab-sch., Dak., 2 50; E. P. Dunlap, Kan., 2 15; Orono sab-sch., Dak., 3; Decker sab-sch., Dak., 1; Pleasant Grove sab-sch., Utah, 2; Milton sab-sch., S. C., 1; Rev. J. H. Dulles, Princeton, N. J., 10; W. L. Lyle, Allegheny City, Pa., 20; Dyer sab-sch., Minn., 2 40; Interest, J. C. Green Fund, 92 50; "J. G. T.," Bogota, 5; Interest, J. C. Green Fund, 150; "C., Penna.," 1..... 335 41

Total receipts for September, 1888..... $2,602 74

Previously acknowledged..... 43,736 44

Total contributions since April 1, 1888..... $46,339 18

C. T. MCMULLIN, *Treasurer.*

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS

WITHIN THE SYNOD OF NEW JERSEY, FROM JULY 1 TO OCTOBER 1, 1888.

Elizabeth—Woodbridge, 37 56; Lamington, 41; Roselle, 67 25; Metuchin, add'l, 5 72; Elizabeth Marshall St., 17 36; Cranford, 40; Clarksville, 2. 210 89

Jersey City—Jersey City 1st, 45; Rutherford, add'l, 23 75; Newfoundland, 14; West Hoboken, add'l, 31; Englewood, 236; Passaic sab-sch., add'l, 13 16; Paterson 1st, 65; Paterson Broadway Ger. sab-sch., 5. 432 91

Monmouth—Manchester, 10; Shrewsbury, 28; Hightstown, add'l, 36; Red Bank, 20; Allentown, 45; Columbus, 11 74; Barnegat, add'l, 6; Forked River, 22; Mt. Holly, 24; Cream Ridge, 5 50; Plumstead, 3; Manalapan, add'l, 4 22; Bass River, 5; Delanco, 6; Asbury Park, 35; Plattsburg, 3 20. 264 66

Morris and Orange—Madison, 150; South Orange, add'l, 54 63; Myersville Ger., add'l, 6; Morristown 1st, 121 55; Orange Bethel, 19 17; Mendham 1st, add'l, 47 96; East Orange, add'l, 80 84; Mendham 2d, 15. 495 15

Newark—Newark High St., add'l, 118 73; Newark 2d, add'l, 100; Newark Roseville, 114 86; Bloomfield 1st, 129 65; Caldwell, 35 08; Bloomfield Westminster, 25; Bloomfield Ger., 5; Lyon's Farms, 18 85; Montclair Trinity, 30. 577 17

New Brunswick—Lawrenceville, 30; Holland, 5; Princeton 2d, 7 80; Trenton Prospect St., add'l, 85; Hamilton Square, 6; Titusville, add'l, 25; Bound Brook, 25; Amwell 2d (Mt. Airy), add'l, 5. 188 80

Newton—Johnsonsburgh Yellow Frame, 10 47; Branchville, add'l, 20; Stewartsville, 43 50; Washington, 100; Deckertown, 18; Sparta, 15; Newton, 125; Blairstown, add'l, 125; Oxford 1st (Belvidere), add'l, 12; Bloomsbury, add'l, 15 64; Wantage 2d (Beemerville), 10; Asbury, 75. 569 61

West Jersey—Pittsgrove, 40; Atlantic City 1st, 84; Greenwich, add'l, 21; Bridgeton 1st, 60; Bridgeton 2d, 19 68; Cold Spring, 10; Green Creek, 4; Cedarville 2d, 4; May's Landing Women's Miss. Soc., 5; Swedesboro', 16 40; Billingsport, add'l, 7 15; Vineland, 30; Clayton, add'l, 40; Camden 2d, add'l, 30; Williamstown, add'l, 11; Jericho, 6; Hammonton, 26; Hammonton Ladies' Miss. Soc., 7; Camden 1st, 150; Merchantville, 15; Atlantic City Ger., 4 50; Pleasantville, 6; Elmer, 12; Tuckahoe Ladies' Miss. Soc., 11; Waterford Women's Miss. Soc., 10; Berlin, 25; Atco, 10. 664 73

Contributions as above	$3403 92
Caleb S. Green, 188; Barker Gummere, 50; William S. Stryker, 50; Augustus G. Richey, 50; Charles E. Green, 25	363 00
Received in three months	3,766 92
Previously acknowledged	7,641 78
Received in second fiscal year	11,408 70

ELMER EWING GREEN, *Treasurer*,
P. O. Box 133, Trenton, N. J.

NEW YORK, October 19,

REV. H. A. NELSON, D.D.,
Editor Church at Home and Abroad.

DEAR SIR:—In the Annual Report of the Board of Foreign Missions for 1888, the contribution of $500, credited to Valley church, Presbytery of Pittsburgh, should have been credited to McClure Avenue church, Presbytery of Allegheny. Kindly make a note in next number of THE CHURCH AT HOME AND ABROAD of above.

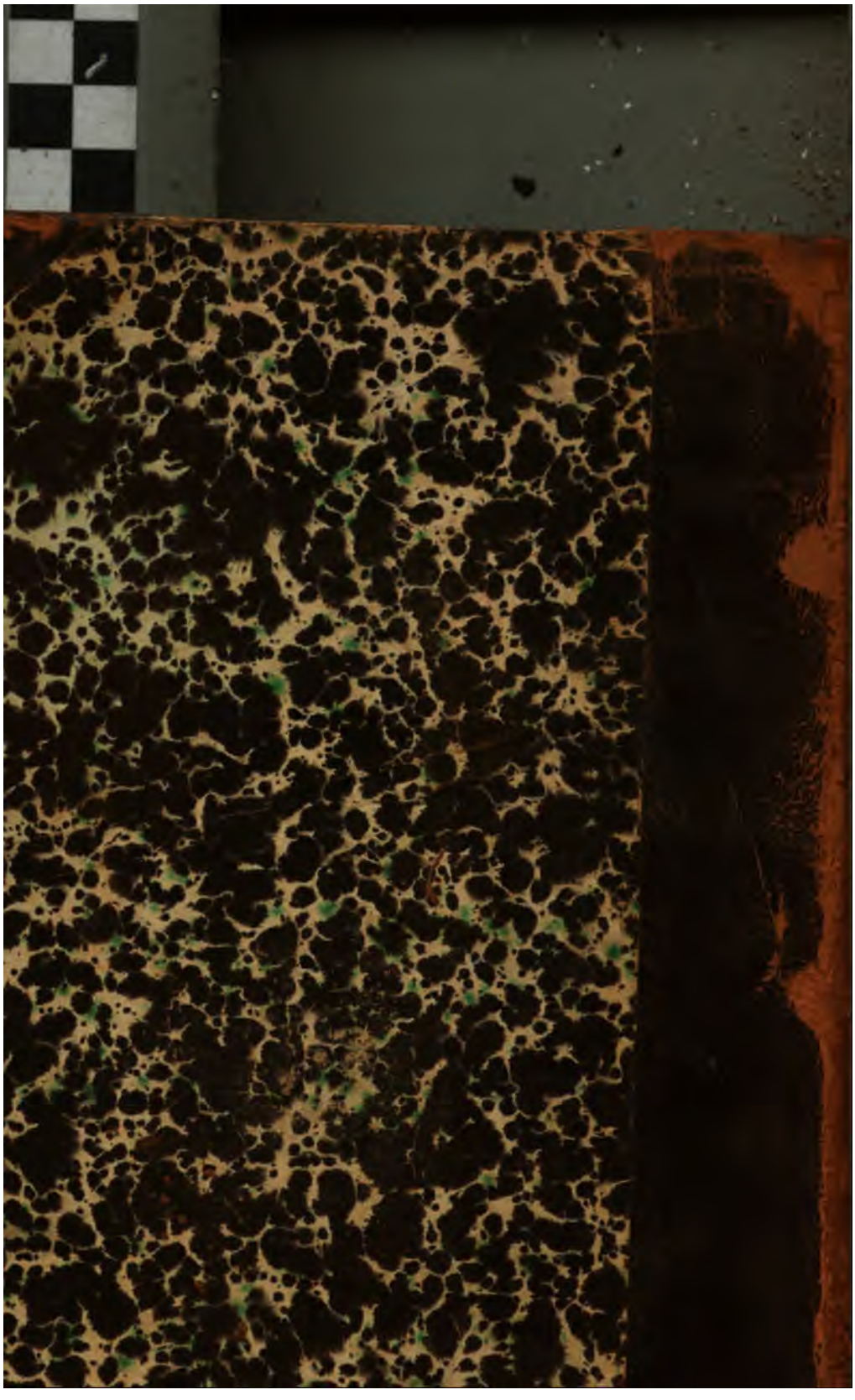
Yours respectfully,
G. K. HARBOUN, *Treasurer.*

This note from the treasurer is received after the November number is fully printed and is in the bindery. We gladly give it place in the December number.

The Veys are a tribe of Africans in Liberia. There is a school among them, taught by Rev. Thomas W. Roberts. He is himself a native African of the Vey tribe. He was sent over to this country and educated at Lincoln University, and is now a missionary to his tribe. In a recent letter to the Woman's Foreign Missionary Society he says:

The scholars at the mission are doing well. They are all learning fast. They all can repeat by memory the Lord's Prayer and the Apostles' Creed. Mrs. Roberts has also taught them to sing many of the Gospel Hymns used by Moody and Sankey—"Come to Jesus," "What a friend we have in Jesus," etc. They sing these sacred songs in the most lively spirit and cheerfulness. Africans are naturally musical and fond of music. Sacred songs will be one of the greatest means in the Christianization of Africa.

Bound volumes of THE CHURCH AT HOME AND ABROAD for 1887 and 1888 are for sale at $1.50 per volume. Each volume contains six numbers or half of one year.

Neat cloth cases or covers are also prepared, and will be forwarded to applicants at 25 cents each, or 50 cents for the two volumes of one year.

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